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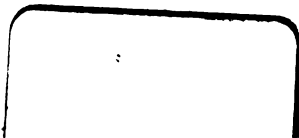


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THE ESOTERIC.

A MAGAZINE

--OF--

PRACTICAL ESOTERIC THOUGHT.

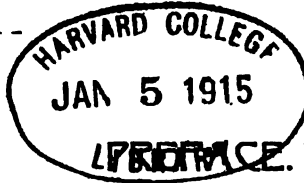
VOLUME XII.

FROM JULY, 1898, TO JUNE, 1899.

ESOTERIC PUBLISHING COMPANY,
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Hayes fund

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life, and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law; thus man is led into the highest physical, mental, and spiritual attainments.

Because of this we study every department of nature, and endeavor to give to the world such facts as we deem most advantageous in the development of our race.

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A Magazine of

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JUNE 21 TO JULY 22.

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No. 1.

LIMITLESS KNOWING.

“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.” Jer. iv. 22.

The musing upon these words suggests the following thoughts. What mental condition in Jeremiah, or what mental condition in anyone, would cause him in the depths of his inner self to think or to utter such words as these? There seems to be no reason given for charging the people with being foolish except that they do not know God; and if that was the thought that gave rise to the prophet's accusation, then there must have been present a peculiarly vivid mental consciousness of the great simplicity of the facts relative to this knowledge; it could not have seemed to him as some great and high attainment only to be reached by an unusual or wonderful effort. On the contrary, he must have seen something that made him feel that this knowledge would be the most natural thing in the world. We would never think of making the accusation contained in the text except in an instance something like this: A man has an opportunity of acquiring a fortune very easily,—possibly by merely accepting the situation as it lies before him,—and if he does not do so, we say that he is foolish not to take advantage of the opportunity that is already his. Some such impression as this must have been upon the mind of the one who uttered the words we have quoted.

Let us try if, by chance, a word picture will enable the reader to see something of what the prophet saw. For a moment we will leave the external world, silence the physical senses, and dwell for the time in the interior thought, the musing thought, and in our musing there arises the question, What is consciousness? This consciousness comes from my thinking. Thinking is in-

telligence. By this thinking I am able to feel out in all directions, and to sense the existence of an endless fountain of mind,—of consciousness. There seems to be a shoreless ocean of living, calm, deep, thinking intelligence. My mind looks away to those far-off worlds that are but specks of light in the distance. These are probably solid earth like our own world. But this life, this consciousness, this something that is more than consciousness, more than life, fills all space between us and those distant worlds—yes, all the space around them and beyond them. This wondrous something that is anything and all things that mind, consciousness, sense, that any of my faculties are able to cognize, is now more real, more tangible, more an actual something, than this planet or that far-away world. There is no space that is not densely filled with this conscious, thinking, knowing being or life. I come back to this which thinks, to this which has been observing what lies beyond—come back, did I say? I have not been away; I am here occupying a center, and yet that center is not necessarily in my body; it may be beyond that far-off star; it is wherever I turn my thought, and stop and realize, or centralize this selfhood.

But on what do I stand? on what do I depend? Solely upon this ocean of life. There is no gravity in it. We are, we stay, where we stop to observe. All is solid substance. There is no falling save where we cease to think, to be conscious. Then our falling is into darkness, death, for which there is no resurrection but through conscious thinking. My life, my being, therefore, exists as long as I think, as long as I am able to be active in the conscious knowing. Has my body anything to do with this? No. I am in the fountains of that from which I originated. I am in God and God is in me. He is the "I," for I am formed from his substance, and from his life I live. This, then, is to know God, Life, Mind. All the varied terms used to express the thought of Deity, of these all-knowing fountains, fail to convey the idea they are intended to embody. Would I comprehend it? That I cannot. I can, however, apprehend it, and through this apprehension I know God, and perceive myself as the son of God, or as a thought formed from his substance.

This conscious I is a part of the all-mind, all-consciousness. And now we perceive that to be separated from it is impossible. I am it and it is I, and that which differentiates me from it is that I am a center of formative—what shall I say?—not force?

No, there is no name for it; there is no means of expressing it. I am a conscious, thinking ego simply because I occupy a point in space, and because in that point there is a volition by which I form thoughts and behold them. They are myself and I am they. In them I sensate, realize, know.

How shall I get away from this all-knowing consciousness? There is not a place in all the vast expanse of the universe that is not filled with this mind-consciousness. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Ps. CXXXIX. 7-12).

Why is it, then, that I have not always been conscious of all this? There never could have been a time that I was not, nor was there ever a time when this ocean of mind was not. There must, however, have been a time when this center, this point in space that is the thinking "I," was formed. Of what was it formed? In this immensity of mind and life forms come forth having a central point, but, like an eddy formed in the great ocean by the tail of a fish, they soon cease and become again a part of the great body. There is nothing else in the universe but the great ocean of life from which I could have been made, for it is all things and all things are it. In it there are sound vibrations that no vibrations of the material air can ever approach.

I perceive now that not only does our planet earth, but every differentiated particle of the universe, vibrate to the harmonies of this All-Mind. Its manifestation is in a continuous song of delight; and all the worlds that float in space unite their voice in this gladsome anthem. This music is so much more vivid, so much more real, than anything that has occupied the physical senses in the times past! How could I have escaped hearing, knowing, realizing, these wonders long ago? Why is it? I come back from my musings to the physical organism, to the senses; I look out upon the natural world. Ah yes! now I see! now I can understand! Whatever I fix my attention upon, of that I am conscious and of nothing else.

What is attention? In the material world we are surrounded by a multitude of things, can we give them all attention at once? If we attempt to do so we find that nothing has our attention; the mind and consciousness flit from one thing to another with such rapidity that intelligent consciousness ceases. In order to know a thing we must give our attention to that thing exclusive of all else. When a child I wondered why, when a person was sitting, perhaps reading, perhaps intently thinking upon some subject, he could be spoken to once, twice, three times, and yet be all-oblivious. Was he deaf? No. Did he not the person addressing him speak loud enough? Oh yes: loud enough to be heard far away; yet he heard no sound.

A loud ticking clock sat upon my mantle for months. I could hear it at the extreme end of the house. But my confidence had been shaken in the clock's faithfulness to its duty, and the possibility of its stopping had been suggested to my mind thereby. Whilst sitting in my room near it the thought came to me that the clock had stopped. I listened to it, or thought I did. Yes, surely there was no sound; I heard none of its ticking. I listened again. I rose and went towards it, when suddenly there broke upon my ear the sound of its usual tick, tick. The realization rushed over me that it had been ticking all the time, and that the vibrations had been continuously beating upon my ear. I had become so accustomed to hearing it that my attention had been riveted away from it, and it was only by an effort that I heard it. Was it an effort? What kind of an effort? What mental change brought about the hearing again of that clock?

Now I perceive that I have always heard the celestial music, the song of worlds. I have always felt the presence and power of the mind currents, the thought consciousness, the life pulsations, of God. It was I. It was all of my conscious being. It was the most real and vivid of all my existence. But it was always so; it had never been any other way from the long cycles before my existence began, and it will continue so to all eternity. I had been taught from my childhood that something apart from me, something that I felt with my hands, saw with my eyes, or cognized by some of the five senses, was the only thing in the universe. My attention had been all fixed upon such objects.

Those that I thought ought to know told me that it was ig-

norance, superstition, and folly to allow the smallest part of my attention, to allow any portion of my consciousness, to recognize the source of my being—aye, more, to recognize as existing my real self. I had believed them—believed them so firmly and so truly that the belief had formed a portion, and a large portion, of my thought consciousness. I had been psychologized by the minds of my teachers and by the mind of the race, so that I believed and was conscious of nothing but the shadows produced by thought formations. But as to the formations themselves, their reality, their source, their cause of existence, whence they came, and whither they go, I have known nothing. Ah yes! how foolish is the race! How foolish have I been to be psychologized by a delusion, by a shadow.

But how can I break this psychological delusion? This is the question of questions. My physical senses are so constructed and polarized that they are seldom conscious of anything but physical material; and all my thought, my life, has been deceived by them and by those of the race, so that I think I am dependent upon them for the knowledge of my existence. Am I so dependent? Have I not, in the flight of imagination in which I have just indulged, forsaken them entirely, as it were, gone and left them, and been conscious without them. I see that that which we call consciousness is dependent upon attention,—attention and thought make my conscious existence; so that if I continually give my attention and thought to God, to Spirit, to this wonder-world of mind—call it or think of it as I may—I shall be able to awaken to a new world—no, not to a new world, but to the oldest, to the real, to the only real world.

Study how, by attention, one may lose consciousness of sound, of sight, of hearing, of one or all of the senses. Learn also the HOW we may gain consciousness by attention. This involves, it is true, something of an idea of, How do I think? Can you at will think upon any subject you choose? Can you continue to think upon that subject until all the consciousness is absorbed in it? If so, then may you not be able to transform your real ego, your real self, from the bondage of external sense to the world of limitless knowing? And all your knowing is knowing God.

But you do not so recognize it. You live on a little island in the great ocean. You play in its waters, hear its continuous

sound, but do not believe the sea exists. Those whom you have thought the wise ones of your island, have said that it did not, have said that the little island on which you stand is all there is, and you have believed them. You go out upon the broad bosom of the surrounding waters and gather in the food, the fish, without which you would die, and yet you say those waters have no existence, that none but the ignorant and superstitious believe such things. Oh yes! no wonder the prophet said, "My people are foolish; they are sottish children."

In the fountains of God's life all things are found, all qualities harmoniously and happily blend; and by and through your beliefs and desires you gather from that ocean whatever is related to the qualities of your mind. All men live, feed upon, subsist from, those infinite qualities by which they are surrounded. From their experience some say that this great ocean is bitter, vicious, is a hell of human existence: others that it is frivolous, butter-fly-like, transient as the day, nothing stable; others, again, that it is eternal, substantial, but hard and feelingless. The few have found in it the riches of all delight, holy angels there, the golden fruit of the garden of Hesperides, the delights of heaven, and all that is royal, grand, and excellent.

Each has found as he believed, as he lived, and as he worked. Which do you choose, for you may have that which you elect. You need not spend years of experimentation as to what is most desirable. The whole human family is and has been a living register of experimentation with the varied qualities of this fountain of life. This thinking, intelligent center which you are, may, like all that have gone before you, make out of these qualities what you will. Will you make a paradise, a kingdom of heaven, a heaven of immortal delights? It is yours to choose. It is yours to do and accomplish.—[ED.

"Nay, never falter: no great deed is done
By falterers who ask for certainty.
No good is certain, but the steadfast mind,
The undivided will to seek the good:
'Tis that compels the elements, and wrings
A human music from the indifferent air."

—George Eliot.

SOUL INTOXICATION.

When man has found the ego he knows where he stands, and this implies that he knows what he wants. How can a team of horses obey the driver when he himself is undecided which way to pull the reins? Likewise how can we realize our desires when we are not capable of understanding them?

Our desires are the propelling power, as is the team of horses, and our intelligence is the directing power, like the driver who directs his horses. The desires, then, spring from another source than that of the brain, or its manifestation as intelligence, or mind; they arise in that which to many is as yet an unknown quantity, and which I will term the soul.

The equipage, to be complete and ready for use, must have both the propelling and the directing power,—the team and the driver; and the complete man, the one who is equipped for this earthly existence, must have an harmonious union of soul and mind power. Yes, the horses may go on by themselves and so may the driver, but will it be a practical team?

So the soul may regard itself as sufficient unto itself, may live its dreamy existence upon this earth, and never find its expression in form. We know that one may live too much in the senses, may express all his desires upon the sensuous plane, may even become intoxicated by drink or other material means. What is the meaning of "intoxication," as we here use it? It means losing one's self in the whirlpool of matter.

But can there be such a thing as soul intoxication? Can a man dwell so much in the subconscious state, or soul realm, as to derive all his pleasures therefrom, and realize all his desires in the subconscious mind only. Then soul intoxication in this life would mean a losing one's self in the realm of soul, losing more and more the consciousness of the material world; that is, the world of weight and form.

But, we say, the soul constitutes the essential being of man, it is the seat of the real immortal man, or ego, is it not well to

dwell always in that which is good? To this we must reply, "Use determines all things, whether they be good or evil." How shall we fulfill the high mission of this earthly existence, how, as the Bible puts it, shall "the word become flesh," if we do not strive to *verify* in the external world those delights of the soul, to *express* them in material of *weight* and *form*; in other words, to create objects of use.

Shall we wear a cold hard life in the material world, letting men believe that it is a life of toil devoid of pleasure, a life consecrated wholly to sacrifice for the upliftment of the race? and then, as if we had paid the price for our enjoyment, shall we go off secretly, shut the door of our room and of the world, and all by ourself and for self—which is but another form of that which is expressed by the word selfishness—shall we lose ourselves in the transports, the ravishment, of the visions and ecstasies of soul enjoyment, of psychic life.

Yet is it not said that we must learn our lessons in this interior or soul life? Yes, we must receive our supply of good by way of this inner man who connects us with and draws from bountiful realms, so that, by soul culture, every treasure we desire may be laid at our feet.

But these treasures are not yet lawfully ours, they are only lent to us, as we are told in the parable of the talents, where the king, at the day of reckoning, shall take back his own unless man has increased what was given him; in other words, made from it that which is his very own.

How shall we thus make the gifts of the soul our own? Shall we live two distinct lives: the one, a soul life in which we enjoy, all by ourselves, the treasures we find stored up in that soul state; and the other, a life, or rather an existence, in the objective world,—an existence which the rich treasures of the soul do not impregnate, thus making work toil, degrading beauty to mere form and weight, and stifling all spontaneous goodness under a limited code of morality. And meanwhile we may be enjoying, all by ourselves, the most beautiful visions and soul ecstasies.

But is this bringing the kingdom of heaven to earth, or, in other words, letting the objective partake of, and be formed by, this subjective joy? And yet to do this means the hardest kind

of work. The intellect is gross beside this subtle, ethereal soul; it were easier to die floating away upon the wings of the soul than to take up our cross, push through this dense external crust, so that, in the words of the beloved disciple, the word become flesh.

How, we ask, may this be accomplished? By letting the intellect partake of the soul life, that each vision of delight may not be simply a transport of the soul and then pass into the unknown whence it came, but that it be regarded as having some special purpose, as everything in this life must and should have. We must, as it were, pin down the beatific vision by the action of the intellect. Let the intellect ponder, and, with a persistence that insures an answer, let it ask the question, To what use can I put this gift?

And so we will not drift into soul intoxication, but become a member of use among the 144,000, be one of those who are to fulfill this earth's destiny.

THE HIDDEN PATH OF PEACE.

BY CLARA G. ORTON.

O Sage, point out the mystic way,
The hidden Path of Peace;
I've sought full many a weary day,
And yet found no release.

I've soothed the throbbing brow of pain,
With healing in my touch,
I've robbed some lives of half their bane,
I've loved and labored much;

And yet I feel the same unrest,
Disquiet doth not cease—
Lies not in making others blest
The hidden Path of Peace?

The sage from out his calm serene
Raised searching eyes to me,
As if in my half-guilty mien
My secret sins to see.

"All this thou still must do," spake he,
"Thy work must still increase;
Forget who did them, if thou'lt see
The hidden Path of Peace.

Forget thy name, forget thy past,
Forget thine own heart's ease—
So shalt thou find and tread at last
The hidden Path of Peace."

TRUTH,—CONSCIOUS KNOWING.

"Ye shall know the truth, and the truth shall make you free." St. John VIII. 32.

To know the truth, in the sense that Jesus used the expression, would seem to be possible only after internal illumination has been brought about in the individual. Every individual knows some truths, but few indeed are they who know *the* truth. To know the truth means much more than simply to adduce conclusions concerning our perception of physical objects. It is this very error of assuming that nothing can be known beyond the objectivity of nature, that has retarded the spiritual growth of many bright and promising men. When we are able to penetrate into the mysteries of the cause realm, and thus correlate the physical with the spiritual, we may be said to know the truth; as Jesus so vividly expressed it, "I and the Father are one."

Much error has crept into the Church in that its adherents have failed in their interpretation of Christ's doctrine. It may be truly said of them that they *do not know the truth*. Their notion of freedom is embodied in the act of dying and ascending into some imaginary heaven; how irreconcilable is this notion with that found in the Lord's prayer, where we are taught to pray, *Let thy kingdom come in earth!* It was to this ultimate that Jesus referred when he said, "I am come that they might have life, and that they might have it more abundantly,"—that they may renew it "like the eagle's." The mission of Jesus on earth was to show a way by which man could attain to immortality in the flesh. When able to perceive and realize, in the interior consciousness, the possibility of this undertaking, man will find that he stands where he can grow into a knowledge of the truth that makes for freedom.

The world is overflowing with the vagaries of so-called advanced thinkers. In this dark hour of uncertainty and doubt there is left for us but one thing,—to go to that never-failing fountain of truth, that holy, separate, eternal Spirit of God, that has not been contaminated by the mind-currents of a perverted world. We reach it, we know of it, only through our inner consciousness. It opens up to the yearning soul accord-

ing to its needs. When you feel a conscious need for something higher than the world has to offer you, then know, dear one, that your soul is beginning to yearn after a knowledge of the things of spirit; and it remains with you so to harmonize your external self with your internal self as to permit the free working of the spirit within you.

The freedom to which Jesus alluded is something beyond the ken of most mortals; it is a term of very broad significance, and especially is this true when seen from the spiritual point of view. The ever-ascending planes of consciousness which we touch, and in which we live, as we go on seeking a realization of this all-comprehensive and most assuring promise, aid us in directing the soul's aspirations higher and higher, until, by a growing, conscious realization of truth within ourselves, we intuitively feel in what respect we are free. You will perceive by what means it is seen,—intuitively felt; for know that, upon the super-conscious plane, man's knowledge and powers of perceiving are very different from those in use on the reasoning, intellectual plane of consciousness. Indeed, Jesus spoke of a freedom that comes only by a knowledge of spiritual law, a freedom that is obtained only by the *crucifixion of the lower, animal nature*. The natural man must give place to the arch-natural. The Scripture in many passages fully substantiates the foregoing claim, and St. Paul, in Gal. II. 20, also bears testimony to the facts relative to the ascendancy of the arch-natural man, for it is plainly stated, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Has it ever occurred to you that your mind—uncontrolled—is the most tyrannical master you could have? observe to what extent it binds, fetters, and limits most people. Behold them as they are whirled around in the vortex of a little circle of their own making. Having lived in it so long to the exclusion of every thing else, they have at last fallen into admiration of it. Oh, why do the people follow after false gods? why do they permit themselves to be misled by false ideals? How long will the Spirit, through the voice of the prophets, continue to admonish them of the abominations of their ways? Verily, saith the Lord, "They have forsaken me, the fountain of living

waters." We cannot know the truth, we cannot know God, until we have acquired tranquillity of mind. When the ripples of a brook have ceased we see the ground below the brook; and it is thus with our mind,—when it is calm, and poised, we behold our own real self. This being the case, it must be evident that the real man—the conscious thinking ego—is behind the mind. How few are they who ever stop to ask, Why do I think certain thoughts in preference to others? Do I know, for a certainty, that the thoughts I am thinking are wholesome and true? Are they the product of my own imagination, or are they nothing more than the thought-emanations of other individuals? For it seems to me that every man, having a brain of his own and the capacity for thinking, ought diligently to search out the source, or origin of his thoughts.

Jesus said, "Ye shall know the truth." How do we *know*? In the first place, the knowing of a thing involves a consciousness of the existence of that thing; i. e., when I know, I must know that I know; when I feel, I must know that I feel; when I desire, I must know that I desire. Thus it is plain that we cannot know the truth unless there is a *conscious realization* of the thing known; for all real, live, regenerative thoughts, or truths, must have a conscious existence in one's own organism,—they must be born in the organism. Now, this does not necessarily imply that we evolve new and original thoughts out of our consciousness, but that we must make live and real those that have already come to us.

But it is just at this point that that so many fall—they are unable to perceive what is truth and what is error. And how, pray, can this be known? Think you that it can be transmitted on paper? Never: the kind of knowing of which Jesus spoke comes only by the unfoldment of the inner consciousness and by working in harmony with God's laws. This inner unfoldment brings us into harmony with divine order, and leads into super-conscious, intuitive perception. After all, it means a great deal to know the truth that makes for freedom.

Perhaps there is no greater error than to set limitations to truth; it may be said that it is eternal, unchangeable, absolute. If there are any limitations in the knowing of truth they must be confined to the domain of our own consciousness. The reason some persons can perceive truth in greater fullness than others is because they have keener instruments; i. e., their pow-

ers of perception have become so enlarged and keen, by reason of an expanded and highly intensified consciousness, that they are enabled to grasp the more comprehensive meaning of things. No doubt Jesus realized very fully the truths he taught. He meant, too, that we should know the truth. And if we would come to a knowledge of the truth that insures freedom we must live in harmony with the truths he taught.

When we have awakened a yearning desire in the soul for liberation from the bondage of matter, and feel the need of more spiritual light and understanding, then, and not until then, will the higher phases of truth be disclosed to us.

Verily,

“Truth, like a torch, the more it's shook it shines.”

E. P. SAMBERG.

THE HINDOO SKEPTIC.

I think till I'm weary of thinking,
Said the sad-eyed Hindoo king,
And I see but shadows around me,
Illusion in everything.

How knowest thou aught of God,
Of His favor or His wrath?
Can the little fish tell what the lion thinks,
Or map out the eagle's path?

Can the finite the infinite search?
Did the blind discover the stars?
Is the thought that I think a thought,
Or a throb of a brain in its bars?

For aught that my eye can discern,
Your God is what you think good—
Yourself flashed back from the glass
When the light pours on it in flood.

You preach to me to be just,
And this is his realm you say;
And the good are dying with hunger,
And the bad gorge every day.

You say that he loveth mercy,
And the famine is not yet gone;
That he hateth the shedder of blood,
And he slayeth us every one.

You say that my soul shall live,
That the spirit can never die;
If he was content when I was not,
Why not when I have passed by?

You say I must have a meaning;
So must dung, and its meaning is flowers;
What if our souls are but nature
For lives that are greater than ours?

When the fish swims out of the water,
When the birds soar out of the blue,
Man's thought may transcend man's knowledge,
And your God be no reflex of you.

—Selected.

TO THOSE SEEKING THE HIGHEST GOAL OF ATTAINMENT.

(Continued from Vol. XI. June number, page 558.)

We have reason to thank God that the laws and methods by which we may obtain his likeness are not a secret hid from mortal perception, but that they have been the vitality of all religions from the beginning of the world to the present time. The Christian religion excels all others in that it contains more of this vital truth than all others.

The term "converted," as used in some of the church organizations, expresses the fact that the individual who experiences the conversion realizes that he has been changed; that the things he once hated he now loves, and that those he once loved he now hates. "Do you love God?" has become almost a cant expression among laymen and clergy, and yet how rarely has the one who asks the question, or he who answers it, any conception of what it is to "love God." If we regard another with a loving veneration, we immediately begin to strive after his attributes. The church so well understands this principle that she uses every means to keep the example of great and good men before the minds of her people. And if we love God the one desire of our life should be to become like him.

Now, the question of what this divine likeness involves, is one that those earnestly seeking the highest attainments should make the study of their lives. In the limit of one short article we can but touch upon the leading characteristics of the Divine Nature, and all time is insufficient to grasp them in their entirety. Two principal attributes are distinctly apparent: if God created all things he must know all things as they really are, and, therefore, knowledge, wisdom, understanding, is the first great attribute toward which we should aspire; and, second, if he created all things, then it is his love that preserves, that strews the flowers of kindness, gentleness, meekness, purity, and all the holier qualities most to be desired by

the human family. Consequently, knowledge and love, in their interrelation and in their relation to nature, must of necessity be the beginning of all effort toward true attainment. As all power in heaven and earth emanate from the Creative Mind, it is evident that the only means by which we may gain real power is through the perfect conformity of our lives to the divine attributes.

Upon arousing to a consciousness of the necessity of a higher life the desire for knowledge is the first step taken by the awakened soul; and with that knowledge comes the need of hands with which to handle and make use of it. These hands are not material, but mental and emotional ones. They are the activities of a loving devotion. It is by loving that we draw to us, and incorporate within ourselves, the qualities loved. It is by hate that we repel the qualities that we do not want. The plant growing in the ground loves and attracts to itself the qualities of its nature, and it repels all else. We, as trees growing in the garden of God, must love and grow from his qualities; and, consequently, there can be no intermittent devotion: Jesus has charged us to pray always, with all prayer. The mind must be fixed in loving devotion upon God, with the desire ever active within us, first, to know the attributes of his great and glorious nature, and, second, to inspire, draw in and embody within ourselves, those attributes.

Our experience has taught us that this is best accomplished by the following methods: There must be ever present an active desire to know the mind and will of God concerning you personally and concerning the world generally—concerning what you should do, what knowledge you should possess in order that you may take the right direction in the pursuance of the desired ultimates. And in connection with this you must possess the spirit of love, in order that you may draw to yourself and keep always in your atmosphere, and certainly in your mental action, the highest attributes of Divinity of which you are capable of conceiving. You must live in these thoughts and desires; make them the continual quality of all your life and thought. Your duties to your own body and to those around you will inevitably take a portion of your thought, but

this will be confined to the external, reasoning brain, while there is an interior mentality, thought, consciousness, that may be continually occupied with those divine attributes.

Those who are alone in the world can have a room all their own, and they should make it a rule of life never to carry into that room any thoughts, feelings, or desires that do not belong to their efforts toward attainment of the divine attributes. It is one of God's laws that every creature has a right to its home, to a place; therefore when you go into your room fill it with your thought and with the inspiration of love and wisdom.

To you who contemplate leaving the world and uniting your lives with ours here, we would say that, before doing so, the above conditions must be thoroughly established in your life, so that the divine attributes become the controlling characteristic of all your nature. You must make up your mind that you are going to live in them, be them, and live for them; but, at the same time, you must remember that the very constituent parts of your bone and flesh are made up of the old perverted order, that this must be eradicated from your system and the body built up of pure and holy thought element.

When you have thus complied with the law of Divinity, the Nature of God, you will then begin to possess the powers of God. It is true that you may conform to certain natural laws and obtain results in so far as you meet their requirements; there would, otherwise, have been no such thing as black magic in the world. But all they who would obtain Godlikeness, Christlikeness, or the highest possible goal of attainment, must clear away all the rubbish of former beliefs, superstitions, desires, passions, and take as a corner stone, as the germ from which the future man or woman is to grow, a spirit of love to God and a knowledge of his attributes,—a knowledge of what to love and what to hate. These as a foundation, most carefully guarded, ever watched, and nourished by one's own life currents, will be found perfectly safe and the results absolutely sure.—[ED.

SUGGESTIONS FOR THE YEAR.

While it is a fact that the spiritual spark, the divine atom, is the power which animates and gives consciousness to the physical body, yet, at the same time, we must not lose sight of the truth, that before the spiritual man is fitted to dwell in the realm of true consciousness, he must have not only a comprehensive understanding of the laws of creation, but of the purpose and ultimate destiny of the human family as well. A knowledge of the laws governing creation must be obtained while the soul inhabits a physical organism; it is, therefore, imperative that the Esoteric student, who truly desires to possess a broader comprehension of truth, familiarize himself with the duties he owes to the external man.

In order that the mind may be capable of expressing the subtle working of infinite law, the brain cells must be arranged in an orderly manner, so that the harmonious blending of the whole make it a fit instrument through which the interior man may express characteristics which are in perfect consonance with creative law. The student can only effect this by beginning at the foundation,—he must so order his life and acts that the external organism may express the harmonious arrangement of his thoughts; he must establish methodical thought, must endeavor to think in a precise, and, consequently, in a harmonious manner. He should strive so to arrange his manner of thinking, that a well defined purpose underlie his thoughts. His thoughts should be not only orderly, but, as nearly as possible, they should be in line with the expressed purpose of God when he created man.

If man is destined to rule the earth through the powers of mind, it follows that before he can do so he must understand how to control his own mind,—how to think and how to stop thinking. It is an easy matter to think, but a hard matter not to think. No man is capable of preventing thoughts from forming in the mind, until he has control of the fountains that sup-

ply life to the body. No one can control the fountains of life, until the physical senses are under control of the higher faculties of his being; and the higher faculties of his mind will never possess the power to control the sense nature, until the finite has been linked to the Infinite. The finite cannot be linked to the Infinite, until, through a life of absolute consecration, and unselfish devotion to the highest duties of manhood, the student has unfolded the powers of his soul, and is able to force back the physical currents of perverted human life, which press in upon him from every side. No one can do this of his own strength; no one can accomplish this Herculean task, until he is able to withstand the consequences of withdrawing from the life upon which the human family draws for sustenance; in other words, not until he has been sanctified, and set apart by the Spirit of God, as a special servant, or savior.

Man will never be separated from the masses, never be sanctified by God, until the divine breath has been developed within. This divine breath—spiritual breath—is the breath of life, that breath which imparts to man the possibilities of immortality. It is the feminine breath,—a breath which vivifies, and intensifies the soul's power to enforce obedience from the lower nature. It is man's inherited right, but when Adam fell, or rather when the race descended into matter, the organ through which it acts was destroyed, or, more correctly speaking, the link binding man to the divine feminine was broken. This link has never been restored; nor will it be until man, through the powers of awakened manhood, is able to find the divine feminine center which links him to the fountain of wisdom, power, and glory. Running through all the ancient religions we find traces of the knowledge of this breath—traces only, for the ancients had not the soul unfoldment that admitted of its use. We find suggestions of it, and of the divine feminine, even among modern Christians. The Virgin Mary, worshiped so zealously by the Romish Church, is but a vague relic of a stupendous truth. A divine Mother, a Virgin Mary, does dwell in the heavens; if man can only still the senses, can only gain control of his lower nature, he will realize that he is linked to this divine Mother, that he is one with the overflowing foun-

tains of love. When man draws these feminine qualities into his organism, and impregnates them with the mind qualities flowing through him from the Father, he is filled with understanding and power, which transform him from the human to the celestial, a worker of miracles, a seer in the broadest sense of the term. Such a man does not perform miracles by setting aside law, but through the knowledge of how to use the powers which are active around us; powers which the foolish in their ignorance thrust aside.

The advanced thinkers of the day, those who blindly lead a suffering people away from the fountain of all true spiritual attainment, cannot find truth. No one can ever rest upon the bosom of truth, until every ideal to which he has builded an altar, has been destroyed; and it is utterly impossible to destroy these ideals, as long as one vestige of the lower sensual nature remains. Would to God that the world was ready to receive truth in all her freedom and purity! Would to God that the veil could be drawn aside and truth be permitted to stand, without fear of defilement, before men! Take heart, my brethren, you dearly beloved of our Father, the dawn of a new and brighter day has come. You yearn for liberty, you hunger for that freedom which will enable the soul to live as God intended it should live,—ever conscious of its true nature, ever beholding the works of the Father, ever doing those things which are pleasing in his sight; take courage, your yearnings shall be satisfied, the stupor which has plunged the soul in darkness must be lifted. We admonish you as individuals to do your part. If you can overcome, you will certainly lighten the burden of some brother or sister whose strength is not so great as your own; and that God may give to each the needed strength in the hour of trial, is the prayer of your fellow laborer.

EXTRACTS FROM THE ORIENTAL CHRIST.

BY P. C. MOZOOMDAR.

"The best expression of creation," says Keshub Chunder Sen, "so far as we have been able to trace, is sonship. The last manifestation of divinity is divine humanity. Having exhibited itself in endless varieties of progressive existence, the primary Creative Force at last took the form of the Son in Christ Jesus. Can God create without a purpose? Merely supplying a pattern could not be the be-all and end-all of creation. Where millions perished in disobedience and sin, of what avail was the appearance of a single instance of obedient sonship? All, all required to be saved. If sonship there was, it was bound to develop itself not in one solitary individual, but in all humanity. . . . Look at the clear triangular figure with the eye of faith, and study its deep mathematics. The apex is the very God Jehovah, the Supreme Brahma of the Vedas. Alone in his unmanifested glory he dwells. From him comes down the Son in a direct line, an emanation from divinity. Thus God reaches one end of the base of humanity, runs along the base, overspreading and influencing the world, and then, by the power of the Holy Ghost, drags up regenerated humanity to himself. The Father coming down to humanity is the Son. The Father carrying up humanity to heaven is the Holy Ghost. This is the whole philosophy of salvation."

Christ, then, as the Son of God, was the manifestation of divine character in humanity. The unattainable infinity of the Supreme Godhead forbids definite comprehension, and makes practical imitation impossible. We can meditate upon and adore his glorious attributes. We can wonder and bend before his all-compelling Presence. In communion and transcendental *Samadhi*, we can feel absorbed in his blessed nature and intense light. His peace goeth forward before us, and stilleth everything within and around. But what does all that avail, if our character is dissimilar to his, and if, in our deeds, thoughts,

wishes, and practical purposes, we tread in other courses than those appointed by his holy will and eternal wisdom? Some one must *show us the way to this*, else all piety is unreal and immoral. Religion becomes the incoherent dream of the purblind enthusiast. David commits unpardonable crimes during the respites of his intermittent inspiration. Judhistir publishes a half-uttered falsehood. Moses murders an Egyptian taskmaster. Mohammed proclaims a bloody war. And Sakya Muni omits to lay down the doctrine of God. Who but the Eternal himself can reveal his character in relation to man? That character descends in Christ for the enlightenment, conversion, regeneration, and adoption of all men. Therefore, Christ is the Son of God and the Son of Man alike. He is the Way, the Word made flesh, the true Light that lighteth every man that cometh into the world. The teachings of Christ are many, but they are only such as guide all men to be the sons of God. The kingdom of heaven had been a traditional and prophetic idea, familiar long before Jesus had begun to preach it. But Christ's kingdom was the kingdom of sonship. What personal and spiritual excellences does not obedient sonship include? Purity and morality are inculcated by the Mosaic, and by every other system of ethical law, but the utter crucifixion of the flesh and the reborn life of the spirit laid down by Christ is the perfection of humanity as it exists in the Father in heaven. The enthusiasm of love which compels submission and welcomes suffering and death only because it is conformable not to one's own will, but the will of the Father, is nothing but the unquestioning affectionateness of an ideal son. The faith and child-like trust that finds no inclination to think of the morrow, but depends upon the Father for everything necessary for the well-being of this world and the next, is the self-assuring and self-rewarding reliance of the Son of God. The law of meekness, the law of forgiveness, the law of philanthropy, the law of non-resentment, of self-purification, of faith, of self-sacrifice, were included in the supreme truth of sonship which Christ claimed for himself and all those who believed in him. Therefore, it may be said that Christ did not come to teach faith, or love, or morality, or piety, but that all these virtues, and countless others, were

involved in the doctrine of spiritual sonship which, above all things, he taught, and has left behind him.

* * * * *

Christ prayed. He prayed often. He prayed always. Did he not pray the whole night long? My soul longs to realize the state of mind in which Christ prayed. What were the thoughts, what were the words, he addressed to the Father, when he went to those mountain tops? Has man ever spoken as he spoke to heaven? They watched him from a distance as he prayed, and so strange did he seem while praying that, when he ceased, they approached him in humble awe, and said; "Lord, teach us to pray." Christ not only prayed, but he was prayer. Prayer was incarnated in him. They *saw* prayer, when they beheld Jesus praying; for, "as he prayed, the fashion of his countenance was altered, and his raiment became white and glittering." The mystic devotional syllable is said in the Veda to have invested the face and beard of the primeval utterer with a golden glory. The true word of prayer is changed from glory to glory, from the inner to the outer glory. The countenance of the Christlike man while praying is the countenance of God. The light of the ages and the calmness of the spheres sit upon his brow. Prayer becomes the fashion of the eye, and the expression of the countenance. Prayer becomes the pure lustrous drapery of the body and mind. Hidden spirituality is revealed. It is not the words so much as the attitude that reveals the secret spirituality of prayer. And thus Christ revealed prayer. Christ revealed the laws of prayer. His was the revelation of the true attitude of prayer. It matters little if his actual words have not come down to us. It matters not if such as have come down do not satisfy us, so that we wish to know more. He has bequeathed to us the spirit of prayer. And that spirit fructifies according to the endless variety and potency of human nature. These fruits abound in the lives of all the children of Christ. He prayed without ceasing. From the moment of his baptism to the awful moment when he committed his soul into the hands of the Father, on the cross, did he not continually look up? He looked up to heaven for light, strength, and guidance. And what is prayer but looking up?

But his continued prayerfulness did not prevent him from approaching the presence of the Father at all special seasons. He prayed at his baptism while in the flowing streams of Jordan. Praying, "the heavens opened, and the Spirit descended upon him." And from that day, whenever the Christlike man prays, the heavens open and the Spirit descends. And then, after his baptism, the Spirit led him into the wilderness, there to fast and pray and prepare himself for his ministry. Can there be true preparation for the solemn work of life and death without prayer? And when, by his severe, long-continued prayer of forty days, he was blessed with the approbation of God and the angels as to his future mission, he came down to the field of work. But he could not work alone. Who were to be his fellow-laborers? And "so he went out to a mountain to pray, and continued all night in prayer to God. And, when it was day, he called unto him his disciples; and of them he chose twelve, whom he also named apostles." His apostles, predestined like himself in the eternal purposes of God, called and elected, were pointed out to him in long solitary prayer; and he had only to name and adopt them. While about to engage himself in the arduous responsibilities of his ministry, whether it was to heal the sin-struck and sorrowful, or to feed the multitude with the bread of life, or to raise the dead and inert from the grave of spiritual ruin, did he not "into the wilderness and pray?" Did he not "lift up his eyes to heaven," "sigh to God," and "give thanks?"

Aye, his great miracles of cure, precept, and reform, were first wrought in himself through the holy mystery of sympathy and prayer, and then manifested by him to the world as testimonies of the grace and power which the Father had committed into his hands. And, with the generous, self-humiliating impulse of his strange love, he promised that "greater works than these shall ye do, because I go to my Father." Thus praying, laboring, and teaching, when the three short years expired, and the last melancholy evening of his public ministry came, after he had performed the sad ceremony of offering unto his apostles the last sacrament, washed their feet with his own hands, taught them, warned them, consoled them,—once more

“he lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy son.” That is a long, marvellous prayer,—the seventeenth chapter of John; and deeply does it describe the relations which in all previous prayers he had laid down between himself and his God on the one hand, between himself and his apostles on the other. If prayer means unity with the spirit of God and the power over all flesh, if prayer means unity with the kindred spirits of God’s children, to whom we are brought to fulfill his purposes, surely this was the prayer of prayers. And I need only refer to his marvellous prayers of forgiveness and self-consecration on the cross, to prove that Jesus lived and died in prayer.

NEW LIFE.

BY CLARA GREGORY ORTON.

New life is swelling in the sod,
 New life is throbbing in the air,
 It stirs, it wakes in every clod,
 It bursteth into blossom fair.

The brook rejoiceth to be free,
 With song it steals along its way;
 No blade of grass, no flower, no tree,
 But wakes beneath the sun’s warm ray.

Life rich and full! life manifold!
 How swarms the air, how stir the leaves;
 Mid Nature’s myriad forms untold
 Nought sighs or suffers, pines or grieves.

O heart of mine, doth joy not thrill
 Through all thy embers as of yore?
 Doth there not kindle in thee still
 A hope that bids despair no more?

How canst thou when the air breathes life
 Grope darkly amid vanished joys?
 Ah, turn from thoughts of gloom and strife:
 For sorrow wastes and wrath destroys.

Awake! Arise! for lo, the earth,
 So ancient, hath renewed her youth.
 Thou shalt out-live her last re-birth,
 When all hath passed away but truth.

When earth lies cold beneath the sun,
 When sun has faded dim and blear,
 Then is thy spring-time just begun,
 Then is thy time of blossom near.

THE HIGHER DOMESTIC.

To a great extent the domestic life of the present day has become a nightmare. It is a phase of life to which the words of the prophet are again emphatically applicable: "My people are destroyed for lack of knowledge." Truly the Esoteric teachings stand as a light in a dark place, and we are glad to see so many periodicals taking up, and shedding light upon, this important subject of the sex life in the higher generation.

The woman's-rights movement, which is now so wide-spread over the world, has grown out of the ignorance and the abuses of man in the marital relations; and such organizations are the strongest indication that the time has come for a step higher in the order of the race. In the old order men and women knew nothing of the sex life further than that marriage meant a license for unlimited indulgence. The love life between the sexes and the passion life are so inseparably connected that, as soon as passion is surfeited, love is destroyed. It is because of this fact that so much inharmony exists in marriage relations.

Men—and women too—should be taught from childhood that, if they preserve the life forces, the life forces will preserve them; it is from these forces that the powers of mind, magnetic energy, vitality, youthful beauty, and all the joys of life are maintained. If those who desire a family would marry and use the sex forces for the exclusive object of procreation, their lives would be one song of delight; and the children of such parents would be born without that terrible scoratory passion which now curses the race, dwarfs it mentally and physically, and fills the earth with disease.

Here and there a child is born under propitious conditions, and such an individual becomes a blessing to the race. With what pleasure we look into the face of a young woman who is overflowing with life in all its purity and chastity! such an one fills a household with delight, the very emanations of her life make joy and vivacity around her; whereas a woman born of parents who are inclined to over indulgence of the sex, is always weak in the reproductive functions, delicate in health,

morbid in mentality, bringing a gloom over the surroundings.

Young men born under similar circumstances are found to be early indulging in that heinous practice of self-abuse, or else they are seeking to take advantage of the girls with whom they associate. The very atmosphere of these people is immoral and physically unwholesome, and there is not one such person living who is not suffering from disease in some form. This picture as it stands is a most horrible one, but it has another side that is yet worse,—no one can associate with the people to whom we have just referred without partaking of their vitiated life qualities, and much of the disease of fine and sensitive natures arises from this very class of persons.

We bring ourselves to speak of these disgusting conditions because they are so common in the world, and because they are growing upon the race with such rapidity as to make us feel that it is high time that every lover of morality, of good society as well as of good government, take up these principles and go to work on them in earnest; for only radical action in this direction can prevent our race from descending to the level of old China and Hindostan. The apostle says, "Marriage is honorable in all, and the bed undefiled" (Heb. XIII. 4), which is true when men live in harmony with the laws of nature, even as much so as the beasts below them.

Those who have thought upon these subjects readily see that the race must take up these principles and incorporate them into their lives. It is well known that the civilized world is now dependent for its population upon the men and women of the working classes; that is, the "higher classes" are not producing their kind in sufficient numbers to effect an increase of the population. It is those whose whole mind, and almost whose whole vitality, are employed in the labor of earning an existence,—who are virtually without mind and who live much like animals,—upon whom we are now dependent for the population of our earth; and, under such circumstances, can we expect anything but degeneracy? What are our teachers, our philanthropists, the lovers of our homes and our nation, doing to stop this downward current? All thinking physicians know these things, but they fear to give voice to the prevailing conditions lest they lose their practice. Of course parrot-like physicians, those who think and know merely what they have read, will oppose ideas

such as we have been expressing, but such men are mere fossils, dead weights upon the public mind.

From past experience we know that any husband or wife whose home is discordant and unhappy, can in a single year transform that home into a paradise if they will control the passions, using them only when they wish a child.

HEARTS AND HOME.*

MARTHA SHEPARD LIPPINCOTT.

Home is where the heart is—
 Ah, how true these words!
 'Tis the message whispered
 E'en by little birds.
 Nature whispers daily
 Such sweet words as these;
 Home is where the heart is—
 That's the place to please.

Plant your flowers there, love,
 Say your sweet words, too,
 Then in home and loved ones,
 Paradise you'll view.
 Then as little birds will
 Hasten home at night,
 So will be your pleasure
 And your fond delight.

Happy smiles will greet you,
 Fond embraces, too,
 Loving, tender welcomes
 From the hearts so true.
 Voices of dear children,
 Making music sweet,
 Will make home seem like the
 Paradise complete.

Joyous hearts together,
 Make a happy home,
 And from out its shelter
 Hearts are loath to roam.
 'Tis the heart and love, dear,
 That make home so bright,
 And the loving kindness
 Making all things right.

*Our contributor suggests the home as it may be when the doctrines promulgated by "Practical Methods" have laid hold of the hearts and lives of the people; for we feel that the time is at hand when great and wondrous changes are coming to the domestic life of this our planet.—[Ed.]

THE RULE OF SATURN.*

The age in which we live marks the sixth period of the cycle since the Golden Age. It is the Aquarius age, the age in which the physical senses have reached their utmost perfection. For this reason man is entirely governed by material conditions; the masses are apparently devoid of spiritual understanding, and are absolutely under the control of the law of physical creation. We are in the sixth day of our existence, the Saturday of the present cycle. Saturday, or Saturn's day, marks the period when the earth passes from under the control of Friday (goddess of generation) to Saturday, the age ruled by Saturn, the day governed by science, the time when peace and good will among men will be something more than a hollow mockery; in this age Eden is to be again entered,—the two are to be united and made one. The radical changes which have taken place in the domestic arrangements of the household, are due to the subtle vibrations received from the planet Saturn.

Saturn's home in the divine man of the heavens, after which the man of earth has been patterned, is the Cerebellum, the organ of the brain which formulates and puts gathered thoughts into words. We may, therefore, feel safe in predicting that when the vibrations of Saturn have control, men of wisdom, such as have never before appeared, will arise to sway the masses through the superior powers of their intuitional perception and mind force.

The great feeling of unrest and uncertainty, so marked and so unaccountable among the nations of the earth at the present time, is directly caused by the vibrations of the planet

In making the statement that we are entering the Saturn age, the author is doubtless speaking from the standpoint of the seven creative principles, or the seven ages of the world, wherein Saturn is the sixth principle, governing the principles of order and science. Yet we believe that when that age arrives which will bring Saturn's influence directly upon the earth—an influence that is said to rule the sign Capricorn, to which it is allied by all ancient myths and mystics—it will so affect the vital currents of the world, as to produce results concerning which we will not here venture a prophecy.—[Ed.]

Saturn. Saturn expresses the principle of transmutation, the sixth of the vital principles active in creation; it is the power by which all things are carried upward. We, may, therefore expect many marvelous changes and upheavals, both physical and spiritual, during the next few years. We do not offer the above thought as a prophecy, but, realizing the radical changes which the rule of Saturn will bring to earth, we cannot but think that those changes will be marked by much disturbance. We most emphatically believe in the survival of the fittest, and are, therefore, led to think that only those who are fitted through soul unfoldment to enjoy the reign of peace, will survive the great and wondrous changes which will usher in the reign of Saturn.

The vibrations from the planets affect all life upon our earth,—all, at least, that depends upon the mind elements from which animal life subsists. There is, however, a life, a sustaining element, which is so refined, so spiritual, that gross matter cannot touch it; the mental powers of the race cannot draw from, neither can they comprehend aught of the wonderful mind force which is only to be reached through the interior, or soul perception.

Those men of science who are truly scientific are beginning to awake to the fact, that there are forces, substances, and laws, which cannot be cognized by the physical senses. This recognition on the part of the scientific mind, places in its hands the keys which will unlock fountains of such stupendous wonders, that the wisdom of earth is as nothing compared to it. Fortunate, indeed, are they whose minds are adapted to scientific research, whose nature is broad enough, and who have sufficient courage to blaze for themselves a new pathway into the unexplored regions of knowledge. There is awaiting the honest seeker after truth, knowledge of such a nature, that it cannot be appropriated by the present mentality of the race, the brain organs of the present man are unable to formulate and put it into orderly form; but as he reaches out into the realm of cause, as he begins to recognize,—and recognition is one-half the battle,—the individual gathers to himself mind elements and life qualities which will so transform his brain organs as to make them receptive to higher vibrations. Then knowledge

such as gods only can comprehend will be readily understood by him—gods, did we say? no, not gods! but men, men who,—by living a life in accord with the purpose of their Creator, have unfolded intellectual powers and spiritual understanding. One who lives under the control of the five material senses, can know nothing beyond what comes to him through the senses; and as these senses are limited to the necessities of an existence on a material plane, he is shut out from the celestial realm, which is not beyond the bounds of time and space, but is around us, in us, and we are in it.

O brothers!—for as I write I feel the bond which joins all flesh, I realize that we are all of one family, all the offspring of a common parent, and that parent none other than God—O my brothers! remove the bandage that covers your eyes, remove the chains that fetter your hands; enter and partake of the good things of our Father's kingdom—our kingdom, for ours it certainly is if we demand it. As sons and daughters of the Most High, it is our right to demand not only the kingdoms of this world, but also the kingdoms of heaven.

It is said that in the building of the Temple of Solomon, all things of the world, great and small, contributed. Even the ant brought to the King a tiny blade of grass, which was woven into one of the great curtains. So has the Father ordained that in the building of the soul's temple the greatest and smallest of all that He has made, shall contribute its share to the whole and to each part.—Ellen M. Dyer in *Kosmos*.

MIRAGE.

Treasure the shadow. Somewhere, firmly based,
 Arise those turrets that in cloudland shine;
 Somewhere to thirsty toilers of the waste
 Yon phantom well-spring is a living sign.

Treasure the shadow. Somewhere past thy sight,
 Past all men's sight, waits the true heaven at last:
 Tell them whose fear would put thy hope to flight,
 There are no shadows save from substance cast.

—Edith M. Thomas in *Lippincott's*.

OUR EXCHANGES.

THE JOYS AND SORROWS OF THE ATOM.

There are those who delight in taking gloomy views of life, like the old lady who "enjoyed a spell of misery." Ask them who made the earth, and with Topsy-like simplicity they answer, "Nobody made it; 'speat it growed." They would have us believe that the Creator of atoms was a blind, unconscious maker, a haphazard maker; mindless itself, yet creating mind; devoid of intelligence, yet creating intellect. If they were right we should pity the sorrows of the poor blind atom, the plaything of fickle fate, of hazardous chance, and of unreasoning force. But no one has ever worked in a laboratory without thinking "how like things of life these chemicals are," without being astonished at their mimicry of human ways.

LOVE AND HATE. Take two transparent, colorless solutions looking like water; one of nitrate of silver, the other of common salt—chloride of sodium. Mix them together and you have instantly a liquid and a solid. The chlorine loves silver better than sodium, while the nitric acid is indifferent and glad to get rid of silver on any basis. So there are two divorces and two marriages, and the original solutions become solid chloride of silver, and liquid nitrate of sodium. It is curious to note, by the way, that silver and gold, so precious in the commercial world, are despised and rejected in the chemical world; chlorine being about the only one who is ever ready and eager to marry for money.

The whole science of chemistry has grown out of tabulating such likes and dislikes, loves and hates, attraction and repulsion, of the two classes, bases and acids.

DUALITY. Here at the very beginning of existence, among the atoms themselves, the principle of duality is found—that principle which is recognized in the animal and vegetable world as sex. Every molecule is composed of two halves, as sodium-chloride, silver-nitrate, tin-oxide, etc.; of two opposites, base and acid, positive and negative, male and female. Study chemistry and you will become fascinated with this action of atoms, of molecules, of matter in its most primitive forms; in these mar-

riages and divorces; in the complicated play of superior and inferior attraction; in the greater strength to seize, or inability to hold; and not only in the individual but in tribal preferences and prejudices. The atoms that have power within themselves, and of themselves, to move other atoms near them, that possess a power of attraction or repulsion that is selective, cannot be called dead.

MORALITY. Water loaded with impurities, if given a chance, will crystallize—freeze—into pure water, and the sediments left for a longer time crystallize into purity. Follow crystallization from snow and salt to rubies and diamonds, and you will learn that the molecules of atoms have a stern code of morals. Their first aim is to be pure; their second is to be perfect in form; and their third is to act in harmony. On the harmonious action of the atoms, and on pure, perfect molecules, all of the gigantic chemical industries of to-day depend. In the chemical world harmony is perfect law, and discord is crime, and we find that good attracts good and improves it, while evil attracts evil and is made worse. As man has two sides, a good and a bad, so has the atom a light and a dark side. Arsenic and strychnine are used both to heal and to kill. Carbonic acid refreshes at the fountain and kills in the choke damp of the mine. There is no poison known but that can be used for both purposes. The light side of atoms produces life, health, bliss; the dark side brings disease, death and sorrow.

IMMORTALITY. Atoms combine on three planes of existence, as solids, liquids, and gases. Burn a piece of wood and it passes out of existence, dies, as a solid, yet this is only a change from the plane of solids to that of gases, from the visible to the invisible. There is no annihilation, no increasing, no diminishing, only dispersion and change of form, to be followed by collection and a new form. There is no loss of force; as heat, light, electricity, magnetism, and chemical force are all transmutable into each other. Anything that looks like death is but a token and certificate that life is about to start anew on another plane. In our sleep atomic changes—death of cells—take place in our bodies and we are restored. Hour by hour, day by day, we die in part that we may live anew.

“There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call Death.”

VITALITY. Bring some ammonia and muriatic acid near each other and watch the cloud of chloride of ammonium that forms. The restless atoms have rushed out to meet each other. It is impossible to comprehend the energy of these atoms; but but just as it is possible to weigh the infinitely great stars, so it is possible to measure the vitality of these atoms. Motion serves to measure force, but not to explain it, for it is as subordinate to force as speech is to thought. As the created is a thought of the Creator, so all movement is radically vital, and all matter is in a sense living. Our own soul, which gives us consciousness of force, is also a type of it. It used to be a dogma that the chemical substances which are produced under the mysterious influence of life, in animal or vegetable organisms, could not be produced by the hand of mortal chemist. The chemist himself has overthrown this dogma and wiped out the barriers between the organic and inorganic, by making a host of such things as formic acid, indigo, urea, etc. Not only do atoms seem instinct with a desire for life, and the inorganic ever show a tendency to run into the organic, but each atom *is* a life; and life in its rudiments is a property of all matter. The life principle, varying only in degree, is omnipresent. There is but one indivisible and absolute Omniscience, and Intelligence, and this thrills through every atom of the whole Cosmos. The elixir of life lurks in every mineral, as well as in every flower and animal throughout the universe. It is the ultimate essence of everything on its way to higher evolution. The true explanation is then only to be found in the dynamics of spirit; that spirit which is not substance, but is the law of substance; not force, but the revealer of force; not life, but which makes life exist; not thought, but the consciousness of thought; the sole and single source of power. When we attain to the conception of a living material universe, animated by spirit, the mystery of Nature is solved. The Cosmos is not as some would have it, a vast machine wound up and set in motion with the certainty that it will run down; it simply changes from one form to another; ever evolving into higher forms on higher planes. The force that originated and impelled, sustains and is the Divine Spirit, which

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

The law of birth, growth, death, of endless destruction and

perpetual renewal, is everywhere seen working throughout the Cosmos, in nebulae, in sun, and in world, as in rock, in herb, and in man, all of which are but passing phases in the endless circulation of the universe, in that perpetual new birth we call Nature.

This may be called the poet's view, but it is forced upon us as also the highest generalization of modern science.—G. E. Bailey, E.M., Ph. D., in *The Coming Light*.

The Meteorologische Zeitschrift, a German scientific publication, contains a treatise by Dr. F. Maurer on the regular periodical repetition of cold and warm years. During certain intervals of time, extending as a rule to about fifteen years, there is a recognized change of warm and cold periods. The warm periods, he says, do not simply include a series of summers of extraordinary warmth, but also a series of mild winters. Similarly, during the cycle of a cold period, not only are the winters more than ordinarily severe, but the summers are far below the average heat. Dr. Maurer affirms that we can predict with tolerable accuracy the time when the next cycle of warm periods will occur. It is due, he calculates, somewhere about the turning point between the two centuries; and he thinks it probable, from the data obtainable, that the early years of the next century will be distinguished by a series of hot, or rather extremely hot, summers and a series of exceptionally mild winters.—*Scientific American*.

To unite one's will with the Universal mind does not mean a passive contemplation and perception of spiritual truths but an active penetration into the process of evolution and a real co-operation with the beneficent powers—the master builders of the world—in the language of Paul, "co-workers with God"

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The perception of truth rests in the equilibrium of the intellect and the emotions. To perceive the truth, purity of heart and strength of mind should go hand in hand.—*The Western College Magazine*.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not be otherwise expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

COLUMBUS, O.

ESOTERIC PUBLISHING CO.,

Dear Friends:—I thank you very much for the "Indicator;" I think very highly of it and use it every day. I fear, however, that you are expecting too much of me, and will be disappointed in the end with the attainments that I am able to make. I feel that you regard me as having promise, or you would not take so much pains with me, but it will take much time and effort for me to attain anything like the degree of unfoldment that the writers of *THE ESOTERIC* possess,—if, indeed, I am capable of attaining it at all in this life. I must confess that while I long for more of life, and am unsatisfied with my present condition, the awful solitude of the Narrow Way appalls me, and I feel that I am not ready for it yet. I long for more of power, and wisdom, and spiritual life, but I do not believe I have a selfish motive for it. I long to be a greater benefactor to my kind, and sometimes a feeling of profound compassion comes over me, such as must have resembled slightly that of Jesus when he looked upon the multitude as a sheep having no shepherd.

I have read "The Road to Immortality" with care, and have found it credible except in one point: I am skeptical as to the existence of any such creations as "elementals." Indeed, I can gain no clear idea of what they might be; they seem to me like the stories I used to hear as a child, of malignant fairies, of genii, and the like. I never believed in the orthodox devil; to me he was always non-existent. In the first place, I was never conscious of any outside temptation to sin; it always seemed to me that the tempter was my own weak and ill-governed nature,—in fact, I never sinned, without knowing and feeling that I was to blame for it entirely, and recognizing the cause in myself. Now this is the way I feel about "elementals;" I feel that my failures are due to the weakness of the flesh, and that the tempter is the vague and unconscious instinct of the animal nature. Believing, as I do, in evolution, and the animal origin of man, I find no difficulty in accounting for the animal traits of man, and his sins seem to me the struggle of the soul to gain the mastery over the lower nature. As an animal, he had no sins, but in rising above the brute, he became possessed of a higher consciousness, which made him aware that certain things were wrong and others right. Then the struggle began and then came sin into the world. Sometimes it has seemed to me almost as if the sex instinct had used a cunning intelligence to overpower me; but I believe simply that it is ever-pres-

ent and at work, and that the moment when one is off guard, or effort relaxed, is the moment when it naturally appears. So my query is this, What evidence have we that such creations as "elementals" exist? Is the belief in such a necessary part of Esoteric doctrine?

Very sincerely, G.

Ans. It is perhaps wisest and best for you, at your present stage of unfoldment and under present circumstances, that you do not believe in elementals. In the first place, you are stronger by believing that the tempter resides in, is, your own lower nature; which is true, for if there were nothing in yourself like those subtle forces or entities, they could not touch you. If one does wrong, or sins, there is certainly only one's self to blame for it; for even if there exists elementals—or, if you please, call them, as the church does, devils, the devil—there must be something in ourselves that consents to the operation of influences from that source, or they would not act upon us. But if you live the regenerate life long enough to gain clairvoyant powers, the existence of elementals will be more than a belief. It is not necessary, however, that you believe in their existence—in fact, we do not think very much of beliefs under any circumstances; our work is, methods by which we obtain knowledge: that obtained, belief becomes but a shadow. Sometimes, it is true, the shadow precedes the real, but it is not necessary that we receive the shadow—it is as well to wait until we get the real.—[Ed

BALTIMORE, Md.

H. E. BUTLER.

Dear Sir:—I see that your "Practical Methods" advises a series of fasts; do you mean that these fasts are to be repeated at stated intervals? and do you recommend a fast of one day out of every week?

Respectfully, L. D. G.

Ans. It has seemed strange to us that so many understand these directions for fasting to mean fasts at stated intervals. The church teaching concerning fasting may account for the misunderstanding, for "Practical Methods" contains no such idea. That booklet clearly states that the fasting has a specific object—when this object is attained there is no further need of fasting. We do not recommend fasts at stated intervals. On the contrary, we do not advise a repetition of the series of fasts; for if the work in view can be accomplished by fasting, the series given will be sufficient. We give a series of fasts, because they make the accomplishment of a successful fast easier—a repetition of the series tends to weaken the stomach and impair digestion. No, we do not recommend repeated fasts.—[Ed.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

C. L. N. Feb. 14, 1877, 2 a. m. Ind.

⊕ in ☿; ☽ in ♀; θ , ♁; ♃ in ☿; ♃ in ♀; ♃ in ☿; ♁ in ♀; ♁ in ♀; ♁ in ♀.

You are nervous and sensitive. Your characteristics are much those of a Martha.—anxious about many things. Good orderly intuitions, fine language—possess the elements of an orator. A restless active nature and one allied to the mystic, but so directly affected by the public mind that you will be easily led into the pseudo-mysticism of the day. Your chief weakness, in a mental way, is a certain fractiousness and the sex inclinations. For the sake of business success and your own happiness, you should make special effort to overcome the former. You should carefully consider the real value of words, and build your ideas into expression as carefully as a mason would build a wall; thus avoiding superficial talking or saying more than you really mean; aim to convey your thought and stop there. Be thoughtful; be brave and steady in both movement and word. This will establish within you strength of character and command the respect of your associates; and it will aid you in the preservation of your life, and in the attainments in the regeneration. Overcome selfishness by always thinking what would be agreeable to you under similar circumstances. The times of danger are when the moon is in Sagittarius and Pisces, and hours when these signs are rising.

D. M. G. July 29, 1868, 2.13 a. m. Swansea, Wales.

⊕ in ♁; ☽ in ♃; θ , ♁; ♃ in ♁; ♃ in ♃; ♃ in ♃; ♁ in ♃; ♁ in ♃; ♁ in ♃.

A man influenced largely by the emotions, but, upon the whole, a very strong character. You have a clear orderly brain, high aspirations, a love of the scientific—a good business man. You have a strong hold upon this world, and this world upon you, and yet I judge that

you have had many reverses. Your physical senses and inclinations get you into a great many troubles, but woman is your best business friend. For any sphere of success in life, you must conquer the senses and the impulses of the physical body, and live in the mind. As soon as you relax into the senses, you find adversaries of every description; but with a resistless determination, with persistent effort, the physical may be conquered and brought under absolute control of the mind. When this is done your way will be comparatively easy. We wish to impress this thought above all others: conquer the senses and live in the mind. But in connection with this it will be necessary for you to study methods of keeping the body in perfect health and strength by the power of the mind and by proper feeding and care. The times of greatest danger of losses are in the following order: first, when the moon is in Cancer; second, in Capricorn; third, in Leo; and the hours when either of these signs is rising. In the beginning, however, your difficulty will be when the moon is in Leo, and when the last degrees of Cancer rise.

W. Aug. 26, 1862, 10-12 a. m. Pesotem, Ill.

⊕ in ♋; ☽ in ♋; θ, ♃: ♀ in ♏; ♁ in ♋; ♃ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏.

A woman of very unusual powers. A perfect fountain of vitality; an abundance of self-esteem; a pride amounting almost to arrogance. Whatever you set your mind upon, you are pretty sure to accomplish. Have within you a restless desire for travel, change. Should guard against the use of will, or magic power, in the control of others. Unless you can dedicate your life to God and carefully follow a course of high Christian devotion, we would advise you not to study the occult; for the natural impulse is so strong to gain powers to be used in the things of this world, that you would be involved in great difficulty and suffering. It is necessary to your health that you keep physically very active, with plenty of out-door exercise; and you should know something of the laws by which the body is kept in health through the power of mind. Guard well the digestion. You will have no difficulty in the conservation of the life forces, but you should remember that, in your case, this cannot be done with impunity if you live in and remain in sympathy with generation, for there is a condition attained thereby that would weaken your hold upon the physical body. Your greatest struggle, however, is with self; hold that self up to the light of divine righteousness, and shape its course by that law.

A. M. July 17, 1865, 10 a. m. Aberdeenshire, Scotland.

⊕ in ♉; ☽ in ♉; θ, ♃: ♀ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏.

You have an irritably sensitive nature in that circumstances and surroundings are a constant irritant to you. Have a high ideal of love,

spiritual devotion, and harmony, and yet the irritation in your nature, augmented by never finding that which meets your own ideal, keeps you restless and dissatisfied. You are too much inclined to oscillate from one sphere of interest to another, and are looking too much in external life for that which your soul seeks. Above all others you must remember that you are to make your own heaven or your own hell, and that the one thing requisite is to retire within and unite your soul consciousness with God. Then leave your anxiety and care, and refuse to indulge any inclination toward restless discontent. Always keep yourself in readiness to obey the guidance of the Spirit; which, by the way, is not some outside individuality impressing you with its will, but a divine knowing reflected upon all your consciousness, which will come if you are in the right attitude. You should take up the advice given in *THE ESOTERIC* relative to going through the body and taking control of every function; this will enable you to overcome the disposition to some diseased condition, which has menaced your whole life. The times of danger are, first in power and effect, when the moon is in the last part of Virgo and in Libra; next when it is in Cancer and Taurus; and when these signs are rising—especially when Mercury is in Taurus.

C. M. July 29, 1865, 10.30 p. m. England.

⊕ in ♈; ☽ in ♌; ☿, ♃; ♀ in ♍; ♁ in ♎; ♃ in ♏; ♄ in ♐; ♅ in ♑;
♀ in ♒; ♆ in ♓.

You are a woman of love and impulse. Strong combative tendencies, great physical endurance, keen perception (foresight), an orderly mind, and an unusual endowment of language. Your nature is controlled by two extremes,—one of impulse and the other of positive persistence. One great difficulty in your way of attainment is your strong hold upon the material world, its interests and objects. You have good ideas and aspirations, but they are overwhelmed by the circumstances of the now and the surroundings. It will be necessary for you—if you would reach attainment—to put your whole life and thought into the effort, and to give your mind to the study of spiritual, scientific or biological subjects. When you are fully qualified in this direction you would make quite an efficient teacher; and by teaching you would be more apt to make personal application of such principles and so grow, mentally and spiritually. You should give some attention to your diet in order to keep your flesh at a standard best adapted to your intellectual work. Overcome anger, or it will poison your life currents and prevent your attainments.

E. E. L. June 27, 1868, 10 p. m. Canada.

⊕ in ♉; ☽ in ♊; ☿, ♃; ♀ in ♍; ♁ in ♎; ♃ in ♏; ♄ in ♐; ♅ in ♑;
♀ in ♒; ♆ in ♓.

The feminine is predominant in your nature. Very sensitive, but

in the effort to overcome this, you no doubt go to the other extreme. You are a natural student. Your brain always filled with schemes for unusual accomplishment, but you lack the unwavering persistence necessary to complete success. If you would reach the highest goal of attainment you must overcome a natural inclination in the direction of external and superficial thinking, and should give earnest, protracted, and decisive thought to the importance of, and the requirements necessary to, such an attainment; for until you are ready to sacrifice everything to it, it would be better for you not to engage in such an undertaking. (See Matt. XIII. 34-46.) You ask "if the year 1898 is a favorable one in which to undertake to live the regenerate life." That would be a question for astrology, but we should say that the favorable time is when your mind is made up unchangeably; for you must watch yourself lest you go to extremes in what you undertake, thereby becoming dissatisfied and so changing your mind. The periods of greatest danger of loss will be, in power and effect, as follows: first when moon is in Aquarius; second, Cancer; third, Libra; and the hours when these signs are rising.

P. D. S. Jan. 11, 1870, 8.30 p. m. Grafton, Mass.

⊕ in ♃; ☽ in ♄; ☿, ♁; ♀ in ♃; ♃ in ♀; ♄ in ♁; ♅ in ♄;
♀ in ♃; ♆ in ♁.

You have a mind positive and determined to carry out whatever purposes may become fixed within. In many ways you have the elements of abundant success, but in all your associate relations your efforts are crowned with failure. Have an orderly mind—not quick to grasp an idea, but when you do get it, it stays with you. You desire to serve those whom you love, and your great vitality gives you almost unlimited capacity to do so. Beware of arrogance and undue self-esteem. Uranus and Saturn fit you for the higher spiritual, but place you in adversity relative to the things of this world. In your efforts toward the high goal of attainment beware of your own combativeness, for it is subtle and will deceive you in that it may be set in motion by self-protection and an effort to hold your own; but, once in motion, it is apt to continue far beyond the highest reason and become a condition of interior anger, which poisons and strains the reproductive organs and life forces. Music would be a very wholesome pastime for you; it would greatly facilitate the harmonization of the body and quiet the turbulence of the mind arising from adversity in surroundings. You should cultivate faith in God, and live much in the spirit of devotion.

S. G. S. March 12, 1855, 12-1 noon. Otisfield, Maine.

⊕ in ♁; ☽ in ♃; ☿, ♁; ♀ in ♁; ♃ in ♃; ♄ in ♄; ♅ in ♁;
♀ in ♁; ♆ in ♃.

The basic principles of your nature are in serious discord with each other. You undoubtedly come from an old aristocratic line, yet, be-

cause of your polarity being backward and the body sign inharmonious with the basic principles, you must quietly form ideals even to the minutiae of your life; and when you have thus thoroughly organized your prospective course, keep it ever before your mind, absolutely refusing at any time to allow it to be obscured by other states of consciousness. You have a powerful helper in the position of Uranus, and Jupiter gives you the honor and integrity necessary to all who would reach the high goal. Venus and Saturn unite in giving you the ideals and artistic abilities which should govern you in your business; but Mars imparts a quick temper, and, if you are not careful, will add an appearance of maliciousness to that temper, which is only temporary, however. In your efforts toward the highest goal you must learn to forgive as you would be forgiven. Overcome the tendency to blame anyone for anything they may do; error is the result of weakness and ignorance. The times of failure in the regenerate life are in power and effect, as follows: when the moon is in Cancer, Capricorn, or Pisces, and the hours when these signs are rising; but be watchful when Mercury is in Aries or Taurus.

J. F. G. May 10, 1850. Switzerland.

⊕ in ♃; ☽ in ♃; ♃ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌.

The basic characteristics of your nature are very vital. You have much that allies you to the occult and the invisible. A very strong will, which is seriously broken up by a restless, irritable, combative inclination. A desire to travel and for change; we might say that you soon wear out your surroundings, which become unbearable to you and you want a new place. You are apparently a fortunate man, yet you are very unfortunate. Unless your life is chaste and harmonious, your nature will lead you into a course of life that will debilitate and disease the body. If you would reach attainments in the regeneration you must institute a rigid self rule and live almost entirely from the mind. Remember the words of the great teacher who said that it is better to suffer wrong than to do wrong. Patience and perseverance would be the greatest virtues for you to seek. By practicing these you would have but little trouble in controlling the life forces. You should get away from every one for a time, lay your plans for a course of life, fix them in your mind, and never deviate from them afterwards. Not knowing the hour of your birth we cannot point out the greatest periods of danger. Be on your guard when the moon is in Taurus, Aries, or Pisces, and when these signs are rising.

'A. H. April 11, 1850. Germany.

⊕ in ♃; ☽ in ♃; ♃ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌.

You are a man of the head, with good intuitions, clear perceptions,

but unfortunate in all that pertains to home and family. Upon the whole, your life has not been very smooth; it has been necessary for you to build and live in a world of your own. It is difficult for you to realize personal unity with God—in fact, I should judge that you are materialistic in your tendencies; but if you are faithful in your adherence to the regenerate life, and are true to your own ideals of higher morality, you will soon have experiences that will remove doubts and bring you into conscious harmony with God the source of your being. As you read and think on Esoteric subjects do so in a passive, quiet, musing attitude: this will enable the spiritual consciousness to make itself felt in the mental intelligence, by which means you will obtain important knowledge that will guide you in the way to go. But you must avoid carrying business anxiety with you, and at the time of your reading and musing, free yourself from all business care and thought. You should have but little trouble in conserving the seed. The times of your possible danger will be when the moon is in Aries or Libra, and the hours when these signs rise.

J. F. S. Dec. 27, 1878, 1 a. m. Kingston, Jamaica.

⊕ in ♃; ☽ in ♋; θ, ♁; ♄ in ♋; ♁ in ♁; ♃ in ♎; ♂ in ♎; ♀ in ♌; ♃ in ♃.

You have a clear, orderly mind, led out through the interior uses of the public; that is to say, your thought and effort would touch the interior of the public mind and draw you close to them in all that pertains to the ideal and occult,—his is your hope and strength in the world. You have a natural longing for the domestic,—for the home and family.—and from that source will come your greatest failures, disappointment, and troubles. If you wish the highest attainments you must relinquish much that is nearest and dearest to your heart; the grand, the excellent, and the good things in general of this life have a strong hold upon you; all of which must be given up for the sake of the true riches of the spirit and cause world. Observe your mental visions until you understand them well enough to know which are the prophetic; for the spirit of prophecy is strong within your nature, and clairvoyance will be the first conscious attainment you reach. You might be denominated a Uraus man; therefore that which is good and fortunate for others is not for you, and as soon as you touch the domestic life you find an adversary there. The times of danger of loss, in power and effect, are as follows: when the moon is in Libra, Capricorn, Aquarius, or Cancer, and the times when these signs rise.

W. D. D. Jan 5, 1869, noon. Canada.

⊕ in ♃; ☽ in ♁; θ, ♃; ♄ in ♃; ♁ in ♁; ♃ in ♎; ♂ in ♎; ♀ in ♎; ♃ in ♃.

You are a generalizer, and it is quite difficult for you to make a suc-

cess of anything that pertains to minutia, unless it be in the literary pursuits. Newspaper work would probably suit you better than any other sphere of service. Beware of the sensational system of both mind and body, for therein resides your enemy; in order to make life a success in any department you must live above the senses and in the realm of mind. Your life is undoubtedly destined to be an unusually checkered one. You naturally love the mystic, but the strongest attractions are towards magic, which you should by all means avoid. Could you know the real facts behind such a career, you would fear it more than anything in this world or the other; there is safety, however, in a life of true devotion to God and to the highest standard of morality: the powers obtained through reaching a conscious unity with God are always safe. But to gain the highest attainments your determination must be unchangeable, for there is a good solid struggle before you. The times of especial danger of losses are when the moon is in Capricorn, Libra, or Aries, and the hours when these signs are rising. Watch the position of Mercury—it will give you trouble.

H. C. H. Nov. 12, 1863. Urbana, Ohio.

⊕ in ♎; ☽ in ♏; ♁ in ♏; ♃ in ♏; ♃ in ♏; ♃ in ♏; ♃ in ♏; ♃ in ♏; ♃ in ♏.

Your nature is one of unusual order and executive ability. We do not know the rising sign, but, from the date we have, you seem to be constituted for a naval or military man. Are very sensitive as to your honor or dignity, frequently taking offense when it would be greatly to your advantage not to do so. It is hard for you to adapt yourself to the circumstances of the day, and if they are not what it seems to you they should be, you become antagonistic and irritable. This will be a source of much difficulty and annoyance to you, and of many failures and disappointments. You are naturally a lucky man, and should be in touch with high politicians and governmental officials, where you would receive position and promotion. In your efforts toward attainments you are in too much of a hurry; attainment is not altogether by conquest, but is largely by growth as well as conquest. In seeking these attainments you must overcome anger, irritability, and restlessness, jealousy, and imaginings of evil. You will have many struggles on the high road—more than many others. Be on guard when the moon is in Scorpio, Sagittarius or Aries, and when these signs are rising.

BOOK REVIEWS.

HEALING: CAUSES AND EFFECTS. By W. P. Phelon, M. D., author of "Three Sevens, Esoteric Vibrations," etc. Paper, 90 pp, 50 cents. Hermetic Publishing Co., Chicago, Ill.

A unique and interesting work dealing with the occult forces of man's nature, and application of the same in overcoming disease. In this booklet we have, in concise form, lucid explanations of much of the spiritual phenomena that have been left unexplained by those writers who were not able to penetrate the veil. The basic principles of Mental Healing and their relation to Vibration are ably presented, a knowledge of which is essential to the correct treatment of disease. We quote a portion of Chapter XIII., which contains some suggestions for thoughtful musings:—

"Whatever plane we stand upon, we draw to ourselves, from the surroundings, a constantly incoming stream of vibrations pertaining to that plane. We choose the plane for our footing. Should we select the lower plane, making the lowest of all, our purpose and place, we will draw to ourselves the action and vibration of that plane. At the same time, we will not be able to draw from the planes above us, so we can receive the same benefit and perfect unfolding of whatever we bring down to ourselves from the upper. . . . Thus by transmutation of the lowest, by the increase of vitality, by the new vigor and strength that must come, and is intended should come from the lower planes; the transmutation of all these into realms of the higher, obtains for us the best effects. Redounding the most to advancement and progress are these results."

A SQUARE TALK TO YOUNG MEN ABOUT THE INSPIRATION OF THE BIBLE.
Third Million. By H. L. Hastings, No. 47 Cornhill, Boston, Mass.

This work is a valuable contribution to the Christian literature of the times. It is an effort, as are all of Mr Hastings's writings, to lead the people out of the old superstitions and errors that have gathered around the Scriptures, and at the same time to present such facts concerning the Bible as prove it to be unmistakably a book of inspiration, a book of holy thought, under the especial care of a Divine Providence. We quote a portion of what he has to say concerning the Inspiration of the Bible:—

"The question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion throughout the length and breadth of the land. What are we to do with the Bible? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false book? Is it God's book, or is it man's book?"

"We find men on all sides of the question. There are persons who tell us this book is a good book—but then there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact, everything is inspired—the book of Mormon, the Koran of Mahomet, the sacred books of the Hindoos and the Chinese:—they have their Bibles, you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired."

"It is not worth while to waste time on false issues. When I open Shakespeare's plays I do not read at the commencement, 'Thus saith the Lord God of hosts;' when I turn to Plato's writings I do not read, 'Hear ye the word of the Lord;' when I peruse the almanac I do not read, 'The word of the Lord came unto me.'

Hence, you see that this book must be judged by a standard different from all other books. Over and over again this book says, 'Hear ye the word of the Lord.' Now, the message is the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or it is a cheat, a swindle, a humbug, a fraud.

"Now, do not be fooled by this soft talk about the Bible being 'a good book,' and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:—

Here is one: The Bible is a book which has been refuted, demolished, overthrown, and exploded, more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other: and when you have upset it, it is right side up, and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible: but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has 'passed into history,' and not a very respectable history either; but his old printing press, it is said, has since been used to print the Word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book still shows signs of considerable life.

Part II. of this work is entitled "Are there Corruptions in the New Testament?" A condensed statement of the facts regarding the preservation and transmission of the New Testament Writings. Those interested in Bible study will find this little work a veritable search light on Bible History, and it will help to clear away the debris of old superstitions and beliefs concerning this much venerated as well as much defamed word of God.

THE MIONION SERIES. NO. I. PHRENOPATHY; OR, RATIONAL MIND CURE.

By Charles W. Close, Ph. D., 124 Birch St., Bangor, Maine.

A work of decided merit. It deals in a practical manner with the various causes of mental and physical inharmonies, and will be found exceedingly helpful to those seeking relief from distressed physical and mental conditions. A theory of the relatedness of the different functions of the body is clearly given, and how any part may be affected by our thought for good or evil. The following is a quotation from Part II., Lesson I., on the Relation of Body to Mind.

"The mind exists in every part of the organic structure of man by means of the brain and its nerve extensions.

"The brain and nervous matter is composed of two animal substances, the one white, the other grey or ash-colored. In the brain proper the grey or ash-colored substance forms the outer covering, the white substance lying beneath it. In the nerves this order is reversed, the white substance forming a kind of sheath which contains the grey matter.

"The brain is the organ of the mind, and is composed of numerous organs, corresponding to certain mental faculties.

"The mind, acting upon and into the brain through the various organs, sends a mental influence through the nervous system to every part of the physical organism.

"By means of the nervous system there is a sympathetic connection between the vital bodily organs and certain portions of the brain, thus uniting them with the conscious mind.

"The grey brain matter corresponds to the love and will, the white corresponding to intellect.

"Love being the substance of intellect, if the brain is to express great intellect it must be well supplied with grey matter, for as potential intellect is derived from its substance—potential Love—so is the actualized intelligence of the human brain derived from the correspondent of Love—the grey matter—which thus becomes the substance of the intelligence expressed through the white brain matter.

"When the mind acts through the brain into its nerve extensions it acts upon the grey matter of the nerves, and the reaction produces the physical expression.

"The brain is divided into three parts, the cerebrum, the cerebellum, and the *medulla oblongata*, corresponding to the three mental degrees, the cerebellum answering to the animal soul and mind, the cerebrum to the intellectual soul and mind, and the *medulla oblongata* to the SPIRIT and SPIRITUAL MIND.

"The two hemispheres of the brain controlling opposite halves of the body represent the dual quality and action of the mind.

"Thus in the brain we have a perfect correspondent of the mind, sensitive to its every movement, and in the nervous system we have the means of recording in the physical organism the mandates of the mind."

EGYPT IN HISTORY AND PROPHECY; OR PHARAOH PROCLAIMING GOD. By Robert Patterson. Price 15 cents. Scriptural Tract Repository, 47 Cornhill, Boston.

A work highly interesting to students of Egyptology, as well as to the general reader. The purpose of the book is to show the rise and fall of Egypt, as a corroboration of Biblical prophecy. The author's conclusions may, or may not, be correct. However, there is much to be gleaned from this work concerning the grandeur and towering majesty of Egypt—its past history, civilization, etc. The above work is divided into two parts: part I. presents "Pharaoh Proclaiming God;" part II. pictures "The Destiny of Egypt." According to the author, Pharaoh is not a man's name. It is a title—the title of the sovereign of Egypt; as one would say, "the King," or the "Emperor," or the "Czar." When God said to Pharaoh by Moses (Ex. ix. 16), "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared *throughout all the earth.*" he meant, not merely that one man who filled the throne of Egypt at that time, but the great empire of Egypt, which he represented. And so Egypt still witnesses for God.

LATINIFER. A Latin Paper. Devoted to the utilization of the Latin language.

Address Mr. J. Deady, Echo Office, High St., Thornton Heath, Surry, Eng.

The object of this publication is to further the study of the Latin language. It contains many bright, crisp observations concerning the study of languages, and will be found helpful to those seeking knowledge in this particular direction. Just what will be the outcome of this new enterprise is difficult to determine. The publishers of the periodical are of the belief that if the new project were advertised and brought prominently before the minds of educators it would be an assured success. On condition of a favorable reception it will be continued monthly.

SUNNY LIFE OF AN INVALID. Cloth, 291 pp. \$1.00. Prof. C. Howard Young, 230 Asylum St., Hartford, Conn.

A book that has been aptly said to be "full of sunshine and helpful suggestions." The author points out how invalids may improve their time and at the same time lessen the intensity of pain by employing their mind in the pursuit of some congenial

thought. He believes that cheerfulness and a stout heart are props that will carry an invalid a long way toward recovery. In Chapter XII. he shows some of the effects of "Maternal Impressions," especially the danger to, and probable lamentable condition of, a child born of a mother who is angered during gestation. The author suggests treatment of disease through colors; music also will be found very helpful. The book is in many respects unique and is interesting, and, as it is written by one who has been an invalid for 25 years,—14 of which were spent in bed,—suffers will doubtless find it encouraging and cheering.

IDOLS DETHRONED AND DOMINION OVER THE ANIMAL KINGDOM. By Flora Parris Howard. Price, 50 cents. Los Angeles, California.

This is perhaps one of the most practical compendiums of Mental Science that has come to our notice; a valuable treatise and well worth perusal. Its aim is to show how to obtain every good thing under the sun,—health, peace, happiness, a spiritual and mental poise, and a well established equilibrium. It contains something more than rhetorical embellishments and far-fetched conclusions. This little book has depth for those who can think, and yet its style is so simple and unpretentious that the merest child can grasp its truths.

PEARLS. A Classic Monthly for the Home Circle. Devoted to the Mental Forces.

Edited by Elizabeth Francis Stephenson. Subscription, \$1.00 a year. Single copies 10 cents. The Metaphysical Publishing Co., 465 Fifth Avenue, N. Y.

This magazine is a new enterprise, and its first number evinces merit that should insure it a welcome into the homes of the thoughtful and intelligent reading public. No doubt there is an unfilled place for a classic periodical, dealing with the home phases of mental action and spiritual forces, and "Pearls" is a magazine that should meet this want, appealing, as it does, to the understanding as well as to the heart in its presentation of subjects of popular interest; good and sound in its teaching as the best scientific publications:—in a word, its teaching is practical for parent, teacher, and thinker, and a delight to the pure and innocent mind of the child.

Reviewed by PICES.

EDITORIAL.

To those contemplating becoming members of the Esoteric Fraternity we wish to say, that the intention of separating the sexes until after they have reached a degree of attainment in which they are master of self, will be carried out among us in the most rigid way. Temptations in the line of sex are so greatly increased as one advances in the regenerate life, and there are so many subtle forces, unknown to the world, to be met and conquered, that we are satisfied very few are capable of meeting such temptations until they have overcome themselves; and when men and women have the mastery of their own bodies, then they may become associate members of the same organization.

We believe, as do most people, that the ultimate destiny of man and woman is unity, that the apostle was right when he said, "Neither is the man without the woman, neither the wo-

man without the man, in the Lord," for it undoubtedly takes the two to make the complete one. Our experience, however, has proved that there are few men, and fewer women, who have the understanding and strength of will to first conquer themselves and then wait until divine order brings about the desired result.

We frequently receive letters asking how one is to find the counterpart. There is absolutely but one way; that is, first to conquer the old scortatory passion, to turn all the life generated by the body into spiritual uses, to obtain a conscious unity with God, and then, through and by his Spirit, he will again place man in the garden of Eden, when the Lord God will decide that it is not good for man to be alone and will give him a "help as before him." But any attempt toward associate relations before the man and the woman have entered the Eden state, will result in each becoming an adversary to the other. Therefore each one who contemplates becoming a member of this Fraternity must be prepared absolutely to live up to the Esoteric teachings, and those who hold ideas of sex relation must eradicate them from their minds, for they will be dismissed if they attempt to carry out such ideas here. Among the claimants of advanced thought there is a most general notion of what they are pleased to denominate the "higher sex relation," and a great many seem disposed to tack this idea upon the Esoteric work; we wish it understood, once for all, that we repudiate all such theories.

Our review department is getting to be a burden; our Magazine is small, and so many books are coming in that the constantly increasing amount of space taken up in reviewing them makes it necessary to discontinue that department of the Magazine. And that our friends may have due notice we will say, that after our September issue, there will be no more book reviews, unless we wish to bring some book especially to the notice of our readers.

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Ω

No. 2.

THE DIVINE PRESENCE.

BY HARRIET B. BRADBURY.

The belief in God which comes through the intellect,—and by this I do not mean mathematical calculation, but that concession which intellect makes to intuition in admitting that there is a something which it cannot fathom—such belief in God is not a consciousness of His presence. It is good as far as it goes; it induces humility and receptiveness; it prepares His way before Him, but in itself has no vitalizing power. One can no more receive satisfactory answers to prayer through such faith than one can feel a friend's sympathy by admitting that the friend exists, and speculating upon his character. Such faith is a reflected light which the intellect catches from the soul. It is like moonlight*; it has no warmth, no power to kindle life. Moonlight is symbolical of this belief in the unknown. It awakens mysterious longings; it brings before the mind with a strange vividness the riddle of existence, whose answer is only God. But it does not solve the riddle, and therein lies its mysterious charm to the soul whose condition it seems to typify. Therein lies the appropriateness of associating the moon with madness. To see the moon is to know that the sun is shining, but it is not to feel the life-giving rays. So to believe in God intellectually is to know that there is something which we do not know, of whose warmth we have never been conscious, which we feel instinctively that we ought to know, and yet which we persuade ourselves is unknowable. To the intellect, indeed, it is unknowable. We may talk about it in this intellectual way with those who have been spiritually conscious of it, and seem to understand each other. In-

*Paracelsus says that the seat of the sun in the microcosm, or man, is in the heart; that of the moon, in the brain.

tellectually we do understand each other: the only difference is that one has felt something which the other has not.

Two refuges are open to the soul that cannot find its true relation to God, and that cannot, on the other hand, endure to wait and trust. These are atheism and hypocrisy. The former is only possible to honest and very courageous minds, or to the inordinately self-sufficient. There are few that ever find it, and those who do, find in it no true comfort. There is no desolation in the world like the feeling of being hopelessly alone. "Let us eat, drink and be merry, for tomorrow we die," is the desperate cry of those who have given up all belief in God. If any seem to be atheists and do not thus cut loose from every moral tie that binds them to the Good, we can only conclude that an underlying trust remains that somehow, all will yet be well.

Hypocrisy is far more common than atheism. It is oftenest unconscious and perfectly unintentional, so that in this sense even very good people are frequently hypocrites. They begin by admitting the existence of God and the obligation laid upon every soul to do His will as far as that will is known. Their intentions are of the best: they conscientiously try to do right, to reverence and love this unknown God, and, having done that, they persuade themselves that there can be no spiritual truth which they have not perceived. If strange, mysterious longings come to them, they put them aside as morbid, and assure themselves that they have clearer vision and a more rational conception of God than people who indulge in emotional religion.

There is one other class, which perhaps includes the large majority of religious people; namely, the class who know that something is lacking, but who know no other way than to wait and trust that sometime God's love will be more clearly revealed to them. They look longingly towards a far-off Heaven where all shall find compensation for the apparent injustices of earth, when their out-reachings after God shall be rewarded, and they may at last find peace. They believe in God. The more they suffer the more profound grows that belief, and the more intense the longing for the Father's House.

"There is a love that fills desire
And can our love requite.
Like fire it draws our lesser fire.
Like greater light our light.

For it we agonize in strife,
We yearn, we famish thus.
Lo, in the far-off land of life,
Doth it not yearn for us?"

Ah, yes, it yearns for us, and is drawing us even in our ignorance toward itself, but it is right here with us; the land of life is not far off; the love that fills desire may be known even now. There is companionship in it, such sweet companionship that earthly love seems only good as it helps toward a realization of this Infinite Love. "Oh, taste and see that the Lord is good," sings the Psalmist. With our taste of this blessedness the soul is made aware of infinite possibilities, dependent only on the degree in which it can yield itself to the incoming of a diviner life.

"Perfect love casteth out fear." Fear can not exist together with such a consciousness of God. Consciousness of self without this perception of the immanent life of God is the cause of all fear. The more we realize our individuality, the more we feel our isolation; and nothing can overcome that feeling but a sense of God's presence as strong as our sense of our own individual being. To be without hope and without God in the world is not necessarily to be wicked. If we suffer deeply and can find no comfort, there comes upon us a feeling of weakness and helplessness that may grow even to despair. We seem to stand alone in a universe of alien forces. Fear hath torment. The fearful, together with idolaters and all liars, are cast into the lake of fire. This is a metaphor full of deep significance. There is nothing in the world so destructive as fear,—destructive to manliness, and to all noble qualities, and equally destructive to the physical life. But why is fear so great a sin? It is the denial of the Father's love. We reach out despairing hands for help, but because we despair, help cannot come to us. Unutterably sad, this faith that is no faith, this longing without fulfillment, this mighty power paralyzing itself through unbelief.

But how can we attain to this consciousness of God, this sense of companionship that is the very blessedness of Heaven? I know of no way, if our unbelief is deeply rooted, but to feel the divine power in the physical life. Our thoughts have been bounded by the material world, and we must first find God by feeling His power working within that which is material. What we have to learn is that this divine life, immanent in all things, may become an actual object of cognition by us; that we may,

by a deliberate act, call into activity within us more of this Life that is the source of health and peace and whose absence is death. This cannot be done effectually by holding physical health as the one object of our desire. Health may indeed be secured through a healer, when the aspirations rise only to this height. And this is often the road by which the soul comes into a knowledge of its own power to know God and to help itself. But to do this, there must be a love towards the Father of our being that amounts to more than a mere desire for the loaves and fishes. No true love to God can be selfish in its nature, and without love it is not possible strongly to concentrate the thought upon Him. If only there is a strong desire to know and love Him, then when the healing influence is felt, the heart leaps up and cries with Thomas, "My Lord and my God."

To the soul who thus knows God it avails nothing to explain away the reality of the knowledge, or to call it by any scientific terms intended to make of it a purely physical experience. We know that He is always with us, for we feel His answer when we call. We know that He loves us, because our love, going out towards Him, does not return unto us void, but receives even more satisfaction than through the return of love from any earthly friend. We may call the healing scientific, for it is entirely so. We may call it mental, and again we have stated only the truth. But to use it successfully we must feel it to depend on the soul's recognition of a God who is no longer unknown, but more intimately known than any other fact in the universe, perceived and recognized as the Life of our life, our inmost Self.

If God is our inmost Self, the omnipresent Life by which we live, what is more natural than that we should be able to know Him, to feel His influence and to find companionship in Him? To be conscious that we are finite involves a consciousness that there is an Infinite. To feel ourselves weak and limited is to reach out for that which is strong and unlimited. Deep within our own souls is the Spirit of the living God, the same which in the beginning moved upon the face of the waters, a divine trend in us, leading us whither we know not, until our eyes are opened and we recognize that this divine trend is our truest Self, more real, more powerful than our insignificant surface personality, and able to guide us just in proportion as we believe in it and

listen to its teachings. If you have ever felt a sense of uplift through the influence of a healer, or through gazing on some grand and beautiful scenery, or contemplating some noble or heroic act, know that in that feeling you came near to God—yes, felt His very presence and the beauty of His holiness. If you want to come near to Him again, try to recall those feelings and make them vivid before you. When the soul stands, with upturned face and outstretched arms towards God, then is it ready to receive the blessing, and not when in mistaken prostrations it bows itself to the earth from which it fain would rise. "He that glorieth, let him glory in the Lord." It is the Christ within, the "power not ourselves that makes for righteousness," of which we must become aware, and with which we may become so closely identified in consciousness that we may say reverently, with Jesus, "I and the Father are one." The union is not yet fully realized, we must remember that, and hold ourselves in a teachable, child-like attitude, so full of eagerness to be taught that we will seek often that inner sanctuary where we may hold communion with our dearest Friend.

If it were possible to express in words this consciousness of the Divine Presence, there would be no need of teaching to bring everyone into a realization of its blessedness and power. But it cannot be expressed. The only outward proof of it is its influence upon the life, especially the physical life. The only way to learn it is to desire it intensely, and to seize upon the first glimmering of the new consciousness with a determination to prove its utmost possibilities. The testimony of those who have proved it should be sufficient to assure anyone that the same experience is possible for him; that he, too, may learn to feel God always near, a strong support always at hand, a defense and shield and an exceeding great reward. No more striking proof could be given of the universality of this power to know God than the Psalms of David, which, written in the childhood of the race, among a people just emerging from barbarism, are yet the most perfect expression that we have of this consciousness of dependence on divine help, except, indeed, the words of Jesus. Reading the Psalms in the light of modern metaphysics, one cannot fail to be struck with the depth of knowledge that they reveal on this one subject. Blessed indeed is the soul that can know God as David knew Him.

This knowledge of God is not an awe-struck feeling of the

immensity of a power outside us; it is rather the recognition of power within. It does not tend to melancholy or simply to a sense of the sublime. It tends towards an exuberant, abounding life: a freedom, a vitality that nothing else can give. In this way also we are to become as children. When we recognize all life as God, we see that he is most manifested where life is strongest. Children and young animals are full of God's life, and we, in returning to the child-like state of mind, become filled with sympathy in their rejoicing. All nature seems exultant, vital with God. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "Sing praises unto the Lord, sing praises," is the most natural expression through the lips of this new consciousness of God in the soul. Prayer becomes an exaltation, a simple, joyful recognition of blessings already ours through the very act of lifting up our eyes to see them. "For, behold, the kingdom of God is within you."

This joyful state of mind is not dependent upon outside circumstances. When Jesus, knowing that he must soon leave his disciples, gave them his parting instructions, he told them, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." He told them plainly of the persecutions that awaited them, of the apparent defeat of all their efforts, of martyrdom and suffering, and yet he assured them, "My peace I leave with you." In the midst of persecution and hatred the Apostolic Church justified his words. They declared themselves "ready to be offered" whenever martyrdom should be required of them, and through all their trials they could still "rejoice with joy unspeakable and full of glory." This state of mind is almost inconceivable to many of us, with our modern nervous dread of suffering and our habitual dwelling upon physical sensation. "Auto-hypnosis" is the misleading name now applied when any one triumphs over sensation by simply fixing the thought somewhere else and refusing to listen to the communication of the nerves. The fact that we can give the process a scientific name does not make the act less a victory of the spirit over the flesh. To realize fully our spiritual prerogative would be to possess this power in its perfection, to triumph over pain and fear, and ultimately, as many think, over death itself.

Thus we see that the realization of God which gives us

power is not alone to realize His greatness, but to realize His greatness in us; not alone to believe that He has done great things for other people, but to believe that he dwells in our own souls with equal power, so that there is nothing too high for us to ask of Him. Our kinship to Him is so close that His greatness is our greatness, so close that to think of Him is to feel His love and call into activity more of His life within us. When we find that we can do this consciously, is it possible to say that our God is an unknown God? Is it possible to resist the attraction of love that draws us to lift our souls to Him in prayer? When we have learned to know Him in this way, we surely can never feel alone again. The consciousness must grow deeper and deeper, the development of life within us and of sympathy with the life all about us must go on until we have realized the Christ-consciousness, or a perfect, conscious oneness with the Father. We need not be discouraged because this earth-life is short or because we have begun to learn these truths after our best days are over. "Other heights in other lives, God willing." We have all eternity before us, and the lessons once learned will never have to be learned over again. Evolution does not go backward, however appearances may sometimes seem to point that way. The soul's development must be continuous towards the perfect ideal that is latent within itself. Every victory we win shall be ours to all eternity: the God whom we are learning to know must become ever more real and more glorious within us, and ever more manifest to our senses in the world without. The more we feel this, the more rapid will be our development and the more perfect our poise and conscious strength; all negative conditions will be overcome and we shall stand, a positive force consciously working together with God.

Time changes grim obstructions
 Into opportunity;
 For disintegration crumbles
 All that is not Unity,
 And the path of life but measures
 Inches of Eternity.

—S. G. Chase.

THE PURSUIT OF PEACE.

"Great peace have they which love thy law." Psalms cxix. 165.

It is a question whether there has ever lived a man who did not at times long for peace. He may be surrounded by every evidence of peace,—wealth, health, love, all the good things of earth, may be his, yet how often there comes into the heart the desire for peace!

When the prophet exclaimed "Great peace have they which love thy law," he evidently gave voice to a realization which was based upon experience. As far as circumstances permit, we do that which we love to do, and if we love a law we will keep it; from a realization of this truth arose the words of the text.

While we know that all of nature's laws are God's laws, yet we find that those particular ones that affect man's relation to, and consciousness of, God, are embodied in what is termed "The Law,"—the ten commandments which God gave to the children of Israel and through them to us.

A study of those commands conveying methods, a compliance with which brings a consciousness of God as a near and loving intelligence, and a life in harmony with them, are undoubtedly the path to peace. And, at the same time, *all* law must be obeyed, for there is no such thing as escaping, or rising above, the laws active in one's own sphere of existence.

It is true that man may gain such mastery over certain forces as to make him appear independent of many laws; as, for example, the power manifested in the miracles of Christ.

Yet the mystic saying, "As below, so above," is undoubtedly as applicable in this connection as elsewhere. There is no phase of existence, no realm, no kingdom, in which obedience to law is not the way of peace. The civil and military governments of this world appoint officers of justice who execute judgment upon offenders, those who disregard the laws; and so it is in relation to nature and nature's God,—peace can only be obtained by obedience to law.

THE EARTHLY KINGDOM OF HEAVEN.

Among a certain class of religionists there is much talk about the kingdom of God, the kingdom of Heaven, and their idea—and indeed that of all classes—as to what would constitute the kingdom of God is as vague and impractical as the rest of their thought upon such subjects. In fact, I think I have never heard an individual express a thought as to what constitutes the kingdom of God.

It is not difficult to define what is meant by an earthly kingdom, and Biblical language uses an earthly kingdom as a symbol to convey to the understanding of men a conception of the heavenly kingdom. We all know that a kingdom is composed of a king and subjects, a law-maker and a law-abiding people. A man who is a subject of Queen Victoria's kingdom is so because he is obedient to, lives in consonance with, the laws made or indorsed by Queen Victoria. When one of her people is disobedient to her laws, he ceases to be a subject and becomes an outlaw. Again, a man becomes king as soon as he makes laws and has subjects obedient to those laws. Moreover, the term subject in itself implies one who is liable to, amenable to, another's will, plans, or purposes. At the present time the subjects of the Queen of Spain are in great numbers giving their lives in obedience to the command of their monarch. In like manner, the existence of a kingdom of God, or a kingdom of Heaven on earth implies the presence of a person or persons who have declared their allegiance to the laws of God, or of Heaven, and who have determined to be, and are, under all circumstances, obedient to those laws. Now, the Esoteric Fraternity has, in the first place, entered into a covenant between God and their own souls, and have in themselves the consciousness that they are accepted of him; and, second, they have taken the verbal covenant, so that the business of their lives is to study, to know, and to be absolutely obedient to, the laws of God and of Heaven. This constitutes the kingdom of Heaven on earth—certainly so in so far as these people have a

knowledge of the laws of God and are subject to those laws.

We can imagine no more insane and fanatical idea than the one that has become so general in the churches, and which, as soon as the law of God is mentioned, finds expression in the declaration, "I am not under the law, but under grace;" in other words, I repudiate that which constitutes the kingdom of Heaven, and yet in some mysterious way I expect, after death, to be one of the inhabitants of that kingdom. Could you become a denizen of the United States, of Great Britain, or of any other country, without recognizing and being obedient to the laws of its government? and wherever you may live you are under the law—but not under the ban of the law unless you are a transgressor.

St. Paul's argument is that we are not under the law until we become disobedient to it; but it is clear that his reasoning is based on the fact that we are not under the ban of the law, neither does the law in any way affect us, as long as it is in our nature, and, consequently, our desire, to live without transgressing it.

There are many men and women throughout the United States who do not feel in any way bound by the laws of the country; they are free to do whatever they wish, because they do not desire to do anything contrary to the laws of the land. It may be said of them that they are not under the law, that is, under the ban of the law,—the law supports and protects them in carrying out their own desires and pleasures. These are the true subjects of the kingdom. There is another class whom the law holds in check, whose desire is to override and to violate the law in so far as they can do so without being punished thereby. These, too, are not under the law, but under grace, for they are favored and protected just as are others. Many such are called good citizens, but, in view of the law and its objects, they are traitors and hypocrites.

Now, there are two classes that sustain to the kingdom of God relations similar to those just described. There are those who have an innate love of righteousness,—right living,—who are in no way bound by the law, but, on the contrary, the law actually makes them free; that is, they are under its favor, be-

ing protected and justified in the honest desires of their hearts, in the true and loyal service of their lives. But many others, through fear of hell-fire or of the disapproval of their neighbors, keep up an appearance of righteousness; these are the hypocrites who are subject to the law through fear. Whilst in many ways they are good subjects of the kingdom of God, yet, at the same time, they are unwilling subjects, and, as God's law is emphatic in its denunciation of hypocrisy and guile, they are in reality outlaws instead of subjects of the kingdom.

It has been well said that he who offends in one point of the law, is guilty of all; consequently, in order to be a true subject of the kingdom of God, one must be absolutely obedient to his law,—a perfect man or woman as judged by that law; and, as no one can be absolutely obedient to a law which he does not know, the requirement for citizenship in the kingdom of God is well expressed in the words, "In his law doth he meditate day and night." Ps. 1. 2.

The Covenant called the ten commands is the text of this law, and the whole Bible, the Old and the New Testaments, is a sermon preached from that text. Yet what the text contains has never yet been fully preached or understood. Therefore one who would be a candidate for entrance into the kingdom of God, or the one who would be a perfect man or woman, must meditate upon, study, his law day and night, until it form part and parcel of the real individual nature, for no one can be a loyal subject of any government unless he is an intelligent and willing subject.

When we pray, "Thy kingdom come. Thy will be done in earth," we are praying that men and women may be found whose lives comply in all particulars with God's law, his Covenant. It would be mockery for a subject of Germany to pray the President of the United States to let his rule extend over Germany, whilst he himself remained a subject of that kingdom, or perhaps held an official position under its government. So let us, individually, become subjects of the kingdom of God, and first let our prayers be that we may know his laws and live in harmony with them, after which we are ready to be workers in the kingdom of Heaven for the establishment of God's laws among men.

ASKING AND DEMANDING.

Asking and demanding seem to involve an antithesis; we ask for that we would have, but we demand our right.

The asking is the function of the attracting, aspiring, inspiring, feminine principle, which makes ready a dwelling place for God. Desire is altogether *felt*. It is the spirit of devotion that allows the divine fire of the soul to impregnate all parts of the body until it has reached the brain, and, as a result, we have the illuminated intelligence.

The intelligence, on the other hand, belongs to the masculine side of man's nature. Divinely illuminated it will demand its own, for it is the God within that speaks, and no longer the weak man. He knows now what to ask for, but he no longer asks—he demands; he perceives that what he desires is in truth a part of his own life, which has hitherto been latent within him because he has not recognized that which belongs to him. The intelligence, unilluminated, has surrounded him with much foreign matter which cannot satisfy; for it does not belong to his divine origin, his heart never craved it—he only thought so. Consequently, the state of asking, or devotion, must precede that of demanding, or knowing, as the mother precedes the son, and prepares the way. Either state is incomplete without the other; the two form the duality we see manifested in all nature; and where there is an harmonious blending of these two conditions we find the whole, or complete man. The world today is still asking; it is not yet ready to demand its own, for it does not know what its own is. We need not despair, however, it is not dying, but, surely and steadily, it is growing. Its desires are becoming more urgent, and are reaching out more and more with every year; and it is learning to spurn the paltry morsels with which the intellect has endeavored to feed it. Hence this unrest, discontent, dissatisfaction, which we now find among the masses. It is a wild, flickering fire that burns in the hearts of the people; it is arrested by opiates, but again it breaks forth, still unappeased.

What is the remedy? Go into your own room and close the door; be alone with yourself, and dismiss all other thoughts but that of the fire burning within. Concentrate upon that which is known as the solar plexus. Continue in this concentration, and try not to stifle the fire within, but let this desire, or fire, freely consume you as it will, until it has revealed to you what you are to demand.

The transition from the state of desire to that of command is not a perceptible one; like the positive and negative poles of a magnet, we cannot draw the line where the one ends and the other begins. It is the harmonious blending of the masculine and feminine principles, and there is no line of demarcation. You will be like one passing through a stage of fermentation, when gradually you will be immersed in a state of deep rest and peace—a momentary calm before the awakening. Then noiselessly steals upon you a feeble demand, louder and stronger it comes, until you are fully conscious that you are no longer in the negative state of asking, but are positively demanding.

The Bible, although limited to a single volume, probably pictures every phase of human experience, and the thought of asking and demanding it formulates in these words of Christ to his disciples: "Henceforth I call you not servants, but I have called you friends." The people without the small circle who followed Jesus had not yet found their God who always demands his own; they had not become at one with him, and were, therefore, still in the state of bondage, although within them the divine fire was busily working to give them the truth that was to make them free. Within them ignorance was at war with the new light that would penetrate, which caused fermentation, a state of unrest and dissatisfaction. But the disciples had passed this phase of growth, and were now in a condition to receive whatever they asked. With them it was the positive asking that feared no refusal; being at one with God, it was no longer they who spoke, but the God within demanding his own. Jesus had said "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these doeth the Son likewise" (St. John v. 19).

The one who has not passed through at least the first of these

two stages of experience, who is satisfied with himself and with the world as it is, is in almost a hopeless state as far as any present development is concerned, for he is really in a condition of death; his satisfaction is not that of the real man, but is only the stupor of a sleeping soul, of one buried under the lifeless—that is unconscious—heap of materiality. He has not, as it were, been born, has not gone through the stages of travail and overcoming.

I have endeavored to picture in words—which are always inadequate—the advancing phases of desire, and its fulfillment in man. But desire, which in man finds highest expression on earth, keeps on increasing; it is ever reaching toward more exalted attainment, and at each step it must go through the same process of first asking and then demanding fulfillment. Nothing can hinder or delay desire except not hearkening to it, not waiting upon, or seeking to understand its voice.

In the whirl of the world, eagerly grasping one distraction after another, seeking to compromise with the soul by giving it the next best thing, or stifling its pain by reasoning it out of its real need, one may silence the voice of desire, the great factor in racial development.

The plant's desire is to pierce the soil and to reach the sunlight, but observation and experiment teach us that it is only actuated by unconscious desire. Man, on the contrary, has the power to become conscious of desire, this inner means of growth. He may cooperate with the laws of desire, or being, and by becoming one with it he reaches the at-one-ment with his God, or his highest conception of being. There can be no denial when god, growth, life, asks, for it comprises all, and the asking becomes demanding. We read that Jesus commanded the wind to cease; he did not ask it to do so; no doubt disturbed the fulfillment of his demand—a wise man does not “command” unless he is sure of obtaining obedience.

When there is no longer strife, division, or failure of comprehension, between that part of the ego whose function is desire, and the external man, then the asking is the demanding, and the millennium has dawned.

E. O. LEWIS.

GOD AND THE UNIVERSE.

All the lower races of mankind have believed in and worshipped the god of creation, the god that is manifested in the life of all living. They have recognized the fact that they were one in spirit with all animate nature—in short, with all law and all force. From this fact came the deification of the most prominent forces that act upon and through human life. They most devoutly worshipped these gods, and by applying their minds to these forces, laws, principles, whatever we may call them, in nature, they became so thoroughly identified with them, that, in those particular directions, they possessed greater powers than other men. Thus the various orders of priests originated, supposed to be special favorites of certain gods. From this, again, arose the worship of many gods, and of the images of those gods, or powers, which is still perpetuated in China, Hindustan, and other countries.

The marked distinction between Israel and other nations was that, having a revelation of the God of the universe, they ceased to worship the laws and forces of nature and worshipped the one true Spirit. There was one sentence which elevated Israel above all the nations of the earth, and it was: "Hear, O Israel: Yahveh our God is one Lord." This turned their attention from the worship of the laws and forces of nature, in their multiplicity, to the One Deific Mind and Will. This one thought has ever kept God's Israel high above, and distinct from, all other nations. The Teutonic and Celtic races, the Anglo-Saxons, stand to-day preeminent in the world, as they are based upon that one great central truth. Believing in one God, they have aspired to the highest. For this reason they have ever climbed higher and yet higher in racial development, while those that could see, handle, and know their gods, had nothing beyond themselves toward which to aspire, and, consequently, have not risen, but have descended; for the aspiration towards—if the term is admissible in such connection—the god, or spirit, of the life that

animates all nature,—vegetation and the whole animal world from the serpent up,—is a looking backward and downward, reaching out in that direction instead of ever upward and onward toward one Infinite Spirit, as the Anglo-Saxon races have been and are now doing.

During the last few years the spirit of the Orient has begun to permeate the English-speaking people, and it is surprising to what an enormous extent the one great central error to which we refer has found its way into the Western mind. All the so-called advanced thinkers of the day have turned their attention from the God of the universe, the God of Israel, and have begun to worship, first, the god within themselves, and then to recognize the same god as active in all life, from its lowest manifestation up to their own standard. Thus they have entered "The Path" that for centuries the Chinese and the Hindoos have traveled; and a glance at the high eminence to which China and India have climbed by following that path is sufficient to enable any sensible man or woman to determine whether the path leads upward or downward.

"The Path" has easy stepping stones, so that it is not difficult for any and every one to find it in the very beginning of thought. One of the first of these is, that God and "good" are synonymous terms; and the second one is, that all is God and therefore all is good. When the individual has reached this point he has but one more step to take to be fully in "The Path," and that step is to select, from the multifarious manifestations spread out before him in nature, which "good" is god; or, in other words, all is lawful and good which tends to the gratification of his own desires, whether those desires lead in the direction of the appetites and passions, or whether they be love of power or gain. Many Christian Scientists have already made their decision, and have begun the worship of the god of gold. As soon as the mind is freed from what we would denominate man-worship, or the worship of a God limited to the form of a man, as he appears to the imagination of such a large majority of the Christian world, it is a very natural thing to turn one's attention to the immediate surroundings,—that which is most completely in evidence, which is nature and her laws. Thus,

as soon as the people's minds are turned from the revelation that was given to Israel,—the Bible,—they immediately descend to the worship of idols, which to-day are identical with those of any period of the world before or since Israel's time.

The Bible presents to us the God that made the world, yet not as an anthropomorphic god, but as the all-pervading, the all-dominant, and, at the same time, the all-separate (Holy) Spirit. Solomon, when he built the temple, said, "I have built a house for the name of the Lord God of Israel," and he added, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." These words show how fully Solomon recognized the difference between God, the All-Pervading and All-Mighty, and his works, the distinction between the house that is builded and the builder.

But space will not permit us further to follow this line of thought; for volumes might be written showing how fully the teachings of all the patriarchs, prophets, of Christ and his disciples, draw the line between the Creator of all things and the created. It is true that the Church itself has no adequate conception of God, but behind all their words there resides the ideal of the one incomprehensible, eternal First Cause, Source of all mind, Fountain of all spirit. We will lay aside argument and effort toward proof of our position, and state briefly, and in accordance with Biblical thought, our idea of the God of the universe.

We do not imagine there was ever a time when there were not as many worlds floating in space as there now are; but these worlds do not stand still—they are growing, becoming more refined—in short, are progressing toward spirit, mind. Countless numbers of these worlds have passed beyond that phase of growth in which the vibrations of their light and material substance are slow, or coarse enough for our cognition. Nevertheless the one Mind, Spirit, was the producer of all of these as well as of the grosser worlds.

Here we enter a field of thought that none but the Infinite can encompass, but a mere glance reveals the accuracy of the revelation in the first chapters of the Hebrew Bible. "In the beginning God created the heaven and the earth;" and God

said, Let there be this, that, or the other creative force to carry forward the purpose, "and it was so." The first and second chapters of Genesis are a complete revelation of his purpose, his objects; and these objects are very perfectly summed up in the words, "Let us make man in our image, after our likeness;" "and God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Thus the machinery was put in motion, the vital current centralized and sent forth on its mission of carrying forward the work of creation by the generation of a great body of individualized intelligences. The vital currents correlated in the word of creation have been recognized by some of the ancient thinkers as the "*spiritus mundi*," and they have been individualized in the minds of some as the "god of creation." Thus the god of creation was, so to speak, separated from the Creator, even as a servant is separate from his master.

This servant, made for a special work and endowed with functions necessary to carry out that work, is good, in all its parts and characteristics, in view of the prosecution and accomplishment of the purpose for which it was made; but when the object of its existence shall have been achieved, its presence, disposition, and its work will become evil, because a completed work cannot be carried further without destruction to itself. A carpenter planes a board: the act of smoothing it to suit the place for which it was designed is good, but if he continue planing it after his purpose is accomplished, he destroys the board; his work must result in loss, destruction, and, consequently, is evil in view of the design. And so it will be with God's servant the power of creation.

Jesus was called the son of God, because, in his own individuality, he was the completion of generation; in the case of this one individual, generation had ended its work. The time has now come that those among the masses of humanity who have reached the highest development, instinctively realize that their greatest use is not in generation; and, under such conditions, every act in that direction becomes evil and a curse to them and to the world. Being ripe for a higher existence, they will be destroyed by the god of generation if they do not conquer

its influence over them, and, recognizing the object of their creation, begin the work of regeneration.

In the regeneration the individual life currents—which, by the way, are the mind currents—must be withdrawn from the god of creation: he must be actually treated as an enemy, and overcome and subordinated. This undertaking was symbolized in Jacob's vision, where he wrestled with God and overcame him. Then Jacob's name (nature) was changed from Jacob, Supplanter, to Israel, Prevailing Prince (Son of God); for the angel said, "As a prince hast thou power with God and with men, and hast prevailed," (Gen. xxxii. 28). The prophets manifested some of this power with God and man, but until the advent of Jesus the Christ none was a complete expression of it; as the prophet said, "he was manifest that he might bring many sons unto God." And whenever the time arrives that the mind powers of a man are sufficiently unfolded to perceive these truths, and sufficient courage and intellectual power is found in the individual to enable him to take the name of God, the "I will be what I will to be," and to resolutely wrestle with the god of creation until the breaking of the eternal day within him, then will he also become a son of God, an heir of all things, a prevailing prince. But this can never be accomplished by those who recognize as their god, their power, the god of creation, the spirit of the mundane. On the contrary, one must, through the power of mind and love, lay hold, as it were, upon Him who in the beginning sent forth the creative word, and draw the very life substance, the mind and will power, from him and him only; for only by and through Him who made the creative energies will any be able to conquer those energies and to free themselves from the power of sin and death.

We think that what has been said makes it sufficiently clear that the path that has been trod by all who recognize the spirit of the mundane as their god, leads in a direction exactly opposite to the way marked out by the Christ, who ever pointed to Him who created the forces of nature.—[ED.

THE TEMPLE.

I sing the Song of Heaven,
Where God himself abides,
'Midst all the Holy Angels,
Whom light supernal hides.

There is a Temple holy,
To which no dog e'er came:
Whose battlements are golden,
With doors of living flame.

Its peace was never broken,
By passion or by hate,
Since stars did sing together,
Until this latest date.

In silent adoration
It still dawns on each saint,
Whose soul rapt up in glory
Within through joy doth faint.

No race, no tribe, no nation.
Of any earthly land,
The language of that Mansion
Did fail to understand.

All holy souls' decisions
Were made within this Fane.
All vows are here recorded,
All passions here were slain.

Here wait all blessing visions,
To help some candidate;
All tearful supplications
Here for their offerers wait.

No grief or disappointment
Can ever enter here:
Here reigns perpetual sunshine,
Through an eternal year.

Here reigns divinest sadness,
Here flow the bitterest tears,
For those in filth who wallow,
And waste each shortening year.

Whoe'er God's laws will follow,
Shall soon be entered here,

And once for all be wakened
To this supernal sphere.

Lo! kings and priests and prophets,
In vain have dreamed of thee,
And nations groaned in anguish
For what mine eyes do see.

For thee, O dearest Country,
Mine eyes long vigils keep,
In very joy beholding
Thy entrances so steep.

O blessed Father, wake me,
To this divinest light,
That there I be forever
Redeemed from pain and night!

Oh, quickly, quickly, wake me,
Oh, here, to-day, call me,
That I be consecrated,
For all Eternity.

SEARCH AFTER GOD.

BY CLARA G. OBTON.

I sought for God in earth and air,
I sought Him in the realms of space,
In all the works of Nature fair,
And found him not in any place.

I questioned every burning star,
I questioned every leaf and flower,
Vague answers sounded from afar
That spoke of wisdom, life, and power.

I sought Him in the human heart
And prayed His grace to make me wise;—
The world was changed with magic art,
The veil was lifted from mine eyes.

The birds gave answer in their song,
The grasses whispered at my feet,
All earth rang out in chorus strong,
The heavens replied in echo sweet.

In air, in earth, in wood and wold,
On every side, beneath, above,
Came back the message thousand-fold—
I knew and felt that God is love.

ONENESS OF NATURE.

Scientific research discloses the fact that all organic life, from the lowest to the highest, originates as a single germ-cell, and that, apparently, the only difference between highly organized man and the lowest phase of animal development, is in the number of cells added to the organism and their specialization in the structural building. Moreover we are told that the force which sets these cells in motion, giving them form, direction, and the general phenomena of their life, is the same force that is active in all nature, and that is especially manifest in the two kinds of electricity,—positive and negative. Should we stop to inquire whence this force comes, we might begin from the phenomenal standpoint, and, examining the human body, find that, at particular periods, these potential creative energies are more active than at other times. This fact has been fluently accounted for by the theory of “stored-up energy,” which seems to meet every objection until one begins to retain all the life generated in the body from month to month. Then he discovers that, at fixed intervals, the creative life is most energetic and full, and that this active energy is in no way dependent upon the thought, or the mental or physical conditions of the individual; and, by having an ephemeris at hand, he readily discovers that such periods are marked by the regular recurrence of certain positions of the heavenly bodies.

Inductive philosophy reasons that, if the phenomena upon which a certain hypothesis is based, be found to be invariable, it is proof of the soundness of the hypothesis; and as the investigator discovers that the facts to which we have referred always obtain, he may safely conclude that this creative force is set in motion and directed by the movements of the heavenly bodies. If, therefore, the heavenly bodies really influence the life currents of this planet, then we may logically infer that the electric energies, or, as the ancients called them, the astral elements, are indeed the life element itself.

Positive proof of this position may, however, be demanded, as the evidence before us simply shows that the life energies
— are set in motion by the astral influences. But personal expe-

rience furnishes quite as strong evidence that the mind is also under the influence of the heavenly bodies; and as scientists claim that mind is force and that the same force is also manifested as electricity and in many other ways, we have good reason to believe that the force which stirs within the individual at certain periods is nothing less than certain qualities of mind. We, therefore, reach the conclusion that not only is the body of humanity one, but that it is also one with the planet earth and its forces, and that our earth is one with all the planets of its system; that the relation of the Solar System to other systems may be sometime proven, so that evidence will be such as to lead scientific investigators to the conclusion that the entire universe is one correlated body.

Scientists recognize that the law of use, service, is the cause of divergence in unity. We quote the following from Haeckel's "Evolution of Man," which may suggest profitable thought to thoughtful minds:—

"The discovery that every human being at the beginning of his existence is a simple cell, that this egg-cell is essentially similar to that of other Mammals, and that the forms arising during the evolution of this cell in Man and in the other higher Mammals, are at first similar,—supplies a basis from which we may trace the further processes of evolution. In the first place we have convinced ourselves of a fact which is of great importance to the empiric side of the history of development, relating to those ontogenetic facts which can be directly traced by means of the microscope; and this fact is that in Man as well as in other animals the developed many-celled organism with all its various organs proceeds from a simple cell. Secondly, as regards the phylogenetic side of the question, the speculative part of the History of Human Development, which is based on those facts, we have reached the conclusion that the original ancestral form of Man as of the other animals was a one-celled organism. The whole difficult problem of the History of Evolution is thus now reduced to the simple question: "How has the complex many-celled organism arisen from the simple one-celled form? By what natural process has the simple cell been transformed into that complex life-apparatus with all its various organs, the apparently rational and purposive construction of which we admire in the developed body?"

Turning now to answer this question, we must bear in mind the view to which we have already alluded, that the many-celled organism is ordered and constituted on the same principles as a civilized state, in which the several citizens have devoted themselves to various services directed towards common ends.

This comparison is of the greatest service in enabling us thoroughly to understand the construction of Man from many cells of various kinds, and to understand also the harmonious co-operation of these cells for an apparently pre-conceived purpose. If we bear this comparison in mind, and apply this significant idea of the developed many-celled organism as a civil union of many individuals, to the history of the evolution of this organism, we shall obtain a correct view of the real nature of the first and most important processes of evolution. We can even, on deeper reflection, guess the first stages of development, and establish them *a priori*, before we call observation, *a posteriori* knowledge, to our aid.

* * * * *

Let us therefore first answer this question: 'Granting the correctness of the fundamental law of Biogeny, how would the original one-celled organism which founded the first cell-state, and thus became the ancestor of the higher, many celled animals,—how must that organism have acted at the beginning of organic life on the earth, or at the beginning of creation, as it is usually expressed?' The answer is very simple. It must have acted just as a man who founds a state or a colony for a given purpose. Let us trace this process in its simplest form, as, for example, may have easily taken place when any of the remote islands in the Pacific Ocean were first peopled. Two South Sea Islanders, a man and a woman, have gone in a boat to fish; they are overtaken by a storm, carried far away, and at length driven on to a remote island, as yet uninhabited. This "first human pair" remaining isolated, play the parts of Adam and Eve, and produce a numerous posterity, thus becoming the parents of the future inhabitants of the island. As they are entirely devoid of all resources, without the many means of support possessed by the founders of states of advanced civilization, the posterity of this uncivilized and isolated pair have first developed as genuine savages. Their only purpose in life for centuries has remained as simple as that of the lower animals and plants; the simple aim of self-preservation and of the production of descendants; they have been contented with the simplest organic functions, nutrition and reproduction. Hunger and love are their only motives of action.

For a very long period, these savages, scattered over the whole island, must have aimed at the one single object of self-preservation. Gradually, however, several families collected at certain places, larger communities arose, and now many reciprocal relations began to arise between individuals; in consequence, a rude division of labour took place. Certain savages continued to fish and hunt, others began to cultivate the ground, others devoted themselves to religion and medicine, which now began to develop, and so on. In short, the ever-increasing division of labour specializes the people into vari-

ous ranks or castes, which always tend to become more sharply defined in proportion as the state becomes more highly developed: all follow diverse occupations, and yet work for a common end. In this way, from the descendants of a single human pair, a simple community of individuals, originally alike, first gradually arises, and this is followed by a more or less well-organized confederation. In this community, we may regard the more or less complete division of labour among individuals, or the so-called specialization, as the standard by which the grade of development of its culture may be measured.

A process similar to this, and the details of which each can easily fill up for himself, took place millions of years ago, when, at the beginning of organic life on the earth, one-celled organisms at first developed, and were afterwards followed by many-celled forms.

The single cells which arose by reproduction from the oldest parent-cells must at first have lived in an isolated condition; each one performed the same simple offices as all the others; they were satisfied with self-preservation, nutrition and reproduction. At a later period isolated cells gathered into communities. Groups of simple cells, which had arisen by the continued division of a single cell, remained together, and now began gradually to perform different offices in life. The first traces of specialization, or division of labour, soon occurred, as one cell assumed one office, another another. One set of cells may have devoted themselves especially to the absorption of food, or nutrition; other cells may have busied themselves only with reproduction; and others, again, have formed themselves into protecting organs for the little community, and so on. In short, various classes or castes must have arisen in the cell-state, following diverse occupations and yet working together for the common end. In proportion as this division of labour progressed, the many-celled organism, or the specialized cell-community, became more perfect or civilized."

Time changes grim obstructions
 Into opportunity;
 For disintegration crumbles
 All that is not Unity,
 And the path of life but measures
 Inches of Eternity.

—S. G. Chase.

OUR EXCHANGES.

WAR ENDS CENTURY.

EACH CYCLE OF A HUNDRED YEARS CLOSES AMID BATTLES.

HISTORY OF THE WORLD SINCE THE YEAR 1000 SHOWS A SERIES OF CONFLICTS

It is at least a curious fact, however little real significance it may have, that regularly since and including the close of the eleventh century each cycle of a hundred years has been completed with a blaze of wars. In nearly every instance they were conflicts of importance and had a decided bearing on the woe or welfare of mankind. They say history repeats itself, and if it does, the nineteenth century will be but following a precedent that is 800 years old, should it, too, end amid the roar of cannon.

At the close of the tenth century there was comparatively peace among the European peoples, or as near peace as ever existed in those troublesome times. There were some minor struggles, to be sure, but they were rather in the way of organized brigandage than real warfare. A throne or two made up the booty for which the highwaymen contended, and the Danes were massacred in England in 1002, but otherwise the sunset of the old era and the dawn of the new were unaccompanied by storm. What vigorous warfare was carried on did not affect Europe, because it resulted from the first invasion of India by Mahmond of Ghuzhi in 1001.

But with the close of the eleventh century not only did the crusade begin, but Robert, Duke of Normandy, made war on his brother, Henry I., and invaded England, and so the last half decade of the eleventh century was signalized by strife that was bounded on the one hand by Jerusalem and on the other by London.

In 1195 a series of general wars began with the successes of the Moors over Alfonso the Noble, King of Castile, and the

opening of that great strife which was to shake Europe, the struggle for supremacy between the Guelphs and the Ghibelines, Pope Innocent, III. summoned Europe to a new crusade, and that added to the general uproar. A fourth crusade was inaugurated in 1201, and Philip Augustus wrested one French province after another from King John of England.

The war dance of the end of the thirteenth century began with an invasion of England by Philip the Fair and John Balliol, and the Scots, under Wallace, supplemented this with a dash of fighting on their own account.

The French invade Flanders at the same time, 1297, and Albert of Austria, son of Rudolph of Hapsburg, took up arms for the dethronement of the German Emperor, Adolphus of Nassau. The Genoese did a little naval fighting with the Venetians, and Boniface VIII. had a successful bout with the Colonnas of Rome. In 1302 there was a rising in Flanders against the French, and in the next year Edward I. completed his conquest of the Scotch. So the fourteenth century began noisily enough.

To jump forward to the end of this century, we find the Turks and Hungarians fighting and Ladislas fighting for Naples with Louis II. of Anjou. Owen Glendower is leading a revolt of the Welsh and the Percys defeat the Scots. Tamerlane defeats Bajazet, and all those troubles are happening in the last four years of the fourteenth century and the first two of the fifteenth.

The sixteenth begins quite as hopefully. Charles VII. conquers Naples and Ferdinand II. recovers it. Perkin Warbeck signalizes the death of the old era in England by backing his pretensions to the throne with arms. The French conquer Milan and Maximilian of Germany makes war on the Swiss. Louis XII. conquers Naples, and so all Europe, practically, is in trouble.

The next century is near its beginning when Howard and Essex capture Cadiz. Maurice of Nassau also takes a rap at the Spaniards, and Elizabeth sends Essex to Ireland to put down the insurrection under the Earl of Tyrone.

Sigismund Vasa is driven out of Sweden and the French invade Savoy. Maurice of Nassau defeats Albert of Austria.

and so again we find Europe warring from Ireland to Sweden, and south to Austria.

At the close of the seventeenth century there was a particularly warm time. Villeroy fought William III. in the Netherlands. Savoy finished off a war with France. Peter the Great took Azov from the Turks and the French captured Barcelona.

The forces of Leopold I., under Prince Eugene of Savoy, annihilated the Turkish army at Zenta, and the Strelitzas revolted in Russia, and in 1700 Russia, Poland and Denmark entered into a joint war against Sweden. Philip V. entered Madrid, and the great war of Spanish succession, which involved nearly all Europe, began in 1701.

The close of the eighteenth century brought the French conquest of Holland, insurrections in Paris, the French invasion of Germany, a successful campaign by the Austrians, the earlier victories of Bonaparte with the famous "Army of Italy," the campaigns of 1796 against Austria and Germany; a declaration of war against England by Spain.

During the last three years of this century England trembled under the shock of the earlier Napoleonic wars and there was the great rebellion in Ireland. The English stormed Seringapatam and in 1801 came the war between Tripoli and the United States.

Is the close of the nineteenth century and the coming of the twentieth to be the exceptional period of 800 years? Will it be marked by peace or by wars resulting from the prospective partition of China, and by one of a score of contingencies which may loose the dogs of war before the new era dawns? The precedents of history hint at war.—*Boston Journal*.

GROWTH.

What men call "thoughts" are but growth-movements or combinations of the atoms of the Universe. All parts of the *Cosmos* pulsate with thoughts, to a greater or less degree, because the boundless triune spheres are filled with ideas in various stages of progression, from the seed to the blossoming stage. In the

seed condition of life, unconscious thought controls; in its blossoming period, thought is consciously controlled.

Different species of thoughts require special instruments through which to manifest, just as the forces of electricity, steam and air, each requires machines especially constructed, through which it can manifest its power. The thoughts of a man cannot be made manifest by an ox, because the ox has not evolved the requisite mental structure for their reception. Neither can the mind of the average man manifest the ideas of a Prophet or Teacher, for he has not unfolded the structure for their expression. Each one must live in the thought-house he has built and must therein suffer the miseries generated by his thought-limiting ignorance, or enjoy the blessings evolved by his thought-expanding Wisdom. A man's thought becomes expansive according to his love, and his house "not made with hands" is, therefore, built of Love, planned and directed by his thoughts. Hatred builds spiritual hovels.

There is nothing so evident as that matter decays while thoughts endure. The important duty, then, for the individual is to look well to the thoughts he harbors, for "as a man thinketh in his heart so is he."

Each living entity is the product of *all* the ramifications of the living currents, and its progress depends upon the purification of all these currents. Whatever I do, as an individual, to better the life of all, I also do to better my own life.—*Lucy A. Mullory.*

The saying of Emerson, that "society is a conspiracy against the manhood of everyone of its members," is particularly applicable to the subject of truth-telling. Society's ways are such as to render frankness well-nigh impossible. People ever give surface to one another. The petty deceits of the formally polite are so numerous as to lead the genuine truth-seeker to give up almost in despair. One is at last inclined to accept without reserve the saying that "language is given us to conceal thought." The more skilled in the use of language, the more easily does one compel words to say more or less than one means.—*The Journal of Practical Metaphysics.*

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

B. J. Nov. 30, 1854. Allegheny City, Pa.

⊕ in ♄; ☽ in ♃; ♀ in ♉; ♁ in ♄; ♃ in ♁; ♁ in ♁; ♂ in ♄; ♀ in ♁;
 ☿ in ☿.

You are the expression, or embodiment of the will of energy. Saturn in your life gives you an orderly nature, fine mechanical abilities. Your hasty action and speech and very stubborn will are apt to get you into trouble. If you can quiet your restless activity and get your mind settled into quiet thoughtful musing, the intellectual sphere will open up to you so that you will be able to inspire largely from the fountains of knowledge and power. You are unfortunate in moneyed interests, but could be very successful in the spiritual attainments. It will be necessary for you, however, to break up and leave old conditions, and to establish new associations; but, in doing so, you must form new habits of thought and life,—in short you must become the new man. Be grave in demeanor, careful in thought and speech; take as your motto the old maxim, "Be sure you are right and then go ahead." You should have but little trouble in living the regenerate life, if your thought and sympathy are in the right direction. The times of especial danger will be when the moon is in Sagittarius or Aries, and the hours when these signs are rising.

C. R. J. Sept. 23, 1879. 3.40 p. m. England.

⊕ in ♄; ☽ in ♃; ♀ in ♃; ♁ in ♁; ♁ in ♄; ♃ in ♁; ♂ in ♄;
 ♀ in ♄; ☿ in ☿.

You have a very sensitive organization in the direction of other's minds and feelings. Have a good clear mentality—or should have. Are well made up for the occult—by living the life you would soon obtain results; but if you are not careful, wine and women will destroy you. You are paradoxical in regard to your business life,—are fortunate and yet extremely unfortunate. Your misfortunes,

however, arise in your lack of the stamina to carry out what your own intuitions and perceptions show you as the correct course. You are a man of extremes, and, in order to accomplish anything in this life, you should mark out a course of self-control and positive persistence in that which you perceive to be proper and right. Make up your mind to stand alone, and to go alone through life; otherwise you will become whatever your associates are. You would do well handling stocks and bonds and as a speculator. If you would reach the highest goal of human attainment your purpose must be fixed like the laws of the Medes and Persians,—unalterable; and you must not be discouraged with frequent failures, for you will have great trouble in conquering sex; but if you conquer, your attainment will be very high. Times of especial danger are when the moon is in Libra, Capricorn or Aquarius, and when these signs are rising. But in the beginning you will scarcely notice any difference in the different periods, as the danger will be at any time and all the time.

⊕ in ♋; ☽ in ♎; ♁ in ♌; ♃ in ♎; ♄ in ♍; ♅ in ♎; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏.

You have by nature a strong mind and will, and a powerful sex nature, which, unless controlled, is in danger of becoming abnormal. You would make a very successful musician—instrumental music. We would advise you to have no more dealings with woman than you can help. You have an instinctive love of knowledge, and should study much, and be well informed on all subjects. If you would reach high attainments in the spiritual, you should live in the spirit of devotion in its two forms,—first, in the form of faithful adherence to principles of honor and right living; second, in prayer, and desire for conscious acceptance with God. Be careful not to overestimate your own natural abilities, for, as soon as you begin to live the true life, you will have unusual revelations and spiritual illumination and visions; you will see and know things far beyond your attainments, which will excite an egoism that, unless conquered, will become your destroyer. Guard against selfishness, pride, and arrogance. In your efforts to overcome, watch Taurus, Aries, and perhaps Gemini—when the moon is in these signs, and when they are rising.

M. K. Feb. 12, 1873, 4 p. m. Place not given.

⊕ in ♉; ☽ in ♎; ♁, ♃, ♄ in ♉; ♅ in ♉; ♆ in ♉; ♇ in ♎; ♈ in ♎; ♉ in ♎.

You are a keen and an excellent judge of character, “on first sight.” Are filled with the love emotion, naturally very devotional, and should be musical. In the direction of music you would be successful, and it seems as if it might be a possible pecuniary advantage to you. You have a great deal of the combative in your nature, and, being a sensitive, if others feel irritable and unpleasantly toward you, you sense

their feelings and answer them with act and words which involve you in difficulty and make enemies for you. Unless you overcome your love nature and live in the positive, your health will be very poor. Saturn's position destroys your domestic life, but gives you an inclination to study the higher laws and principles governing the social life and domesticity. Saturn and Uranus combine to fit you for the higher spiritual life; and while you have the qualities which give a great ideal of the domestic, yet there is nothing in that life for you—at least, as it is lived under the present order of our civilization. Have powers within to reach high attainments if your life is dedicated to God and if you live under the guidance of the Spirit, and devote yourself to the regeneration.

G. S. Oct. 25, 1877, 6 a. m. Iowa.

☉ in ♀; ☽ in ♀; ☿, ♁, ♃ in ♁; ♅ in ♀; ♆ in ♁; ♇ in ♁; ♈ in ♁; ♉ in ♁.

The basic principles of your nature ally you to the educational and intellectual sphere of life; circumstances favoring, you should have been a teacher or held a chair in some college. But the sensations of the body are very strong, and, if controlling, your health will be poor, your efforts in life a failure, and you would have good reason to inquire, "What is the use of life?" You should by all means take control of the sex and sense-nature, and live in the mind. Seek above all other things to be useful to some one or in some sphere of life. If you live above the senses you will have clear intuitions and business perceptions, and good artistic and poetic abilities. But all abilities and attainments, we repeat, depend on a good strong will, a high ideal of service, and a complete control of the sense and sex nature. The planetary positions are unfortunate for you; therefore whatever you gain in life, either in the spiritual or any other attainments, must be gotten through your own mind and will. The basic principles of your nature are good, however, and it would not be difficult for you to overcome adverse influences. The times of especial danger of losses are when the moon is in Scorpio, Libra, or Gemini, and the hours when these signs are rising.

G. H. April 24, 1846. Baden, Germany.

F. S. July 6, 1846. N. Y.

☉ in ♁; ☽ in ♁; ♃ in ♁; ♅ in ♁; ♆ in ♁; ♇ in ♁; ♈ in ♁; ♉ in ♁.

You are a natural mother, possessing great delight in serving those you love and an over-appreciation of those that immediately belong to yourself. Have unusually reliable intuitions regarding family and those under your care; in case of sickness you would be better than a physician—in fact, you would have been successful as a phy-

sician. If you would reach the high goal of attainment you must conquer some of that motherly care and all its anxiety. Are very orderly in all that you do, and in thought. Should search the heart for selfishness, and for undue egoism, that it may be rooted out if found. Try to incorporate in your nature the principles of the motto, "The world is my family." Transform your strong motherly instinct to the likeness of the Divine Mother, who loves all her children of every rank and station in life; let your ideals of the beautiful and elegance be transformed into a love of excellence and moral substantiality; and let your desire for gain of this world's goods be transformed into a desire for unity, oneness with God. Physical activity is essential to your health, but be careful about "overdoing."

J. A. I. Feb. 20, 1876, 10 p. m. Genesee Co., N. Y.

⊕ in ♋; ☽ in ♋; θ. ♃: ♀ in ♋; ♁ in ♋; ♃ in ♋; ♄ in ♋; ♅ in ♋; ♆ in ♋; ♇ in ♋; ♈ in ♋; ♉ in ♋; ♊ in ♋; ♋ in ♋; ♌ in ♋; ♍ in ♋; ♎ in ♋; ♏ in ♋; ♐ in ♋; ♑ in ♋; ♒ in ♋; ♓ in ♋.

Yours is a restless nature; difficult for you to make decisions as you are polarized backward. This condition will make you unfortunate in business, and will be very apt to disturb your health. Interiorly you have a good mind: rather orderly in your habits—are probably much disturbed by disorder, yet at times you create a great deal of disorder. In order to attain any success in life, you must carefully guard your words, your methods, and you must be conciliatory in your intercourse with others. Study how to make friends and to avoid making enemies. Let your associates be always your superiors; and, especially in your case, righteousness, in all its bearings, is the only hope. Never allow yourself to become despondent; for therein you are in danger of going to desperation, and doing those things that will obstruct your pathway through life. Unless your efforts are toward higher spiritual and moral attainment, your life will be a failure; and the place for the beginning of this effort is in the regeneration. The times of danger of failure in that direction are, in power and effect, as follows: when the moon is in Libra, Capricorn, or Pisces, and when these signs are rising—especially so when Mercury is in Aries.

L. S. Dec. 20, 1870, 4 a. m. Kansas.

⊕ in ♏; ☽ in ♏; θ. ♃: ♀ in ♏; ♁ in ♏; ♃ in ♏; ♄ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏; ♊ in ♏; ♋ in ♏; ♌ in ♏; ♍ in ♏; ♎ in ♏; ♏ in ♏; ♐ in ♏; ♑ in ♏; ♒ in ♏; ♓ in ♏.

An embodiment of executive activity. It is very difficult for you to be quiet, and muse and think, except when you lie down to sleep. Your nature is a contradiction in that you want everything open—hate secrecy, and yet are very secretive. Have an unusual love of home and family, but it is from that source that most of your trouble comes. If you overcome a disposition to identify yourself as part and parcel of a loved one, and relentlessly determine to live the re-

generate life, you will have but little difficulty, but your struggle lies in the direction of an inability to let go this world, age, and order of things, and to ally yourself wholly, with all your loves and sympathies to God and the cause world. But you could live in the higher generation right from the beginning, with very little failure in your efforts. Your sphere of usefulness is best expressed as that of an executive officer in a position where great activity and energy should be displayed.

Overcome a desire to know the record of others, except in so far as is necessary for your own protection. Repeat nothing to your nearest friends that you would not repeat in public. The times of danger, if they exist, are when the moon is in Scorpio or Sagittarius, and when these signs are rising.

H. A. S. Jan. 21, 1872, 12. p. m. Kansas.

⊕ in ♋; ☽ in ♏; ☿, ♁; ♀ in ♎; ♃ in ♌; ♄ in ♎; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏.

When characters are apparently so much alike as is the case with yourself and brother, it is difficult to find terms in which to express the nice distinctions. Both of you possess a positive, active nature, but *your* activity is more allied to the educational. In all your decisions be careful to weigh the matter well and long before acting, or great misfortune and disaster will follow you through life. You no doubt feel and think that your first impression is the correct one, but in matters of great importance it will often fail you. In your studies and efforts in the line of the regenerate life, be careful not to act from external reasoning conclusion without first counseling spiritual or interior impressions. You, more than all others, should carefully put into practice methods of getting control of your own mind; sufficiently, at least, to enable you to cease all anxious worry, from whatever cause it may arise. A very little worry will color your mind in a way to cause you to do very unreasonable things. The times of danger are when the moon is in Libra, Aquarius, or Gemini, and when these signs rise.

W. R. Aug. 5, 1851. Place not given.

⊕ in ♏; ☽ in ♎ or ♏; ♀ in ♎; ♃ in ♌; ♄ in ♎; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏.

The data in your case are very meager—we have really nothing to guide us but the position of the earth and planets, for at 9.30, a. m. the moon passed from Sagittarius into Scorpio, which would change the bearings of everything. You are governed by zeal and emotion; the impulses of the heart and the dream ideals of the mind have undoubtedly led you into many mistakes and disappointments, especially in the family life. In other spheres of usefulness you are quite fortunate, and if you do not unduly squander the gold of your own life,

you will be successful in whatever you may undertake. You seem to be especially allied to the mystic—so much so that I should judge that you were born after 9.30, a. m. Have always been considered peculiar in your mental habits, and are very unlike others. You have either artistic or musical abilities. If you would reach the attainments of the age, you must make it a matter of study so to live that your thoughts, desires, and words be the same; in other words, avoid every thought and desire that you would not willingly reveal to any and every one.

L. E. G. Jan. 21, 1868, 7.10 a. m. W. Va.

⊕ in ♉; ☽ in ♉; ☿, ♃; ♁ in ♌; ♀ in ♈; ♃ in ♈; ♄ in ♌;
♀ in ♋; ♁ in ♎.

You have a very active temperament. Are clear-headed, yet liable to be impulsive and to take the most unusual risks, but generally get through all right. In reaching for the highest attainment you must study the quiet, thoughtful, and loving devotion.—love to God and to all creatures as he, God, loves them. Will have quite a struggle to concentrate your mind, because your mental states are so thoroughly influenced by others. In your efforts to overcome generation there must be the continual thought of concentration on God and devotion to the principles that you have set out to attain. You should understand the laws of mind by which all pain and psychic influences can be readily thrown off, and if your entire mind is dedicated to God, you will gain rapidly. Be careful not to influence others' minds by your own mind and will, or by focalizing your eye upon them. Remember every one has a right to be free. The times of danger of losses are when the moon is in Aquarius, or Leo, and when these signs are rising.

D. I. April 3, 1875. 2 a. m. Cork, Ireland.

⊕ in ♈; ☽ in ♋; ☿, ♃; ♁ in ♉; ♀ in ♋; ♃ in ♈; ♄ in ♌;
♀ in ♎; ♁ in ♎.

You have a clear, orderly brain, and most unusual ideality and mental activity. Have reliable intuitions and good business abilities. You are unnecessarily cautious. Would probably be most successful in educational and literary spheres of usefulness; the acquisition of knowledge is, in your case, an easy and pleasant task. Are skeptical and materialistic; it is difficult for you to believe what you cannot see. Avoid a disposition to be suspicious of those with whom you are associated. If you give much thought to this suggestion, it will be of great use to you in life. You can hardly hope to believe in and receive a consciousness of the spiritual without rigidly applying the methods of the regenerate life; but if you live the life, you will soon have experiences that will banish skepticism; and every experience leading to a knowledge of the spiritual, you should foster and

impress vividly upon your mind, in order that you may the more readily overcome unreasonable skepticism. There is danger for you when the moon is in Aries, Pisces, or Taurus, and when these signs rise.

W. N. W. March 5, 1864, 8 p. m. Lawrence, Mass.

⊕ in ♋; ☽ in ♉; ☿, ♁; ♃ in ♌; ♅ in ♍; ♆ in ♎; ♁ in ♏; ♀ in ♏; ♃ in ♏.

You have a peculiarly active, laborious mind; one characterized by, and adapted to, the public mind, or the mind of the masses—have especially good discernment from that standpoint. You possess considerable nervousness and combativeness, but, withal, yours is a first-class business mind, and you should be successful as a business man. It will be with great difficulty that you can be quiet enough to discern the interior and higher thought, or the thought that belongs to the cause side of life. Have considerable psychic ability and perception, but it relates almost entirely to the externalities of life. Your first experience, from living the regenerate life and from thoughts along these lines, is prophetic visions, which will greatly increase as you go on. Some things in your nature indicate a plain seeing of things that are about to occur; other things look as if your visions will be symbolic. Strive to quiet down and overcome all nervous restlessness and irritability; seek to obtain a deep soul-calm and confidence that comes from a consciousness of your acceptance of God. By the controlling power of the mind, you should conquer a tendency to difficulty with the vocal organs and bronchial tubes. While you will have comparatively but little difficulty in living the regenerate life—when your mind is fully decided—yet that difficulty, when it does occur, will be when the moon is in Libra, Aquarius, or Pisces, and the hours when these signs are rising.

Mrs. W. N. W. Dec. 19, 1863. D. C.

⊕ in ♌; ☽ in ♍; ♃ in ♌; ♅ in ♍; ♆ in ♎; ♁ in ♏; ♀ in ♏; ♃ in ♏.

A woman of great natural activity, energy, and force. A very decided will—deciding on the impulse of the moment before you are sure you are right, and the inclination is to drive ahead, which stirs up combativeness and is apt to keep you in a constant ferment, which is liable to bring on female weaknesses and general debility. Have a bright mind, but impulse is apt to mar your abilities. In order to insure health, happiness, and contentment, overcome anxiety; refuse to worry or to struggle; make up your mind to be content with whatever the day or circumstances bring you, centralizing all your mind and efforts on reaching the attainments within yourself, which for you, above all things, means *self-control*. Make no important decisions until you have thought over the matter for at least one

night. You should take no interest in the political situation of the country, or in the war now in progress. Seek unity with the Spirit of God, and in all things follow its guidance.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not be otherwise expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

May 28, 1898.

EDITOR ESOTERIC.

Dear sir:—Since I began the study of mind, I have had some rather strange experiences, or such as would have seemed strange to me when living mainly in externals. About three years ago I reached a point where life (as I knew it) seemed scarce worth living, and began questioning everything. Imbued with the desire which amounted to an authoritative demand for truth, I began to discern a peculiar motion in the atmosphere—similar to the radiation of heat from a hot surface. This after a time mingled with a rosy glow which (occasionally appearing) had the appearance of flames, or tongues of fire. At first I thought this radiating appearance was from objects, but have come to see that it is rather a force or energy which moves through everything, and that the movement is upward, apparently, although everywhere present. Sometimes this movement comes close to me—at least, when especially earnest in voicing some conviction, or when an unuttered thought strikes me appealingly, the same motion which is to be seen everywhere, seems to flash like tongues of electric fire, white and vivid, close to my face, and I feel the vibration—like touches of invisible hands. I thought at first—resembling nothing so much (in feeling) as the waving of the northern-light banners in the sky at night, or the play of phosphorus which has been rubbed upon a moist surface. I have also, lately, discerned an inner vibration by means of which I feel that I am becoming able to ward off or "cure" any ache or pain—of which I seldom now have a visitation. Mr. Braun, of the "*New Man*," wrote me that he thought the editor of the *Esoteric* might be able to give me some light on this—I shall be glad if he can do so. This appearance, I may add, does not seem of the same class as "brain pictures" symbols, etc., which are seen in the dark or with the eyes closed. In common, I presume, with all who are inclined to the study of things hidden, I see these things,—mists colors (mainly violet); but this is subjective vision, as I understand it, while the vibratory movement and rosy light I see in the light, with eyes open, and in a perfectly normal condition. The "touches," too, are like a presence, with me at all times, and manifest whenever I am waiting for the moment—say, at the counter for change, in the cars, or whenever I am free for the instant from any exoteric demand upon my time.

Pardon the length of my letter—my intense interest in this subject

must be my excuse. Through a department which I conduct in a paper of wide circulation I am able to interest many in the "new thought," and am sending you a list of names who have asked for literature on this subject, to all of whom it may be well to send a sample copy of THE ESOTERIC. By the little slip inclosed you will see what I am trying to do to lighten the world's burden of ignorance. Sometime, I hope to give this my whole attention; in the meantime, will improve every opportunity to spread the light, or, rather, to clear away the "dust of ages" that the light may shine into minds ripe to receive it.

Mrs. C.

Ans. Your experience is quite remarkable, and shows that the whole force of your creative life is turned toward the mind, and that you have gathered around you a powerful transmutative current, which is expressed in the violet color. The white lights are pure mind currents. The "touches" of which you speak are due to the fact that transmutative currents arise in the sense system, and because of your unusually sensitized organism, you are directly conscious of the "touch" of those currents upon the organs and functions of the body called into action at that moment, for it is a known fact that every part of the body furnishes a thought element peculiar to its use. The resulting "inner vibration" and the ability to ward off disease, show that the work is going on in a perfectly orderly manner, as the command of the life conditions is the natural function of the transmutative elements; or, in other words, you are approaching the realm of immortality. Now, if your life is dedicated to God, and if you live in conscious unity with him, you will be led from experience to experience and from knowledge to knowledge until you realize the fruition of that which you now have simply the promise,—you will be directed and illuminated by the mind currents of God.—[ED.]

GENESE0, N. Y., June 16, 1898.

Dear Editor:—Please answer these two questions:—

- 1st. On what data do you base your theory of re-incarnation?
- 2nd. In case a departed soul is re-incarnated, is it into a horse or dog, as the Hindoos teach, or is it into another human body; and if in the latter case, is the body then inhabited by it alone, or by two souls?

Yours truly, An interested reader of THE ESOTERIC.

Ans. The data upon which we base the doctrine of reincarnation are, first, our own individual experience which has brought to us a knowledge of its truth. This, of course, is no evidence to others. The following are some of the evidences to the world: All religions of which we have any history have regarded it as a settled fact. The notion prevalent in the Church that the Hindoo belief in reincarnation involves the idea of a descent from human into animal life, is a corruption of the doctrine, possessing only a partial basis of its truth.

The Hindoos believe, of course, in evolution,—that man has come up through all forms of existence and stands at the head of the evolutionary line. They believe that, if man can progress by right and orderly living, he can also retrograde by an abnormal and vitiated life, even to the extent of having to reincarnate in the form of an animal. This, however, we very much question.

That reincarnation was most generally admitted as a fact during the time of Christ, would account for his saying so little about it. Yet there are many indications that he recognized it as a law, a factor in nature. Paul's reference to Christ appearing as the Melchisedec who met and blessed Abraham, and Jesus' own words to the Jews when he said, "Before Abraham was, I am," have a significant bearing in this connection; and evidently there was more said by Jesus, on the occasion referred to, than is recorded, for the Jews said, "Thou art not yet fifty years old, and hast thou seen Abraham?" Again we note the prophecy that Elias must come as a forerunner of the Christ, and that Christ said of Elias that he had "indeed come, and they have done unto him whatsoever they listed, as it was written of him" (St. Mark ix. 13). Christ's teachings contain other evidences of the truth of reincarnation. However, that the Jews of his day had—many of them—become thoroughly materialistic, actually denying the existence of the soul after the dissolution of the body, is strongly evidenced throughout the New Testament, and, except in a very few instances, Jesus did not even try to convince them of this truth,—that of the immortality of the soul.

We have found that no doctrine that has not a foundation in fact, can be of long duration among the inhabitants of the earth; truth is vital and immortal, and error is its opposite, and soon passes away. (It is true that, in the past, error has always given place to some other error, which likewise prospered for a time and then vanished.) Because of this law God has caused the doctrines of the Oriental religionists, that have stood for thousands of years, to be brought and spread before the Christian world, that the wise may receive the truth and reject the errors that have crept in from time to time along its pathway. We should remember, however, that a partial truth, although it possesses vitality, may become a great error, but it will live and be a fermentative force in the minds of the race.—[Ed.

BOOK REVIEWS.

VIBRATION THE LAW OF LIFE. By W. H. Williams. Cloth, \$1.25. The Temple Publishing Co., 34 Masonic Temple, Denver, Colorado.

A very interesting and unique work. In his introduction the author says that the purpose of the book is "to mark out a clear, direct path according to nature's law, accessible to every child of earth." His evident object is to express his thought simply and clearly, and in this he is signally successful; his style is easy and the language so plain and forceful that a child may grasp the thought. The book is full of valuable suggestions on points vital to the health and well-being of the individual, particularly in relation to the nervous and mental system. His remarks and instructions in regard to breathing are especially good. His theory is that to understand the law of universal motion is to gain control of the vital force of the universe. He holds the breath to be an exemplification of the character of this motion, and therefore the importance of right breathing.

By means of a sensitized organism he has sensed the great transmutative energies, whose spiral path is an ever-ascending one, and, from this standpoint of sensation, he gives a method by which the life currents are to be energized, and through "polarity," "spinning around," are to be carried upward. It is rather a severe ordeal, but would doubtless have its effect upon the life forces. He has gained but a broken and imperfect glimpse of conditions that belong to the approaching age of the transmutative energies, the age of the fulfillment of Christ's mission. "I am come that they might have life, and that they might have it more abundantly;" and in spiral, transmutative energies, this life is ever ascending into the presence of the great white central light.

LECTURES ON MYSTICISM AND NATURE WORSHIP. Second Series. By C. H. A. Bjerregaard. Cloth, 133 pp. M. R. Kent, publishers, 198 Custom House Place, Chicago, Ill.

This is a delightful book. The author gives us the result of wide reading and some effective thinking. He is particularly happy in his perception of, and approach to, what he denominates "Nature Worship;" he does certainly draw very near to nature,—but, in the light of higher revelation, the term "Nature Worship" is an unfortunate one. As these lectures embrace a variety of subjects, we can probably best enlighten our readers as to their nature by giving the contents of the work:—

"Preface.—Uplift of Heart and Address. First Lecture.—Motto. Pilgrims of the Infinite. The Fourth World. Vision of the Sephiroth. The Presence of the Woods. The Kabbalistic worlds and forces. Dionysius on how to unite. Second Lecture.—Motto. Cry for Freedom. Heart and Soul-life. Faith. Jacobi. Appeal for spiritual life. Third Lecture.—Motto. Music and Numbers. Idealism. Fourth Lecture.—Motto. History in the Heavens. Lawlessness and Occultism. The Universal Ministry. Fifth Lecture.—Motto. Universal Ministry. Religion of Jesus. Value of the Bible compared to Oriental Philosophy. Yogas. Decalogue. Lord's Prayer and Sermon on the Mount. Emblems and Symbols. Miss Farmer on Greenacre. Sixth Lecture.—Motto. Invocation. The Human. Nature worship. Influence of the stars. Freedom. Merged in the Beloved. Seventh Lecture.—Motto. Invocation. Nature worship. Pine trees and cones. Vortex. Cycles and Historical Development. Eighth Lecture. Love. Ninth Meeting.—Questions and Remarks. Excursion to Mt. Salvat. Appendix to Lectures on Nature worship and Love. Epilogue."

THE DEGREES OF THE ZODIAC SYMBOLIZED. By Charubel. To which is added **THE THEORETICAL VALUE OF THE DEGREES OF THE ZODIAC.** By H. S. Green. Nichols & Co., publishers, 23 Oxford St., W. London, Eng. Sold by Esoteric Publishing Co.

The preface to this little work contains the following summary of its contents:

"The two writers whose work is here found have approached the subject from different points of view, and each is responsible only for that portion of the book to which his name is attached.

'Charubel,' who is a born seer and normal clairvoyant, has used his psychic faculty to ascertain the nature and influence of each degree of the zodiac, and the record is here presented for the use of the practical astrologer. Whatever credit is due for this belongs to 'Charubel' alone, for he has attacked and accomplished his task unaided. What he has recorded is original with himself and is not copied from any author, ancient or modern.

The second part of the book consists of an essay by another and independent writer who has approached the same subject from the theoretical point of view only."

It is a pamphlet of 121 pages whose verity and usefulness must be shown by practical application; we are not astrologers and therefore are not judges of its merit. "Charubel" has discovered the characteristics of the different degrees of the zodiac by clairvoyance: our experience has proved that, unless a person has reached such attainments as to *know* how to look into the astral and see what is really there, he will merely see that which he himself unconsciously formulates, whether it exists or not. As to "Charubel's" attainments we know nothing, but the practical astrologer would do well to possess this little volume and prove its truth or error. It would be strange if there were not some important truths in it.

THE LAW OF CORRESPONDENCES APPLIED TO HEALING. A Course of Seven Practical Lessons. By W. J. Colville. Leatherette, 121 pp. F. M. Harley Publishing Co., Chicago, Ill.

In the author's preface to this work we read that "the aim of this little book is to help people to help themselves and others, not to evade consequences or shirk responsibilities, but to so govern their thinking, speaking and acting, that through the constant sowing of good seed, and naught other, harvests of good and pleasant fruit may be inevitably secured through conscious, intelligent co-operation with universal order."

Mr. Colville's writings are well known, and are much appreciated by many of the Christian Science, Spiritualistic, and Theosophic societies. The work before us is characteristic of the man—words, good words, nicely arranged, but their practical usefulness we fail to discover.

No. 7. THE THREE CHURCHES. Paper, 306 pp., 50 cents; cloth, \$1.00. By W. A. Redding. Navarre, Dickinson Co., Kans.

In a brief notice of this book, its author says: "No. 7, *The Three Churches*, shows what the Bible says about the three kinds of people, who would be on earth at these times and that each would call themselves by a name; and that only one of them would be the real Church of God. This No. 7 book shows who these three are and that the third one is just now forming into the real church, which the New Testament calls the *Elect*, which are to be picked out and to overcome death and rule the earth 1,000 years. Is. LXV. 20-20. But these three churches are not any three of the denominations now calling themselves churches. It is an entirely different dividing of the world into three groups named in the book." Mr. Redding has presented quite a number of interesting and suggestive thoughts. Among the most interesting—to us, at least—is that of our Israelitish origin. The author is an independent thinker and it is impossible for us to give any adequate idea of his line of thought in this work. Every page contains statements that are comparatively new and striking, and that are presented in his own peculiar way,

without any effort to "tone down," which makes them interesting to some and unpleasantly abrupt to others. Yet we feel that Mr. Redding has his own sphere of work and he is doing it faithfully; therefore we are happy to recommend this work to the attention of the public.

TALES OF TRUST. Paper, 382 pp., 50 cents. By H. L. Hastings, 47 and 49 Cornhill, Boston, Mass.

Stories of Christian life, answers to prayer, and happenings which seem strangely in accordance with prayers. Its object is undoubtedly to create faith in God. The last issue of this magazine gave one of these tales, entitled "Sarah Taylor's Dream," which gives a clearer idea of the nature of this book than can be conveyed in a brief review.

UNIVERSAL BROTHERHOOD. By Nellie E. Dashiell. Price 50 cents. For sale by The Coming Light Publishing Co., 621 O'Farrell St., San Francisco, Cal.

A poem in an elegant brochure of 16 pages, beautifully illustrated. The conception of this poem, both in its thought and in its artistic embellishment, is exceedingly happy and beautifully executed. The brook, to which human life is compared, teaches its lesson:—

"And ever it sings, as it waters the valley;
And beckons and calls, as it flows to the sea;
'Tis compassion ye need, all its forces to rally,
If indeed ye would set bound humanity free."

The author very prettily follows the text of the brook along lines of patriotism and humanitarianism.

THE EVOLUTION OF WOMAN: An Inquiry into the Dogma of Her Inferiority to Man. By Eliza Burt Gamble. Cloth, 350 pp. G. P. Putnam's Sons, 27 W. Twenty-Third St., New York City.

This work, which evinces much study and research, is an able effort to prove the superiority of woman to man. Many quotations, taken verbatim from scientific authorities, are used by the writer to establish her position; and, to the superficial thinker, she has made out her case. But many of her arguments could be as legitimately used to prove that the earth is superior to all things that grow upon it, or to prove that animals are superior to men; also that the lower races, particularly the African, are superior to the white man. As, for example, the following extract:—"The conclusion is unavoidable that the individual which must nourish and protect the germ, and by processes carried on within her own body provide nourishment for the young during its pre-natal existence, and sometimes for years after birth, must have the more highly specialized organization, and must, therefore, represent the higher stage of development. Indeed, it is admitted by the scientists that the advance from the egg-layers to the milk-givers indicates one of the most important steps in the entire line of development; and yet the peculiar specialization of structure necessary for its accomplishment was for the most part carried on within the female organization." This argument tends equally to prove that the earth is superior to man; for in it are found greater complication, varieties, and supporting facilities than can be found in the human body. It supports all things that live upon it, while the female simply nourishes and supports her own kind. The author proceeds to show that, from her earliest development, the female possesses a keener appreciation of beauty, bright colors, and song, than the male. This is also true of the African race; they can be entirely charmed, especially the young, by music and bright colors. Whoever is acquainted with the Southern pickaninny, as the negro child is called, can but be impressed with its superior keenness of perception, power and ability to serve, as compared to the white child. This fact might be used in connection with the superior development of intelligence in the female of the lower forms of animal life, and with the earlier development of the individual woman.

If time and space permitted, nearly all the arguments used in this book could be turned in similar directions, but we are not disposed to depreciate the author's work, for even a more elaborate book might be written to prove the superiority of woman to man, and contain nothing but truth. Each peculiarly feminine function and faculty is indeed superior to the same function or faculty as possessed by man: and the reverse proposition is also true,—every function peculiarly belonging to the masculine nature is superior to the same function as exercised by woman, for man and woman are supplementary, the one to the other. The primary forces of nature—electricity and magnetism—must be in exact balance, or the result is a storm of the active destructive energy instead of the creative. And so with man and woman; the two great bodies of humanity must stand to each other as exact equivalents, otherwise creation would be impossible. If some one, possessing as much ability and research as the author of this book, would write a volume in support of man's superiority to woman, and would use similar methods to establish his position, and if the two works could be bound between the same covers, they would form a very complete volume. There would be one difficulty, however, in doing this,—man's superiority exists mainly in relation to the realm of mind, and scientists know so little of the laws and phenomena of that realm that it would be more difficult to bring forward as satisfactory evidences of man's superior position than to produce those which so readily appear in proof of that of woman.

The fact that they are born of the same parents and under the same general conditions in every way, seems to us indisputable proof that there is no real superiority in either case. Our friends who are taking one side or the other in this matter should see, at the very foundation of all thought upon the subject, the absolute evidence of the impossibility of the superiority of one of the sexes to the other. A mind sufficiently balanced to follow out the two lines of thought impartially would do the world important service by giving it a work in which the superiority of each sex stood one against that of the other, showing that beautiful harmony in accordance with which nature has made each sex the complement of the other. We are approaching a period of the earth's development in which it is necessary that the harmony and unity of the two be recognized, and this equality and harmony will be known and understood.

EDITORIAL.

A number of our subscribers have asked us to republish "Washington's Vision," which appeared in *THE ESOTERIC* some years ago: we take pleasure in announcing that our friend and subscriber, J. George Heid, an analytical chemist and assayer, has reproduced this vision from *THE ESOTERIC*, and, in connection with his business card, he offers to send it to any address. Mr. Heid's address is, No. 4506 Blair Avenue, St. Louis, Mo.

Our review department is getting to be a burden: our Magazine is small, and so many books are coming in that the constantly increasing amount of space taken up in reviewing them makes it necessary to discontinue that department of the Magazine. And that our friends may have due notice we will say,

that after our September issue, there will be no more book reviews, unless we wish to bring some book especially to the notice of our readers.

There are many people, reading along Esoteric lines, who think that they have been living the life for years, and who in reality know very little about Esoteric teaching, or the life. A mental indolence that is deplorable exists among nearly all classes of readers; they take up one or two points in the teaching and carry those along more or less completely, and they think they are in possession of all the system embodies, when in reality they have very little—almost nothing. This fact is partially due to the amount of literature that floods the land, and to the number of teachers, found everywhere, who have and present but one idea. We remember how, in the early part of our teaching, people would come to one lecture with the idea of taking the measure of what we had—actually thinking that in a single lecture they could get a complete grasp of all we had.

The real facts in relation to the Esoteric teaching are, that it embodies such a great multitude and variety of ideas, and all so new to the common habit of the public mind and life, that no one can be a true follower of its principles without giving his entire mind and life to the work; and, even then, none but a perfectly balanced mind will gain an adequate conception of what the system involves. In illustration of our position we point to the series of apparent contradictions involved in the understanding and application of the principles of Esoteric life. We teach the necessity of the most absorbing spirit of devotion, and also that, in connection with this devotion, there must be present a spirit of knowledge, understanding, and wisdom. To most minds, loving and confiding devotion to God seems at variance with the mental activities attendant upon the acquisition of knowledge and understanding. But the loving devotion should be directed toward obtaining divine knowledge,—knowing-power.

Again, we teach that the conventional ideas of right and

wrong, as held by the Church, should be abandoned, and that in their place a more perfect standard of righteousness should be established. And here, too, when they let go the old standards, many seem incapable of forming a higher and more perfect standard of morality from the Bible and from their own experiences and habits of life, and they drift away without any moral stamina to hold them.

We present the thought of entire dedication of hopes, life, and all that we have, to God, trusting and relying upon him, his power, his wisdom; and, on the other hand, we teach that we should not only claim but demand our rights, our God-given rights, which involve the power of command over our own bodies, that every function may obey the mind and will. We are to live in the dignity and power of our divine sonship, as heir of all things—not in effeminaey, not in cringing supplicance, but our devotion is that of a faithful child to a loved and loving parent. We come boldly, fearlessly, that we may partake of the bountiful fullness that by right belongs to us. And, moreover, recognizing the dignity of our position, we recognize the fact that no inferior mind-power, in or out of the body, has a right to dominate us in the slightest particular. We presume that, in all this life, this is the most difficult distinction for the majority of men and women to make correctly. They either indulge in the cant of a false humility, and thereby grow indolent and worthless, or they go to the other extreme and become egotistic, exalting themselves above all reason, or lay hold of that peculiar phase of thought, now so prevalent in the land,—that of demanding, with unseemly bravado, everything in heaven or earth that their appetites, passions, or desires may fancy.

We teach that deep, quiet calm should be obtained and maintained, but, as soon as they obtain a condition of calm, most people fall into a stupor; and when we insist upon an alertness and keenness of mentality, they go altogether into the externality of mental action. So we might go on enumerating all the great principles in the methods of attainment; each and everyone has its perversion, which is as great an evil as its true application is good, and the line between the right and the

wrong course seems as narrow as a knife-edge. A great good carried one iota beyond its normal sphere of use, becomes a great evil. None, therefore, can expect to reap the rewards of this life, unless every power and faculty of the entire being is awake, and all the energies thoroughly alive to the necessity of not only doing and accomplishing, but knowing and doing right.

We have no idea of being able, through *THE ESOTERIC*, to carry the ideas presented to the fullness of their ultimates: from the beginning of this work it has been announced that the most we can hope to do is to suggest great general principles, which in the mind of the student are to be extended to the necessary limits. The article, in this issue, entitled "God and the Universe," is an exemplification of this point. Such articles are only intended to be a formulative element in the mind of the thinker, so that when he reads the Bible, or goes into nature to interrogate her concerning her laws, he may find a more ready answer. Such articles are a key to unlock the broad doors of great mysteries, into which the mind may enter, and which it may take years to explore.

There has never been a movement for the purpose of lifting the people to a higher plane of life, whose principles have not been in danger of prostitution by the evil-disposed or the licentious; that is, its principles are used by certain persons as a cloak to cover methods of life which would be tolerated neither by society in general nor by the society whose name they take and the Esoteric work is no exception to this rule,—its doctrine of absolute purity and equal rights for man and woman, has in many instances been used by the evil-disposed as a means of accomplishing their own ends. By talking absolute chastity and the high and ennobling principles of Esoteric life, they gain public confidence and break down ordinary barriers of social intercourse, and then they begin to teach methods of life congenial to their own inclinations, claiming that they are Esoteric methods, and the only ones by which high attainments can be reached; such as, illicit relations of the sexes, the separation

of husbands and wives to pair off with others, etc. We have even been asked if men could love their wives and live the Esoteric life. The perversity of men and women in this direction is unaccountable. In some instances people who have been dismissed from the Fraternity have associated themselves illicitly and traveled together throughout the country, claiming to be representatives of the Esoteric movement when their character was such that they could not remain in our midst. We say, now, that we have never yet had a representative of the work go out from us, and will never do so unless the fact is first advertised in the Magazine. It is true, however, that there are good, honest, respectable men and women teaching the Esoteric doctrine in the world. But whoever teaches the separation of man and wife, or what many are pleased to term the "higher sex relations," is an enemy to the Esoteric cause.

Probably no movement now before the world should appeal so directly to the Christian Church as the Esoteric work. That the Churches need it is evinced by their empty pews and general debility. On the other hand, the Esoteric movement comes to the world with the Christian Bible complete, with all the underlying principles of Christianity, and with the covenant relations between God and man worked out and put in order, both from nature's standpoint and from that of revelation. It is a purely natural religion, based, as it is, upon the declaration that "in the beginning God created the heaven and the earth," that, therefore, all law is God's law, and that to know and to live in harmony with that law is the highest mental and spiritual attainment possible to man. Many of the clergy see that they must advance if they wish to hold their positions, and, consequently, they are taking up parts of the Esoteric thought—some through having read *THE ESOTERIC*, many more through inspiration of Esoteric truths; but wherever a minister brings these thoughts before the people he soon fills the vacant pews and awakens a general interest among the members of his congregation.

It is true that the thought of regeneration is one that most

clergymen are yet afraid to touch; some that have done so have lost their pulpits through the rising of their brother ministers against them. But in every congregation there are souls eager for the truth in all its vitality, and if the minister is wise and cautious in its presentation, he need not bring himself into disrepute with his brother clergy. He can always present the truth of the regeneration where there is an open door to receive it, and eventually he, with his charge, will stand as members of the Church Triumphant; and if they have God, Revelation (the Bible), and Nature wholly with them, they have nothing to fear—they will stand when others have fallen.

WE wish to ask the friends of Solar Biology to aid us in getting data whereby certain facts may be verified, as we are about compiling an addition to Solar Biology. We wish to make that science comprehend and clearly elucidate, from the standpoint of absolute verity, all the minutiae of human life. We, therefore, request our friends to send us the date of birth of ladies who have reached puberty very early in life, and of those who have reached it very late in life; also the date of birth of those who have passed the menopause early in life, and of those who have passed it very late. We would like to have the date of birth of individuals possessing some one or two characteristics especially prominent. Of course the date of birth of a noted character is always desirable, whether the person is marked for great attainments in public life, or great deficiency of ability. We wish our friends, in so far as is possible, to send us the hour, minute, and place of birth, with day of month and year. Any description of the person whose date of birth is sent will be thankfully received; such as height, weight, color of hair and eyes, whether strong or delicate, nature of weaknesses or disease, and habits of life.

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{ AUGUST 22 TO SEPTEMBER 22. }

III

No. 3.

THE REDEMPTION OF THE PHYSICAL BODY.

"I will ransom them from the power of the grave; I will redeem them from death." Hosea XIII. 14. See also Is. xxv. 8; I. Cor. xv. 54; Rev. xx. 14; xxi. 4.

For centuries past death has claimed all classes of the human family, and as a result the world has been led to believe that sickness, sorrow, pain, and death are the natural inheritance of the race, and that there is no way of escape. Although Jesus pointedly and unmistakably taught that his mission was that of redemption from the power of death, yet all men have died, even the most devout. The conclusion, therefore, seems inevitable that he must have been talking in parables, that a hidden meaning lay in his words. The Christian Church has decided that the death of which he spoke was the death of the soul; and as she universally accepts the doctrine of the immortality of the soul, she has been forced to explain that the death to which he referred did not mean death in any sense of the word, but that it meant continued life in a state of misery worse than death. Although it requires a considerable stretch of the imagination to torture the word into such a meaning, yet, in view of the fact that death seems inevitable and comes to all alike, this explanation is the only way out of the dilemma.

When Paul says, "As in Adam all die, even so in Christ shall all be made alive," he seems to furnish an escape from the conclusion that the redemption of the race includes that of the physical body, but when we consider how "in Adam all die,"—what died,—the belief in the death of the physical body plunges us in as great a dilemma as did the effort to reconcile Christ's teachings in this connection with their interpretation by the Christian Church. God said to Adam, "Because thou hast hearkened unto the voice of thy wife * * * dust thou art, and unto dust shalt thou return." Now, no one believes that this could have been said of the soul, for God had breathed

into man "the breath of lives" and man had become "a living soul." These words were spoken of the body and not of the soul; and if the death that came through Adam was a returning of the body to the dust from which it was taken, then the redemption through Christ must be just what he himself said it was,—bringing life and immortality to light.

Jesus brought that immortality to light in his own life and resurrection. The Church thinks that his death and resurrection prove the necessity of going down through the death of the body and its ultimate resurrection. This is not the case, however; for, unless he had remained in the world through the centuries, Jesus could not have demonstrated his power over death except by being put to death, even having his heart opened by the spear, by then overcoming the power of death in the body, by raising it to life, healing its wounds, and, finally, by walking, talking, and eating with his disciples for forty days before he left the world; which he did by the ascension of the body, and not by its dissolution. One might write on indefinitely, proving beyond all question that Jesus and the prophets united in teaching the immortality of the physical body. It should be remembered that, when the Christ was upon earth, his main work was upon the bodies of men and women, healing them, casting out evil spirits, and raising some from the dead.

But no matter how convincing the proof that the immortality of the body was the doctrine of Biblical teachers, it will not help the world unless we can give them methods by which they may obtain immortality. Here, again, we turn to the Scriptures and find there suggestions of these methods. Among its first utterances is a most comprehensive declaration of these principles. The first chapter of Genesis contains an expression of the purpose of man's creation, "Let us make man in our image, after our likeness." That likeness of the Father is expressed in the statement that "the worlds were framed by the word of God;" that is to say, the spoken word is first formed by the mind, and then sent out by the will, imbued with power to cause to be manifest that which was designed. Therefore the inevitable conclusion is that the image and likeness of God is in the power of mind—not only the power of mind over matter, but the power of mind to produce matter.

If, then, the likeness of God is in the ability of the mind not

only to control but to produce matter according to the design of the thinker, we must conclude that immortality will only be obtained when the mind of man shall have developed to such a state of clearness, positiveness, and ability as will enable him, first, to keep his own body in perfect health, and, second, to make it that which he wills to have it. This attainment is expressed in the definition of the great name which man is to take upon himself, the "I WILL BE WHAT I WILL TO BE," a mental condition which is the result of growth, self-control, and self-development.

The evolutionary forces have brought into existence a great many people who are now holding and teaching the possibility of the human mind keeping the physical body in perfect health, and, among that advanced class, there are some that have gone so far as to teach—which is true—that by this power of mind the body may not only be healed, but may be kept indefinitely in perfect health and youthfulness. The presence of this thought in the mind of the race heralds the manifestation of the great truth of the ages.

But this same class of people are, nevertheless, dying, are occasionally sick, and in many ways prove themselves to be subject to the vicissitudes of mortality. Their position is that of one standing at the foot of the great and high mountain of attainment, and who points to its illuminated top and says, "I am up there." He says to those around him, "If you will go up there, too, you will never be sick, you will never die, you will have immortal life, and everything that you desire will be yours." And in so far as, through faith and inspirational ability, the individual is able to draw down to himself a little of the atmosphere of that high mountain, he obtains results consequent thereupon. But that inspiration can only be kept up so long as the individual is able to maintain a certain vigor of mind, and while surroundings are such as to enable him to have a degree of faith; but when he meets an adverse force of sufficient intensity to overcome the body, he fails and falls before it.

The high mountain is before you, our reader, there are many steps, hard struggles, and a difficult pathway to reach its summit. Through Esoteric teachings we have endeavored to set forth in the most careful manner the way to that summit. We have endeavored to show that in order to obtain the strength of mind necessary to the undertaking, you must first, by means

of the regeneration, lay hold upon the fountain of life, conserving all the seed generated by the body for the use of the nerves and brain—the use of mind. Jesus lived and taught the regeneration.

But the conservation of the seed is not by any means sufficient to lift you to the high altitude where you would be. You must live in the mind, and also in the spirit of devotion, that you may gather to yourself the mind that created the world. You must live in the will,—the will of self-control. You must live in a high morality—in righteousness always. You must, in short, be a perfect man. Nothing more thoroughly disgraces an Esoteric student than to be sick. Upon the surface it is an acknowledgment that, although he may be living the regenerate life, he is not living in the mind, that he has not taken the name Yahveh. He is like a man wishing to build a house, who gathers around him all the tools and materials requisite to the building, but who never uses them in the construction of the house. The regeneration is only a method for attaining an object, and that object is to place the mind in touch with the currents of the Mind of the universe; and even this is not sufficient unless one uses the powers thereby obtained in fitting himself for usefulness to this world, for the inheritance of the dominion under the whole heaven.

Therefore the work of the aspirant is to live the life of regeneration, by means of which he gathers power to carry that life up through the body into the mind, and at once to begin the work of creating the new earth by first renewing his own body with perfect life and health, and by refusing to live in the dream life. The whole world is in a dream. How few can sit down and think, orderly and consecutively, unless something of great interest forces itself upon them! How often the student finds himself in a negative state, so that, without consent of his will, thoughts of every name and nature come trooping through his intelligence, until his individuality is lost in the mass of the world's thought! It is this class of persons who tell us that they are gaining nothing by the regenerate life. This negative state precludes the retention of the vital fluids in the organism, and opens the system to the disease and death of the world.

We know, of course, that the student will not at first be able continually to hold his mind in that clear, luminous condition,

even after he has reached such a condition, because, before strength is gained, certain organs of the body would be affected by the strain and would give way under its constant influence. He should, however, hold himself in a positive state enabling him to turn his mind in whatever direction he wills,—in the attitude of a master surveying the work of the servants upon his estate; and when any organ of the body begins to tire under this influence, then useful work with the hands, wherein the mind is doing and accomplishing, will give rest from the intensity. When this is not practicable, let him read some work conducive to the higher spirituality, quietly musing upon such subjects as he desires to occupy his attention. Again, when it is not possible to do this, the mind can be placed upon the mind of the Spirit and held there passively, restfully; for there is a passive, interior mentality which may be kept always active, in which one may live and never tire.

The aspirant should remember that he learns through the senses. The five senses, symbolized by Solomon's Pentagraph, are the source of immortality when they have been 'perfected and are kept wholly under the guidance and control of a mind and will in perfect harmony with the purpose of the God of the universe. There will be no more death there,—in that body,—“neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—[ED.]

FLOATING AWAY.

FANNIE FULLERTON.

Out on life's ocean—drifting away,
 Many a life is floating to-day,
 Floating away.

Floating where dangers leap for their prey,
 Laughing at breakers coming their way,
 Floating away.

Out with the Life-boat, Rescuer, I pray;
 Many a heart now going astray—
 Floating away.

I AM MASTER.

In order to reach the land of eternal sunshine which lies beyond the veil of human, or physical limitation, in order to become acquainted with the higher self,—the spiritual, immortal ego, which ever urges him onward and upward,—man must of necessity develop a determination of character that will enable him to set aside the material forces which continually press in upon him from every side. Many students are so constituted that they find it almost impossible to understand the necessity of controlling the thought and act by a positive, well-directed will; to such we would say: With you, more than with any other class of students, it is an imperative need to develop a positive, unyielding will.

The man who is living the regenerate life and who continues in a negative state of body and mind, must, in obedience to the law governing the negative nature, depend upon another to sustain and carry him, as it were, along the "Narrow Way" of holiness. This method of attainment, not being in harmony with law, must of necessity bring disastrous results. For this reason we suggest that the student who finds it impossible to awaken into active service the positive function of his nature, adopt a most rigorous course of training. Let him strive, with all he is, to realize that man represents the mind qualities which control all external manifestation; that he is the expresser of knowledge, the function of execution, the embodiment of the male principle of the dual Creator,—Yahveh.

The man who has inherited a negative organism should realize that he has an adversary of almost superhuman power to overcome, and that that adversary is the inherited and acquired characteristics of the animal nature. The lower or animal nature loves ease and comfort; it is satisfied to drift along on the tide of human life, caring nothing for spiritual powers or soul growth. Unless man is able to take control of the animal nature by the powers of an unyielding determination, and compel it to become obedient to the will of the higher, or spiritual, he will never reach the ultimate goal in this life, nor perhaps for many lives to come. We know many students who believe

that they are in the "Path," who claim to be living in the interior, and yet these same students have been drifting from day to day, from year to year, without accomplishing any definite results. To such we cry, Shame! you are not only a clog to the movement you profess to love, but are a hindrance to the advancement of the race.

All students of the Occult should see that their daily tasks in the physical world are well and faithfully performed; and when these duties have been accomplished, they should retire to the solitude of their chamber—not to throw themselves upon their couch to sleep, to "go into the interior," as we have heard it expressed by so many, but to perform the most important service possible for man to imagine. When man enters the solitude of his chamber, he has presented to him the greatest opportunity of his earthly existence; it is the time for him to attend to the wants of the soul; it is the time for him to muse on God,—to think of his love, his nearness, his long-suffering, his patience. At this time man should strive to realize the relation which does exist, and must be recognized as existing, between God and himself, between the Father and the son.

When you are tired of musing, when the brain feels the need of rest, you should relax your efforts, you should rest; but not by sinking into a dead, unconscious sleep, a sleep which robs you of the true manly dignity of a son of God, but rest through study, through mental drill. For what are you striving to obtain powers? Do you think that God will give you powers that you do not earn? He most certainly will not; and you may rest assured that, if you are unfaithful, if you refuse to take advantage of the opportunity that presents itself, the time for reaching ultimates will have passed for you, at least, in this life. God never repeats; he calls you but once into his vineyard. If you hear that call and prove unfaithful to the duty imposed on you,—the duty of developing mind and body,—the time will come when the Spirit will speak in unmistakable terms, "I know you not." The struggle to gain control amid the positive uses of the physical world will not last forever, but it will last, and must of necessity last, until you have developed a determination of purpose that nothing can set aside. When you have reached this ultimate, you are ready to begin the work of unfolding the powers of the master within.

As physical man is constituted, he does not possess masterly

powers; it follows, therefore, that he must incorporate into his organism qualities of mind that will enable him to be what he wills to be—none but a master in the truest sense can be what he wills to be. The quality of mind that man must incorporate into his organism, and which must become part of himself before he is able to enforce obedience, is the silent resistless force represented by the feminine principle of God. In order that man may be able to draw into his organism the feminine mind and make it part of himself, he must learn to be silent, he must place himself in a receptive attitude, he must love that principle; remember that the things we love are attracted to us.

Before man can gain the dominion, before he can say, "I am master," he must be able to centralize his mind upon the center of creative power; he must be able to realize—and the power to realize, is the assurance of victory—that he stands at the center of a sphere of mind that knows no limit, knows no restriction. Before man receives the mastery he must be able to control the powers of imagery, imagination,—the power of forming images in the brain. Imagination is a necessary factor of creation; therefore a wise, intelligent creator, one who would create thought in harmony with the Divine Mind, must give this function of the brain earnest attention.

Before man can say, "I am master," he must be able to realize that the feminine mind is forcing itself continually upon him. Without the incorporation of that mind into his organism man cannot become master. That mind is love, the gatherer of all qualities, the power which holds within himself the substance of all things.

As the feminine mind of God becomes incorporated into, and part of man, it gives him the power of discrimination, the ability to use knowledge wisely, the ability to use or reject the qualities which through desire are attracted to him. It gives him the power to take control, absolutely, of the physical body; it enables him to say to the inharmonious members, "Peace." It gives him the capacity understandingly to rebuild the earthly tabernacle that he inhabits, so that it may become a fitting temple for the indwelling spirit, the god-man. When man is able to gain control of the body with which God has intrusted him, he is in a condition to step beyond the bounds of flesh, to say to all adversaries who would impede his progress toward the

great white throne upon which sits Omnipotence, "I am master; I have gained the dominion not alone over the prince who rules in darkness and discord, but over all things." Such a man is the acknowledged son of God. He is no longer bound by the senses which limit and destroy; his sphere of use is not confined to the narrow bounds of earth—the universe lies before him to explore.

When man is able to control his lower nature, he realizes that the Father-Mother have centralized their power within him; that the Christ, the man of power has been born. All men could realize this, for all men stand close to God. Few, however, are willing to let go the things of earth, and to accept God as their strength, their all-sufficient need. Were man but able to let go his hold on things of earth, he would quickly realize that he has lost nothing, but that he has gained all. If only this could be, the sad and lonely of heart would be sad no longer; the peace which passeth all understanding would fill every cup with a joy which none but the angelic hosts can at present understand; sorrows and cares would flee from among men; all nature would respond to the joyous tones which continually ascend to heaven from those souls who have found peace by living in harmony with God and his purpose toward men.

FAR IN THE NIGHT.

E. J. HOWES.

Oh blossom time far in the night
Of luxury in dream and thought!
Sweet transcendental shadow, bright
As lightning fraught.

The stars and solid earth and sense
Are couch and canopy, and frame
Of mellow motions more intense
As more than flame.

Between the brain, and breath, and love.
What wonders lurk and spheres abide!
The world beneath, the world above,
Touch side by side.

And day has slipped so far away
That like an alien it doth blush;
And now will say nor aye nor nay
In night's deep hush.

Yet, Correlation! secret sprite!
Heart deep in comfort to the heart,
In thee still equal, day and night
Lie not apart.

UNSEEN FORCES.

BY E. O. LEWIS.

Human destiny presents three phases: the life before our birth, the present one, and the life after this plane of existence. It presents to the mind a picture as that of a sunbeam illuminating a dark space. We see particles of dust emerge from the darkness and pass through the bright space of the ray: we follow the course of a particle and see it disappear again into darkness.

Can something come from nothing? Even the dense materialist of the world considers such a possibility totally illogical. We must, therefore, be encompassed by two great oceans of active existence,—that which has gone before us, and that which shall succeed us. We are but for a short time within the narrow belt of objective manifestation, quickly coming from, and passing again into, the unseen realms.

Let us review the workings of some of the forces of these unseen realms, and let us start from one of the most commonplace occurrences. We wish to concentrate our mind upon a certain subject; but before half a minute has passed and we are quite aware of it, our mind has "wandered," to use the colloquial term, and other subjects present themselves for our consideration.

What was it that, against my will, led my mind astray? Surely it was not I; for I willed to hold it upon a certain subject, but when my hold relaxed, unseen influences or forces took possession, leading it to think what was contrary to my intention.

The will is guard of the mind and is projected from the heart, or the soul life; but when the intellect loses its consciousness of the innate propelling force which is our very own, it becomes as a rudderless boat drifting toward foreign forces, and being laid hold of by that which has the most attraction for it. For it is evident that, disassociated from the will, the intellect cannot act but is acted upon.

Let me introduce another phase of unseen forces,—two, which are of daily and hourly occurrence: namely, doubt and fear. Our nature does not blend with these forces, it can make no harmonies with them; hence they are foreign to our true selves and do not belong to us. But they are forces, and forces of the unseen realms; for we feel their effect upon us, and under its influence we are acted upon and do not act.

Disease, fatigue, are other unseen forces. Our state has become negative; in other words, we are not impregnated by the will, which is the life within us, our true selves, and which, were it rightly interpreted, or formulated by the intellect, would bid us recognize that we have taken on what we would not have,—sickness and fatigue. Hence these, again, are only unseen forces acting upon us; they are not our real selves, and by our withdrawal from them, which constitutes a non-recognition of their being at-one with us, *of* us, the consciousness which lies in the act of recognition—a fruitful blending of will and intellect, and containing, therefore, the element of life—will no longer, as it were, feed these unseen forces, and, consequently, they will be deprived of their existence, they will be of non-effect.

Our errors, the wrong things that we do, are the working of unseen forces upon us. Paul said, "What I would, that do I not; but what I hate, that do I." He goes on to say that, acting within him, there must be two different laws, antagonistic, one to the other. He, the real man that was created in God's image, as we read, must be that one, or law, which always does that which he would do. This is the god man; Christ has said, "What things soever he (the Father) doeth, these also doeth the Son likewise."

But for centuries the perverted intellect has believed that man is sinful, and he has formulated the pure life within him into thoughts of sin, which, thus drawing from his life, have become creations, entities, *unseen forces*, that are foreign to the true elements of his nature, and which, therefore, cannot harmonize or blend with it; he becomes within himself "a house divided against itself" and cannot stand. But by conscious recognition of his divine nature he draws the life elements from

that which is evil; he gives it no more thought, and he again becomes united in himself.

Know, therefore, that all that is not true, beautiful, and good is not you; and, vice versa, you are all that is true, beautiful, and good; for, as the Bible says, man was created in the image of God.

And here let us look into the great mystery, which harmonizes all contradictions,—the doctrine of evolution and the Biblical one of the creation of man. The original man was the created one, or the god-man within—not the one we see to-day, the result of evolution from the life of the god-man, or ego. That which the god-man has evolved, this objective body, cannot become one with the original self, so long as we let our body drift to be acted upon by the unseen forces that we have been considering, instead of being controlled by the god-man. The masses of humanity must be shortly separate from this condition, and, as we see the particles of dust float through a sunbeam, they must pass again into the unknown. This dissolution we term death. But we know that God can impregnate all, and there need be no separation within us; therefore it is not in vain to strive to verify our heritage, the glorified state for which this body that we have evolved, is destined.

THE HEAVENLY GOAL.

Brother! are you travelling upward?
Onward toward the heavenly goal?
Do your weary feet ne'er stumble,
Tender, constant, loving soul?

Patience, brother, far above you.
Rising like the morning star,
Is the heavenly bow of promise—
Nothing can its brightness mar.

You may tire, aye, you may stagger
'Neath your load of strife and care.
But if you are wise and zealous
God will all your burdens bear.

What is earth with all her bables?
What is honor, wealth, or fame?
What is there but God's bright kingdom?
The regenerate soul's true claim.

SOMETHING ABOUT THE FRATERNITY.

As the interests of the Esoteric Fraternity and of the Esoteric Publishing Company are the interests of their friends, and as some important changes are taking place with us, we think it due the friends that they know what they are—both lights and shadows. When, in June, 1891, we moved from Boston to this place, we had only 160 acres of land, taken from the government, on a soldier's claim. Oak Park was offered to us for a reasonable price, as land was then selling, and a party in New York offered us the money for its purchase and took a mortgage on the land for security. Since that time it has become evident to us that this work means more of a concentration than of elaboration. While Oak Park is a beautiful spot, yet it is really more than we need, and makes a great deal of manual labor for the Fraternity. With the expiration of the mortgage, the place passed into the possession of the mortgagee; and we are centralizing all our interests upon the 160 acres originally taken up.

During the past years we have been gradually gathering building material until now that the time has come to centralize our efforts on this place, we find ourselves in possession of brick (made by us three years ago), mortar, and most of the lumber for permanent buildings. On the eighteenth of last March we broke ground for a house on the top of a hill overlooking Oak Park, about 500 feet below on the one side, and the American River, about 2,000 feet below on the other. There is an excellent spring 200 feet below the building site, and we have an hydraulic ram and plenty of water piping, so that the water is to be brought up and carried into every room of the house. We are now finishing this building, which measures 43 ft. by 26 ft. 6 in., and has two stories and a basement. With the exception of one man, the work upon the house has been done exclusively by the members of the Fraternity, and, except the plasterer, not a single mechanic has worked at his trade; the Fraternity have taken hold of the work and have accomplished it simply because it was necessary to be done.

The architectural design is upon the plan of straight lines:

from the walls to the finish very little moulding is used in any direction, and we now have a building that would do credit to the mechanics of any city; and we think that we have a house built upon principles of true sanitation and comfort. In large cities the brick walls become so heated through, as to make the temperature within the buildings very uncomfortable, and during times of heavy rain they are liable to be wet through, unless they are stripped on the inside and lathed before being plastered. To avoid this inconvenience and for other more important purposes, we have built a solid nine-inch inner wall, and then an outer wall, four and one-half inches thick, leaving a space between the two; thus making a hollow wall tied together at intervals in columns, up and down. At the bottom of the outside wall there are ventilators to admit fresh air between the two walls, producing a current of air similar to that in a chimney. This prevents the inner wall from getting heated by the sun, and if the outer wall be wet through, the moisture will simply run down between that and the inner wall; it cannot penetrate farther. Then just above the floor of every room there are two ventilators put into the baseboard, and two are put near the ceiling. These four ventilators connect with the hollow wall and prevent the room from ever becoming close, as they form an exit for the carbonic acid from near the floor and for the nitrogen from near the ceiling.

A light in a closed room is known to throw off a quantity of carbonic acid, as does the human body. This gas is very poisonous and settles to the floor, and these ventilators in the baseboards draw up and take out all this gas from the room. Again, a flame and the human body use up a large quantity of the oxygen of the atmosphere and liberate a much larger quantity of nitrogen. The presence of the latter gas in a room causes one to take cold, and leaves poisonous gases in the lungs. Nitrogen is the main constituent of the atmosphere, and, being much lighter than its companion oxygen, it rises when liberated. This poisonous gas is taken out of our building by means of the ventilators placed near the ceiling. The atmosphere of the house is thus kept as pure as the out-door air, no matter how closely the rooms may be closed; and the ventilators are so arranged that every room has its flues independent of every other room, so that neither the sounds nor the gases can pass from one apartment to the other.

The ceilings are 10 ft. high, and the windows, extending to the floor, 8 ft. high and 3½ ft. wide. These are so hung with weights that they can be thrown up above a tall man's head as he steps out upon a veranda; each story is surrounded by a veranda. We have made our own doors and windows. The doors have six panels, a style much seen in Philadelphia. They are 3 ft. by 7 ft., perfectly plain, and are made of the redwood so common on this coast. The casements, baseboards, and all the finishings of the house, are also of plain redwood dressed in oil. To those who are not acquainted with the California redwood, we will say, that it is about the color of cherry, possibly a shade lighter, and while it is softer, yet it finishes much more handsomely, and is as cheap here as the commonest pine. One peculiarity of the redwood is that it is almost fire-proof; one seldom hears of buildings constructed of it being destroyed by fire. A hall, 8 ft. wide, runs through our building, from front to back, and there is a bath room upon each floor.

Thus we have our first permanent dwelling, and when the time shall arrive that we have an abundance of wealth and the comforts of life, this house is such as will be suitable to the better conditions; and we are thankful to be able to say that we have met every expense as it arose, so that we owe nothing. As we must leave Oak Park in November next, we are building a barn with a brick basement and a blacksmith shop in connection with other shop conveniences, which also has a brick basement, and it may be necessary that we build a printing office before the time of the removal.

These extra demands, unavoidable as they are, tax our resources to the uttermost, but had we put up the commonest shanties, they would have cost about as much as our present building; for the lumber necessary to the construction of the cheapest accommodations would have been no inconsiderable item, whereas we had the brick and most of the material used in the structure we are just completing. From a surface view it looks as if our expenses were greater than our resources, but, so far, we have kept square with the world; and past experience has proven that absolute necessities are always met. We are satisfied that the direction of our affairs is the Lord's doings, and that our more limited holdings are for the purpose of bringing the Fraternity closer together. That it will serve this purpose we begin to realize; there is already more unity of

feeling and action on the part of each of our members. Every one is doing all in his power, for we have all that we can do to get ready to move at the appointed time; and all are happy in their work.

When we say that we feel that it is the Lord's doings, we do not wish to be understood to mean that we are to be handled like children. We are led by reason and guided by experience, and are restrained by the means placed in our hands. The fruit of experience is the pure gold of absolute knowledge; and the seven years that the Fraternity has been in this place have been years of continued experience,—an experience that has so enriched our knowledge that we feel that the next seven years will be those of greater unanimity and success. While those who are really guiding the movement have no need of the added knowledge of experience, yet its visible heads need this knowledge born of experience. It is not enough that one have revelation, illumination, or an understanding of the laws and principles of the higher spiritual life, but this spiritual knowledge must be actualized into the material organism in a manner similar to the development of the life and potency of a seed which is placed in the ground. The quality that in the beginning was in the germ must develop and take form in a material body. God's laws never change on any plane of existence, and the divine order which is to be established upon the earth must grow into physical manifestation just as literally as the oak grows from the acorn. A wise gardener cultivates and trains the plant, and causes it to bring forth many-fold more abundantly than if left wholly to itself; and no matter how wise the guidance of this plant of Yahveh's planting, it must comply with universal law, which is growth and development by experience.

The majority of people greatly err upon this point. Some come here who think that, if they can be separated from the old surroundings, and if they can be with those that are living the life, they will be free from the evils that infest them. They will find themselves greatly mistaken; they must continue in the processes of natural growth and development—aided, of course, by the thought requisite to our life being kept active around them. They, individually, must work it out for themselves, and so must this movement in all its relations to the world.

The work before us is not at present to gather the multitude, but to bring together the few who are prepared to die to the world, to let all old things pass away, that the Spirit—the Mind and Will—of the Lord may build in us ALL THINGS new. We are to build a little center of power and righteousness that is to be the little leaven that is to leaven the whole lump.—[ED.

HUMANITY IS ONE.

In sending this poem the author called attention to the fact that it expresses the spirit of Leo, and regretted that it could not appear in the Leo number of our Magazine; but as the old ship earth has crossed the ocean of Leo and entered that of Virgo, the melody of this song will serve to cheer Leo lives whilst away from home.—[ED.

Humanity is one; no weakest brother
Can fail or falter, sin or suffer woe,
But that the pain and anguish reacheth every other.
And all the world with him doth fainter grow.

Humanity is one; who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancor
He beateth down the very steps that lead to day.

Humanity is one; there is no heaven,
If one unholy lingers far apart;
He worketh in their bliss as poison leaven
That taints at last the universal heart.

Humanity is one; thou that o'ercomest,
Oh be thou strong for those who are but weak!
So shall a thousand triumph where thou winnest
And many find what few knew how to seek.

CLARA GREGORY ORTON.

FREEDOM.

What is more glorious than the freedom that can proclaim, "The prince of this world cometh, and hath nothing in me!" The freeman has a consciousness of power which the slave can never understand; and, with that power, comes the ability to be of use to one's fellows. Just to the extent that we stand free from old conditions and environments, can we help others to rise; we are then in a position, to give them by means of suggestion, the fruit of our own experience.

Man knows so little of himself! and when he begins to cast about within, trying to find that self, it seems so small compared with the many barnacles fastened to it, all claiming a share of his existence that he is thrown into a maze, and at times almost doubts his own consciousness. But it is good to become acquainted with the usurpers of the sanctuary; it is one of the means by which a consciousness of the divine sonship is attained—a consciousness that is to be gained only by persistent effort, by a realization which is the result of experience.

Sometimes, when we would apply a new-found truth, there creeps over us the fear lest we be too bold. This doubtless arises in self-love: we should not fear to live the truth as it is given to us, for, if we are the arbiters of our fate, we must live according to our own highest conceptions. What is truth to us may not be truth to another, and "what God hath joined together let not man put asunder." Nor must we forget to grant others like freedom to follow their convictions. If our brother fail to recognize what seems a very glorious truth to us, we cannot convince him against his will: it simply shows that he has not yet reached the same perception of truth that we have obtained, or vice versa. It may be that he is bound by the money changers that invade his temple. But when he begins to throw off these chains by a conscious effort of the mind, he reaches out for higher light, and in his heart is born a love for all mankind and a yearning desire to show them the meaning of freedom.

Through conscious aspiration we must cut new channels: and when at last we stand free men and women, we shall no longer behold "the land that is very far off," but shall awaken to the glorified Christ that is in our midst.

THE RIGHT AND THE WRONG WAY.

BY J. RICHARD WAKEFIELD.

"The moon," says Solar Biology, "is the polarizer of the life forces." As this statement is somewhat enigmatical to those who have not made this wonderful science a study, and as a clear comprehension of it is necessary in order to understand the major portion of our subject, we offer the following explanation.

Our life forces are the active powers within us that enable us to move, think, talk, walk. If I desire to think, I must call into activity the power that enables me to think. If I desire to talk, I must call into activity the power that enables me to talk. If I desire to walk, I must call into activity the power that enables me to walk. All these various powers are life forces. But in order to call them into activity, I must first turn my attention to them. If I desire to think, I must turn my attention to the thought of thinking and to the subject I desire to think about. If I desire to talk, I must turn my attention to the thought of talking and the thing I wish to talk about. If I desire to walk, I must turn my attention to the thought of walking and where I will walk. In every case the act itself is preceded by the attention being directed to, or polarized into, the thought governing the act. The life forces follow the attention, execute the thought, and the act is accomplished. A book lies on the table before me, I desire to move it, I fix my attention upon the thought of moving it and where I will place it. The life forces active in my hand follow the attention, execute the thought that is in my mind, and the book is moved. Therefore we see very plainly that the attention is the polarizer of the life forces. Now if we can establish the fact that the moon has anything to do with polarizing the attention, then we can reasonably accept the statement that the moon is the polarizer of the life forces, because, if it polarizes the attention, it must of necessity polarize the life forces also.

We are told that the moon is the child of the earth—the only child. The earth, after the manner of mothers, gives a great deal of her attention to this child, which, like other small children, requires considerable care and has many needs. These needs the mother faithfully supplies, and, from each atom of her great world body, she draws its proportion of the quality required to supply them. The atoms of our bodies are in no way exempt from this “drawing” process, and as one or another quality is taken from them we recognize its loss by feeling the need of it. This feeling of need causes us to look about us for an object containing the missing quality, and when we find it, the attention is fixed upon it, with the thought uppermost in our mind of wresting the quality from it. The life forces follow the attention, execute the thought, and the quality is ours. So we reason that, as the moon is the child of the earth and the object of her attention, her life forces are polarized toward it in the act of supplying its needs; and, as every atom of the earth (including those of our own bodies) surrenders its proportion of the quality required for the purpose, we naturally conclude that the moon is the originating cause of the need, and the consequent polarization of the attention upon the object which will supply that need. Therefore the statement can be reasonably made that the moon is the polarizer of the life forces.

With this idea clearly in mind let us consider the major portion of our subject, wherein I desire to offer an explanation of the fact that so many persons who have taken up the study of the Esoteric doctrine, and who, for a season, labored very faithfully in the endeavor to ultimate its principles, seemingly fully awake to its advantages, both to themselves and to the race, have suddenly and without visible cause become indifferent and careless, and have finally dropped the work altogether, going, in many cases, to the surprising extreme of becoming its bitter enemies. Let us imagine, if you please, one of these persons as just beginning the study of the doctrine, and let us observe very closely the relation existing between him, the end he has in view, and the means by which he hopes to attain that end. In the first place, we find that a certain lack of some-

thing, he knows not what, has caused him to feel dissatisfied with his present surroundings and to desire a better mode of living than he at present enjoys. Now, mark very closely what follows, for it is the point at which he and all others like him make the fatal error that is sure to end in their complete downfall. He feels the needs within himself, and he goes to work to supply those needs with the doctrine as the means to gain his end. The end he has in mind is that of satisfying his own needs. What has he done? He has established the relation of mother and child between himself and the doctrine,—the doctrine as the mother and himself as the child; and he will not go very far before he discovers that the food with which the doctrine, in the capacity of mother, feeds him, is of such a nature as not to agree with himself or his ends, and that he cannot and will not continue to live upon it. More than that, the self has grown strong enough on what it has already appropriated to force him to go where it can get what it wants and will have.

To make the point clearer by contrast, let us imagine another person who also feels the need of a better life, not only for himself, but in order to lift a little of the heavy burden resting upon his fellows. In the doctrine he finds that which fulfills every requirement. He immediately establishes the relation of mother and child between it and himself, himself as the mother and the doctrine as the child. He takes this thought-child to his bosom, and nurtures and nourishes it. He gives it the vitality of his life and supplies its needs from his own body, sparing not his own comforts or feelings, paying no heed to his own desires, leaving nothing undone that will add to its completeness. His attention is fixed upon it with the thought ever uppermost that he will make it absolutely perfect. The life forces follow the attention, execute the thoughts that are in his mind, and he soon discovers that he is succeeding beyond his most extravagant dreams. The life he gives to this thought-child is returned to him an hundredfold, and in establishing the relation of mother and child between himself and it, he has established the sacred relation of wife and husband between himself and his God; "for thy Maker is thy husband; the Lord of hosts is his name." *Is. LIV. 5.*

KNOW THYSELF.

In these days when thought and expression tend so strongly toward the occult, how frequently we hear the phrase, "Know thyself." The words doubtless convey to most minds a vague idea of peculiar powers within oneself, which, if known, could be used according to one's own will and for the accomplishment of one's own purpose. Very few, however, have a true conception of what those powers are; and, as for any meaning they may convey, the words quoted might as well be spoken in a foreign tongue. Yet there is a knowledge of ourselves that, by a little careful watching and consideration, we may all attain.

One very important thing concerning self that we do not often know, and which it would be well for ourselves and others if we did, is the real motive behind our actions. If sometime, when speaking to others, we listen to ourselves we will observe that our voice is hard and cold, that it lacks the gentleness which it should have. If we stop to consider the cause, we are apt to conclude that we do not regard personality, or something of that sort. But let us beware: it may be that is because we lack brotherly or sisterly love, or that we have no time for the "fulfillment of the law" by loving our brother. It would be well that we know ourselves well enough to be very sure of the why.

Perhaps, when others tell us of our faults or severely censure us, we pass it by, ignoring both them and the reproach as best we can, and we think that we are patient and forbearing, that we have control of our temper, and perhaps we comfort ourselves with the reflection, "Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely." It may be so; but do we know ourselves? Perhaps, in our egotism, we refuse to recognize our faults, and our supposed patience and forbearance may be but a lordly pride that scorns to humbly examine ourselves to see if, indeed, the evil that we ignore be not, after all, a part of ourselves.

Let us not think more highly of ourselves than we ought to think, but let us think soberly: for "God resisteth the proud, but giveth grace unto the humble."

IS THE WORLD'S CRISIS AT HAND?

The Esoteric people have had reason to believe that the culmination of the ages is upon us, that the time is drawing near when great and mighty revolutions are to occur throughout the world of humanity, that it is necessary to be prepared for that change, and that it is in order to prepare a place for those who are to be ready for it. What and if the change does not come now? Suppose the affairs of human life settle down into harmonious conditions, and the world goes on for centuries in its quiet growth and development. What effect would this have upon the Esoteric movement and the individuals composing it? The effect, in the first place, would be greatly to purify the movement, to remove from its ranks those actuated by fear.—selfish motives,—and thus greater protection would be given to the work of gathering the ripe fruit of the earth into the fold. Such a contingency would certainly serve to raise the movement to a higher plane. No matter what conditions might exist in the world of generation, even though the higher generation should obtain a standing,—which would make human life a paradise, compared to what it now is,—yet the Esoteric center, as it exists, would be no less important and necessary to those who will really obtain the highest goal; for, laying aside the important use that this people will be to the world, and looking at the work from a selfish standpoint,—at the benefits to accrue to its members,—the object of its existence and of its pursuit would be the most desirable on the planet to-day; there are some who have reached a point in their development where they begin to see a grandeur in this life transcending human imagination.

Viewing the subject from a humanitarian standpoint, divine law is so ordered that no body of people can attain this state of excellence and grandeur without reciprocal action and some degree of that excellence being realized and enjoyed by the mass of humanity. No one knows better than the Esoteric

student that "no man liveth to himself," but that all humanity is one, and that the interaction of the mental conditions of the world is constant. The low and vicious vitiate the mental standard of the whole race, while the high and noble lift it upon a higher and nobler plane. Again, those who are prepared to lay hold upon Esoteric principles and live them, are the people who have so far outgrown the old order of life that they can no longer live in it consistently with their own feelings, ideals, and hopes in the world. It is because of these facts that the Esoteric work still lives and prospers, notwithstanding the unparalleled efforts that have been made to destroy it. Its truths are immortal. It is a collection of the truths that, since the world began, have kept alive all organized bodies: in so far as any organization holds to and teaches these truths, just so far is it strong and vital: and in so far as it rejects and opposes them, just in that proportion is it weak and decaying,—dying.

Therefore it matters not to the Esoteric student whether or not the time has come for the great change in the world; if he finds within himself the desire to live this life, it is certainly because he has outgrown the lower, and the world needs him upon the higher plane in order that he may lead it upward by creating thought, mind currents, of the higher order. He should not think, as does the materialistic religionist, that he can be of no use to his kind unless he is out among them, mingling with them and teaching truths verbally or by publication. He would find a far more effectual work as a member of a body of people anywhere upon the planet—it matters not where—separated from the multitude, and living and working in the higher mind currents of a spiritual life.

Much thought is now being given to the power of silent thought over humanity, individually and collectively, and regardless of space. When thought potency is fully understood, it will be readily seen how much more effectively the world could be guided and influenced by an isolated body of people than by a manifold greater number scattered among the masses. When isolated, they would be far better qualified to hold the correct thought and general mental attitude, and to hold them

more powerfully, than were they in the psychic whirl of the outside world; in that isolated state they themselves would be able to rise into degrees of life power and thought potency of which those mingling with the masses have no conception. Through them the world would receive thoughts and ideas, apparently all its own, transcending anything that could be expressed by voice or pen. Through them the world would be caused to love the good and to hate the evil; and through them there would be imparted to it the determined will to live after the pattern of those higher principles. And as all those higher and grander truths would take form in their own mentality, the people would not oppose them, but, on the contrary, would live and teach them more effectively than could those who had gone on further in the life. Therefore the Esoteric student should not desire the great revolutions which are to be the culmination of the age. He should remember that the Esoteric Fraternity is only for those who feel the need of it; and for them it will lose none of its benefits or none of its philanthropic objects and accomplishments, even though peace and prosperity should continue for many years.

"Long have I wandered! Long!
 Bound by the chain of desire
 Through many births,
 Seeking thus long in vain,
 Whence comes this restlessness in man?
 Whence his egotism, his anguish?
 And hard to bear is samsâra
 When pain and death encompass us.
 Found! it is found!
 Author of selfhood,
 No longer shalt thou build a house for me.
 Broken are the beams of sin;
 The ridge-pole of care is shattered,
 Into Nirvâna my mind has passed,
 The end of cravings has been reached at last."

—*The Gospel of Buddha.*

OUR EXCHANGES.

POSSIBLE PASSAGE OF THE EARTH THROUGH A NEBULA.

So-called "dark days," of which a number of remarkable ones have been recorded in the earth's history, have usually been explained by the presence of thick smoke due to great forest fires, accompanied perhaps by some peculiar atmospheric conditions. There have always been a few, however, who have thought that this hypothesis does not furnish a complete explanation, and the observations made on a series of such days that occurred in Siberia in 1896 seem to strengthen the case of these doubters. If we are to believe official reports, the dense smoke that covered half the continent of Asia on those days was due neither to fires nor to volcanic eruptions. It is the opinion of M. Adam Rzyszczewski, who describes the phenomenon in the *Bulletin de la Société Astronomique*, Paris, that the earth at that time was passing through what he calls a great cosmic cloud—perhaps a gaseous nebula. The only trouble is that in this case it would seem that the whole earth ought to have been equally plunged in the smoky substance, but he explains ingeniously the fact that it was not, as will be seen at the end of his statement, most of which we translate below:

"After collecting a large number of minute details, I am now able to present to the Astronomical Society an account of an immense cosmic cloud that covered the whole of Siberia during eleven consecutive days of the month of July, 1896. All the inhabitants of Siberian towns were astonished, at this time, to find themselves enveloped in a thick smoke, containing a large quantity of water vapor. It was generally believed that there were enormous forest fires, but dispatches from the government officials showed that there were no such fires anywhere. Besides, they indicated that everywhere was the same extraordinary smoke . . . over a territory more than 7,000 kilometers [4,300 miles] in extent, from Samara to Chita and from the Sayan Mountains to the Polar circle. The whole Asiatic con-

continent was plunged for eleven days in thick smoke. The odor of carbon was very evident, and the sun's disk appeared like a red ball of fire. I looked at it easily through a field glass without the least fear for my sight. A perfect calm reigned in nature, but the upper layers of the smoke glided quite rapidly over the sun's disk, borne by a northwest wind. Now, since no forests were on fire anywhere, and since there were no volcanic eruptions in Northern Asia, and since, from Samara to Chita, the phenomenon presented everywhere the same peculiarities, we must conclude, it seems to me, that this was a cosmic phenomenon. Could we have been passing, for instance, through a gaseous nebula or the tail of a comet? According to the stories of farmers, whenever the grass was cut during the smoky period, the hay seemed to be poisoned, and the sheep that ate it died by hundreds. A workman who was bleaching wax in the sun found that, after the smoke had disappeared, the wax was completely red, and that it kept this color even after being melted. A civil engineer has recently published a notice on this phenomenon in the Russian Official Journal, and he upholds the same hypothesis, namely, that we were passing through a great cosmic cloud the origin of which has not yet been explained."

M. Rzyaszczewski tells us that according to the testimony of travelers, the smoke extended to the tops of the highest mountains—an additional evidence that it was not due to terrestrial causes, for forest fire smoke, according to him, lies low, so that one can see over it from a mountain peak. Travelers were completely lost in the gloom, and a white tent could not be seen at a distance of a few hundred feet.

In closing, the writer says: "If the earth was then passing through a gaseous nebula, we must suppose that this nebula had for a vast distance a plane boundary, and that, in turning, the earth plunged Siberia into the cloud during the day, while at night it emerged into the clear space: for the nights were all fine, all the stars were visible, and there was not the least cloud or smoke; but scarcely had the day dawned when the dense smoke returned." The proof, of course, would be quite conclusive if it could be shown that on the opposite side of the globe, at the

same time, the nights were smoky and the days clear; but no evidence of this kind has, apparently, been sought.—*Literary Digest*.

[This is in line with the ingenious claim as to cause of the drift as set forth by Ignatius Donnelly, who also holds the forest fires that raged so furiously in 1871 and again in 1881 were of cosmic origin. There are several facts to support this view regarding the fires, since large rocks more than a mile away from forest, lying in sand and spare and scanty wire grass, were split and even pulverized by heat. A man found dead (asphyxiated), but with no marks of fire on his body or clothing, had in his pocket three silver half dollars that were solidly fused together throughout more than half their larger surface. All metallic substances on or about his body were also fused. What known form of heat will fuse metal and yet leave no evidence of its presence on clothing or human flesh?—Editor of the *Scientific American*.]

MENTAL ATMOSPHERES AND DISEASE.

In general terms the human mind is (1) the agent which transforms for us the phenomena of nature and makes us *conscious* of them; (2) the organism of thought, and (3) the instrument of our wills, through which we accomplish changes in the external world. The ideas which regulate our mentality everywhere depend upon the voluntary attention which we give them. If an impulse arises, if painful sensations intrude upon our consciousness, it rests with us to yield or to turn away. Yet this must be done *in time*, for ideas have a dynamic power; they grow like seeds in the ground until they form fixed habits; they work in subconsciousness, attracting their like: they make us prisoners, and color the world in accordance with their own peculiar character. Self-control, then, means not only to know the real self, the larger or more deeply reflective self which is capable of drawing upon spiritual resources, but also the power of turning the attention, of inhibiting fear, doubt, worryment, dependency and all disease-making states of mind, and of making wise suggestions to the subconscious mind. Thus one learns

gradually to become master of one's own moods, to do one's own thinking, and to exercise the will intelligently; whereas the majority are not only swayed by bodily sensations, but accept the beliefs, dogmas and opinions of others, and become the slaves of fear.

If, then, it is clear that consciousness in some form is fundamental to all our experiences in life, let us consider the very subtle mental influence known as thought atmospheres. Every one knows from experience more or less about the subtle effects of mind on mind. Yet although we all suffer the consequences, we are often unconscious of the causes until our attention is called specifically to them; for if people in general were acquainted with these influences many diseases would be avoided, unhappy marriages would be far less frequent, to say nothing of the dishonest and immoral proceedings that would be stopped in the business and social worlds.

Every one knows that the mental atmospheres of cities, towns and houses vary according to the people who dwell there; how hard it is to command one's self in some places where the whole tendency is toward mere pleasure, or money-getting, or orthodoxy. A building like Cologne Cathedral, where for ages people have bowed down and worshiped, is imbued with an atmosphere to which thousands of minds have contributed their share, while in the forest or in the solitude of a solitary mountain-top one is rejoiced to find a region where no minds have left their thought traces behind. Members of a household grow to think alike, not merely because they observe and imitate each other, but because they interchange thought atmospheres. Frequently two persons start to express the same thought simultaneously. Colds and other troubles run through a household. If one person feels depressed others will feel so, without knowing where their depression comes from; and a cheerful person will lighten up an entire household by his mere presence. Clothing partakes of one's general condition, and it is sometimes easy to change the mind by changing the clothes. Even the walls of a room seem to partake of one's mental state; at any rate some are able to ease their minds by repapering and painting a house where a crime has been com-

mitted, or where people have been ill. Atmospheres come with letters, and the acute can read far more in this way than in the written word. In fact a letter seems to establish a complete connection between one mind and another, so that there is both give and take of invisible influence. If one enters a room in the dark one can tell by the mental atmosphere whether or not a person is present there.

A similar instance of the association of a thought with a material substance is that of food. One will eat and enjoy an unknown article of food until told its name—something, perhaps, to which one has a natural repugnance—and after that one is unable to eat another morsel. Doctors know well that much more depends upon the faith of a patient in medicine than in the medicine itself, and many times plain water or a simple white powder has wrought a cure when the sufferer believed it to be a powerful drug.

But a far more subtle effect than that of atmospheres associated with objects or opinions put into food and medicine, is that of the positive mind upon the negative. Contiguity often leads to interchange of atmospheres among those who would not naturally care for each other. Those who sit together side by side, though silently, in a lecture room, find after a time that they have been drawn together, and then conversation follows as a matter of course. Every one has known people so deeply involved in an atmosphere that the persons were utterly unlike themselves, hypnotized in fact to think a witch a saint, or a brute an angel. If people could know how wide the dominating influence of one personality can become it would indeed be a most astounding revelation. There is nothing more fatal to healthy individual development than the acceptance of another's dogma as law. The mind is utterly closed to reason, and there is apparently no way to arouse such a mind to a sense of its servitude.

Again, the effect of mental atmosphere is noticeable in children. Mothers frequently bring their babies for mental treatment, for instance, for convulsions, when it is useless to work with the child. The mother's atmosphere is the cause, and her fear and nervousness must be taken away before the child can

be cured. Doctors, nurses and over-kind friends create an atmosphere of expectancy of death about a sick person's bed, and nature and the physician have indeed a hard task to counteract such an unfriendly influence. Nurses tell in the hearing of the sufferer of similar cases which proved fatal. Every mention of symptoms tends to keep them prominently before the mind. Indeed discussions of disease in general tend to create a mental atmosphere favorable to their continuance. The advertisements of patent medicines and the descriptions of diseases given by doctors act like so many suggestions upon some minds, just as sensitive medical students suffer slight attacks of the maladies they study. Many a disease has literally been created by the doctors out of some slight disturbance which would have passed off quickly, and perhaps painlessly, had it not been examined and named. Again, the patient is sometimes so insistent that a name shall be given that one symptom after another is described until at last one is found which fits the case. Then the doctor tells what stages one must pass through, and these suggestions are carried out so faithfully that in the patient's opinion it is a real physical disease, and the mind has had nothing to do with it.

On the other hand, there are many cases where those who understood these mental forces have had all the first symptoms of some dread disease, but who was wise enough not to name the symptoms, to keep their fears down, and to look upon it as a temporary upset of which they soon freed themselves. Names strike terror into the soul, and it is well to avoid them; for "fear" after all, as a wise man has said, "is the back-bone of disease." It is the worst of all atmospheres, and if one can rise superior to it, and especially the dread of death, the victory is half won.

If instead of an atmosphere of fear a spirit of trust, hope and the expectation of good health could be created in the household, then a race of children would grow up with some possibility of overcoming all disease; for even if disease were always a physical thing, due to germs, or contagion, or impure drainage, it would be better not to fear it, while at the same time taking every wise means to avoid impurity. Worryment, anxiety,

nervousness, may be set down as genuine causes of disease, and always these secondary states run back to the atmosphere of fear in which they originated. We fear that calamity may overtake us, that we may lose a fortune, or be separated from our friends. We fear to eat this and to drink that; that the house may burn down; that robbers may enter, or illness strike us down in our prime. Thus we create a general atmosphere of nervous haste, of pleasure-destroying anticipation.

Half the trouble with some people is that they can never give themselves up to a given experience or pleasure. The mind is always travelling here and there, thinking, perhaps, that one ought to be elsewhere, at home, at work, doing something else—anywhere or anything but this present experience, which is very likely the wisest occupation for the time being. Yet, if having decided that the task at hand is the wisest one, we could avoid all anticipatory planning and fear regarding the future, we might get some enjoyment out of life, and make the atmosphere of calm contentment with well-doing a habit of life. Surely there is nothing better worth doing in life than to attain this inner serenity, that one may carry an atmosphere of peace wherever one goes. There is no better preventive of disease than this, namely, to be ever looking for and inviting its opposite. One is then ready to meet whatever experience fate may bring, knowing that in calmness and peace one will see how to meet it. The power of the mind is sufficient to meet its problems, if only it be all here, and not scattered about and wasted upon fears and anxieties. Concentration is what is needed, and he alone who is master of himself can rise superior to the atmospheres about him.

Concerning atmospheres in general, then, it seems probable that from each of us there is a sort of emanation, just as the odor emanates from a rose. Probably we are more or less affected by all people we meet with whom we have anything in common; that is, when we converse with them, write to them, or become *en rapport* with them. The orator creates an atmosphere by which his hearers are affected, according to their receptivity. The revivalist works upon his hearer's emotions, until through this forced and most lamentable process the ig-

norant are made to believe. In the same way one's sympathies are appealed to by accounts of suffering when one is with the sick and sorrowful. Indeed some people find themselves so susceptible to mental influences that they are at times almost at the mercy of other's feelings, and some have hesitated to take up mental healing for fear that they might not be able to throw off the atmospheres of their patients. The discovery of this interchange of atmospheres leads one to believe that thousands of people are unconsciously affected in this way, but think their suffering due to some other cause. Sometimes indeed people are affected by two or three different atmospheres at the same time, so that during a silent treatment the mind is freed from one person after another, until at last only the right individuality remains. In such cases the different atmospheres seem like layers which are removed one after another.

One should, of course, exercise unusual caution to avoid such contamination as this. The safeguard is to set apart a little time each day to settle down to one's self; and the best way to throw off an unpleasant influence is of course to turn the attention toward one that is pleasant. Think, for instance, of some one whom you love, some one who is exceptionally pure, or a person whom you greatly respect. Usually it is sufficient simply to discover that one is involved in another's atmosphere, for the discovery leads to an act of will; one turns subconsciously from it. Even young people who are infatuated with each other would be freed if they could *know* that they are infatuated, if they could see themselves as they truly are.

To the acute mental healer little more is necessary in order to detect the real nature of a patient's trouble than to read the mental atmosphere which, like any first impression, reveals that which may be otherwise concealed. In fact the healer cares more to know what this atmosphere is, and whether it may be readily changed, than to know the nature of the disease; for it is the disposition or temperament of the individual which has most to do with the patient's trouble.

What, then, is this atmosphere which emanates from a person, and which reveals so much that is otherwise hidden? Is it physical or mental? It seems to partake of both, for it re-

veals both the state of mind and the state of body; that is, besides the atmosphere which surrounds people which we feel when near them, there is evidently a part of the mind which shades off gradually into brain and nerves. The thought which is put into the mind as a suggestion the night before, and has the power to awaken one at a given hour in the morning, evidently either becomes a physical state or at least gives rise to a physical state, calls the blood to the brain and starts up the body into its waking condition. In the same way fear arouses a physical state and causes contraction of muscles and nerves. Anxiety takes off the flesh and wears deep lines in the face. Serenity makes the brow placid. Anger starts up heat and often results in headache.

Is it not probable that if the subconscious mind could give forth all its knowledge that it would narrate in minute detail every slightest change that occurs in the body, every sensation we receive, every sound we hear, every thought we think, and every mental influence that comes to us? And would it not surprise us if we could learn of the impressions left by every mind that brushed against us, so to speak? And what a wonderful process would be revealed could we trace all the stages between a thought of fear or a word of love and its gradual retreat into subconsciousness, there to give rise to a physical change and register its effect in the nerve substance? As we elect to think, to suggest to ourselves, to believe, to become interested, so shall be the result in the long series of subconscious, and therefore involuntary, phenomena. That which we hold in consciousness at a given time is incomparably minute when compared with the vast changes wrought below the threshold. Evidently there is an unlimited possibility enlarging outwards from this present moment. The only serious question is, Do we know where we stand, or are we deceived? Do we think for ourselves, or are we subservient to dogma, personality and atmosphere? If one is easily influenced, then one must become acute enough to know when the influence takes place, and thus throw it off. But, most important of all, one must take care to live habitually in the right inner thought that one may create a peaceful, health-giving at-

mosphere. Every experience will then be of benefit, if we meet it in the right spirit, and no atmosphere shall harm us if we keep free from fear. Our safety lies in understanding.—*The Journal of Practical Metaphysics.*

[Although Mr. Dresser's paper is a very complete one, yet it lacks one essential point, which is this: While it is true that every individual should strive to act and think for himself, it is, at the same time, true that no one lives, or ever will live, independent of mental conditions outside of and beyond himself. The only choice a man has is as to what mental states shall govern him. If he goes on in the conquest of self and the mental atmosphere of the world until he is master of them, he will find himself a blank unless he forms an alliance with a thought realm of his own choosing. We hold that it is possible to overcome the mental influence of mankind and also that of the creative mind of the planet and solar system,—the god of creation,—and so to refine and subtilize the nerve-sense system as to form an alliance with the mind that was anciently called the Holy Spirit—we call it the mind of God: it is, at least, the mind that is outside of, and not influenced or affected by, material conditions or any of the laws governing the mundane.—Ed.]

The second law is that the will of one birth generally finds realization in the next as soon as the physical body is changed. The reader of the Hindu shastras well knows that the physical body is the manifestation of our Prarubdha Karma and unless one set of Prarubdha ends another set can not begin. For this reason our will-power of this life gets fruition in another physical body suitable for the particular set of Karma.—Thought on Reincarnation from *The Light of the East.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not be otherwise expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

BERLIN, Germany, June 12. 1898.

Dear Brothers:—

* * * * *

The mind development and soul unfoldment of the race, so marked in these the closing years of the nineteenth century, indicate that a new era of the world's growth has dawned. Man, through the accumulated knowledge of the past, has gained soul powers that fit him to serve in higher fields of use than was possible a few centuries ago: in fact, this age of the world is the culmination of all the ages that have preceded it. The Christian nations of the earth must take a step upward on the ladder of racial development or be carried downward by the resistless currents of involution. All true thinkers agree that a higher standard of religious understanding than at present prevails among the masses, must be inaugurated; the prevalent belief in an unknown God is to be replaced by a comprehensive understanding of truth; the truth which sets free is to be revealed to all who from an interior desire are able to draw into their organism those spiritual powers which will impart to them strength sufficient to use it.

Since intelligence dawned, has such a desire to know the truth manifested itself among the masses as that by which they are actuated at the present time? Thousands are beginning, dimly, it is true, to see beyond the veil of flesh, to gain a slight insight into the spiritual life which lies beyond. Movements are springing into existence all over the land, whose expressed purpose is to begin the work of establishing on earth the nucleus of what their founders fondly hope and believe to be the long-looked-for kingdom of God, and of his Christ. To all honest thinkers, those who watch closely the course of events, the signs of the times all point to the fulfillment of the prophetic utterances of the holy seers who in ancient times predicted that there would come a time when God's kingdom would be established among men, a time when a perfect alliance would exist between God the Father and man the son.

Among the many movements which have for their object the es-

establishing of God's kingdom on earth; the one which appeals most directly to my sympathies is the Esoteric movement. It is founded on the rock of truth: that truth which must give to it a vitality, not of earth which is but fleeting, but of heaven which is eternal and will live for ever. The three great pillars of its faith, the underlying principles which support the spiritual temple that that body is striving to erect, are re-generation, renunciation, and dedication. These three mighty factors contain within themselves the underlying principles of all spiritual power and soul consciousness. It is true that many wise and earnest students of the mysteries of life declare that the world is not ready to be taught the true road to holiness; and while it may appear presumptuous to disagree with these wise ones,—men who have gained a wonderful insight into the laws of cause, and are truly worthy of our greatest respect.—yet we are forced by the spirit that animates, to extend to that band of unselfish workers the right hand of fellowship; to say to them, "Although you are few in numbers, working in obscurity, and compelled to undergo many hardships, God's peace be with you. The spiritual forces that you are drawing to your center are reacting upon all life upon our planet. The time has come when the way of holiness is to be made so plain, that the wayfaring man though a fool need not err therein.

The world needs just such a movement as has been established by the Esoteric Fraternity; and it needs it at this time as it has never needed it before. The ripened souls of earth are hungry for the bread of life; God's precious children perish for lack of that manna from heaven which alone is able to satisfy the needs of the awakened spirit. The truth that makes man free can never come to earth until a consecrated body is able, through united effort, to draw it from the higher spheres; those spheres which have never yet been touched by mind of man.

We hear much talk in the world to-day of the possibility of man gaining immortality and retaining the external covering of flesh. It would be amusing, if it were not such a serious matter, to listen to the many theories regarding immortality which are being evolved in the mind of many so-called advanced thinkers. No man can possibly comprehend what the term immortality implies, and live in the sense realm. No man—and I speak from the highest authority—will ever understand what immortality implies until he has allied the finite mind to the Infinite; and no one can accomplish this Herculean task until he withdraws from the mind which controls the life currents of our planet. This mind also controls all that is allied to generation, or reproduction from physical elements. Of all the movements, and there are many noble souls associated with them, none, with but one exception, understand the true purpose of the Creator which he expressed

in these words, "Let us make man in our image, after our likeness:" that exception is the Esoteric Fraternity.

Brethren, for such you truly are; the strongest love of my heart is with you. I know that you must suffer; the evil disposed would destroy, would trample in the mud, the spotless garments that you have earned. Have courage; He that holds the gigantic suns and systems in the hollow of his hand, is your shield and buckler. His peace, his love will be always with you. Press fearlessly onward, the goal, the priceless crown of immortality will be placed upon your brow; your labors will not be in vain, in the present as well as in the ages yet to come; the seed that you now plant will bring forth an abundant harvest; the temple of God will be builded, his kingdom will be established among men. Yours fraternally.

A. MIGNOWITZ.

EXPERIENCES IN TELEPATHY.

DIARY OF H. B. TIERNEY.

ST. JOSEPH, Mo., July 20, 1895.

FIRST EXPERIMENT.

On Tuesday (July 20) I had an engagement with a young man, and was to meet him at Patee Park in the southern part of the city. I had promised the day before to meet him promptly at 8:30 a. m. I arose about 7 o'clock that morning; at least, so I supposed, as such was the hour indicated by the old clock in the dining room—my watch was being repaired. After breakfasting I heard my brother say that the clock had stopped early in the morning, and that he did not know whether he had set it right or not, as he had only his own guess to go by. He then sent a little child to a neighbor's to secure the correct time. At this time it was 7:50 by the clock. The child returned and said that it was 7:40. The difference in time being merely 10 minutes, our clock was not touched, the difference being considered immaterial. I sat down and read an article in a metaphysical journal until about 8:05 by the clock. I then made my way to the meeting place. Arriving there I failed to find my friend and naturally supposed he had not yet arrived. Seating myself on the bench I read the morning paper. Waiting some time I began to think that my friend had disappointed me, when I accosted a gentleman passing, asking him for the time. He informed me that it was 9:30. This explained all. The clock at home was still wrong. The little girl had failed to secure the correct time—she was an hour slow. She was a child six years old, and such a mistake was, of course, excusa-

le. I made up my mind to go to the house of my friend, make apologies, etc. He lived ten or twelve blocks south of where I then was—on the same street.

Having walked several blocks, I fell into deep thought. I contemplated the wonderful power of the mind and its subtle relations to the physical body. My thoughts ran on in these channels, and I turned over and mentally digested the well-written article I had recently read in a magazine. I thought of a wonderful message that had been sent by mind through miles of space, a message that was answered and obeyed. It occurred to me that I might be able to send a mental telegram to a friend. I made up my mind to try. Stopping on the street corner, I willed a thought message to my friend C. G., whom I knew must be at home at that time. He lived about one mile (16 blocks) from where I then stood. I sent him the simple impression that I wanted him immediately, and that he should clairvoyantly perceive the place where I was then standing. I held within my mind the picture for a few moments only, and willed that C. G., the recipient, should tell me of his experience of his own accord. Now, I had never at any time told my friend C. G. about these things; and I was also perfectly aware that his knowledge of such phenomena was very superficial. Any results were involuntary on his part, as he was entirely unconscious as to my intention, as, indeed, was I before I left home an hour before. I attended to my daily business, not seeing C. G. until after supper.—about 7:30 that evening. Now, C. G. and I had at three different times tried experiments with dream impressions, the results on each occasion fully satisfying our expectation. The idea was always present in the dream, and the signs, pictures, objects, and even letters and figures, generally perfect. Sometimes the general effect was blurred, and foreign objects would unavoidably creep in. As we were both (then) unexperienced in mental science or metaphysics, any result whatever was encouraging. I am at a loss for scientific terms to express my meaning, but am endeavoring to place our experiences in the very simplest way possible.

As above stated, at 7:30 C. G. came as usual over to my home, and we sat on the lawn to converse before taking an evening stroll. My mind had been particularly occupied that day with a certain literary matter which concerned us both. I had forgotten all about the impression I had sent him that morning. Presently, after a short while in our previously animated conversation, C. G. suddenly exclaimed, "H., there is something I wish to speak to you about." Not until now had I noticed the deep, thoughtful expression on my friend's face. My interest in the topic just discussed had so engrossed my attention that I had failed to notice his abstraction. His sudden question aroused my powers of observation. He continued. "Did you not

want me at about 9:45 this morning. It is a wonderful thing. While I was sitting——". Here I interrupted him, "Yes, yes, go on: did you receive——" "A communication? yes. I was sitting at home reading, when suddenly in an instant the thought came to me clear and piercing that you wanted me. There appeared a cloudy landscape,—a gravel walk, some trees and grass, and other things so indistinct that I could not comprehend them. There was present a sort of an irresistible command that I should go to you, but I did not know where to find you. It lasted only about two or three seconds. I dropped my book and was wonderfully impressed with the phenomenon." Here was more success than I had hoped. I was jubilant and congratulated myself and my friend. I had endeavored so to impress him that he would see the scene by which I was surrounded at the time and come to me, but the partial failure in detail of this part of the experiment is explainable. I had not held the picture of the park at all perfectly nor—as I well remember—had I expended much will power. I was more than pleased with the result, and have thus given the experiment in detail as it is the first one I ever tried.

[Mr. Tierney, our contributor, writes that the above is the beginning of a series of psychic experiments which have reached a point to make them of considerable value and interest to the public, and that they may be continued in the columns of this Magazine.—Ed.]

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

W. E. A. May 12, 1865, 11 p. m. Buffalo, N. Y.

\oplus in γ ; \mathcal{D} in f ; θ , \mathcal{V} ; \mathcal{W} in f ; \mathcal{h} in \mathcal{V} ; \mathcal{L} in Π ; \mathcal{J} in ∞ ;
 \mathcal{Q} in γ ; \mathcal{X} in Π .

You possess a very fortunate organism, with abundance of activity and energy; a mind that hates anything mean and sordid—a little too much so for your own good, as it is difficult for you to economize in money matters. Unless you have had much hard experience, you will give up to your income, no matter how much it is. Have a very orderly mind, good language, and a great fountain of words. You love elegance in language and are really constituted for a public speaker. Are genial and kind, but dignified. If you would reach the highest goal of attainment, you should give less attention to external appearances; probably you are not aware to what extent you are affected by appearance. Again, you are liable to memorize verbatim, and in methods for practice apt to be led too much by the external reason. You need the spirit of quiet soul devotion—not wordy prayers, but to take hold of one central thought, whatever the consciousness of the need of the hour may be, persisting in that one desire and sending out with it a fountain of love and resignation to the God of the universe. The times of greatest danger are when the moon is in Capricorn, Taurus, or Sagittarius, and the hours when these signs are rising.

J. J. Feb. 26, 1855, 5 a. m. Cape Girardeau, Mo.

\oplus in \mathcal{X} ; \mathcal{D} in ∞ ; θ , \mathcal{V} ; \mathcal{W} in \mathcal{M} ; \mathcal{h} in f ; \mathcal{L} in \mathcal{Q} ; \mathcal{J} in \mathcal{M} ;
 \mathcal{Q} in ∞ ; \mathcal{X} in ∞ .

You have a very restless but careful nature; like Martha, you are anxious about many things. Have good business abilities, and are quite fortunate. Are very neat and tasty about everything you do; have a good idea of art and mechanics. You have a proud heart, are

apt to set too much value upon wealth and position. Your mind is always occupied with business interests or some business scheme. If you would reach the highest attainments you have much to do to coerce your mental tendencies into musing upon spiritual subjects. Beware of selfishness, which will come to you in a most subtle form, as you desire to be liberal and kind. You will find by close examination that there is another impulse within you constantly restraining these generous inclinations. You must study your own nature very closely, for it is very easy for you to deceive yourself, in many ways. You are a sensitive, and, no doubt, have many dreams and visions. These will greatly increase as you live the regenerate life. You will find that it is with the greatest difficulty that you are able to dedicate your life with all hopes of an earthly nature to God; but a constant renewal of that covenant, and a will to surrender all to him will eventually bring you a "consciousness" of acceptance.

T. H. T. Jan. 20, 1863. 6.30 p. m. Norway.

⊕ in ♉; ☽ in ♉; ☿, ♁; ♃ in ♌; ♅ in ♍; ♆ in ♍; ♇ in ♎; ♈ in ♎; ♉ in ♏.

You are very sensitive to the mental conditions around you. Have an endowment that must either control or be controlled, must either serve or be served,—a natural capacity that would enable you to dominate the minds of others, but if you do not, then you will be dominated by the psychic influences of other minds. You live too much in an ideal world—so much so that the real practical world of facts you have not yet seen: and the only way to find it will be to take as your motto, "Use determines all qualities, whether good or evil;" refuse to do anything, or even think about anything, that is not of practical and present use. If you were to build a house and were in a hurry to finish it, you would not sit down during working hours and think about another building of the erection of which there was no prospect, neither would you waste your time in building something that was of no use in the line of your pursuit. You have a fine artistic mind, but it should be turned into the channel of practical usefulness in the line of your personal attainments. The times of especial danger are when the moon is in Aquarius, Leo, or Libra, and the hours when these signs rise.

J. I. June 10, 1846. Sheffield, England.

⊕ in ♈; ☽ in ♌ or ♍; ♃ in ♎; ♅ in ♏; ♆ in ♐; ♇ in ♑; ♈ in ♑; ♉ in ♒.

As the moon changed from Sagittarius to Capricorn between ten and eleven on the morning of your birth, and not having the hour of birth, we are uncertain as to your polarity. You have a very restless, active nature, quite positive and determined in your own way.

Are a man of one idea at a time; and the capacity to push that idea is very strong for the time being. You have an unusual amount of vitality. Jupiter and Mercury in the vital currents give you much of the spirit of devotion and zeal, with much of the emotional, as you are largely dominated by the life currents. This endows you with a great deal of magnetic power and influence with the people, but you lack policy which somewhat injures that influence. Saturn in Leo imparts an ideal concerning the love life which can never be actualized. If you would reach the highest attainments, you must take control of the life currents, the zeal and the emotional, and remember that it was by mind, a thought, that God created the world, and that if you would live in God, you must live in thought, in the mind; for to know the truth, is to be freed from the law of sin and death. You will have but little difficulty in living the regenerate life when you have the consent of your own will to do so. The times of danger are uncertain as we have not the rising sign.

S. M. S. May 5, 1872. 1 a. m. Moscow, N. Y.

⊕ in ♄; ♃ in ♃; θ. ☿; ♆ in ☿; ♁ in ☿; ♀ in ☿; ♃ in ♃; ♁ in ♃; ♀ in ♃; ♁ in ♃; ♀ in ♃.

You are a woman of unusual vitality, physical and mental endurance, and, in connection with this, you are a nervous sensitive; are greatly influenced by people and the influence of people in places and things. And yet you possess an unusual amount of obstinacy; learn to give up your own will when it is wise to do so. Uranus in your body sign keeps you constantly dissatisfied and disturbed because of your inability to find that which your ideals picture. In short, this world holds but little for your satisfaction and enjoyment. The only way to overcome the evil influences that seem to gather around you is to turn all your hopes and desires from the things of this world and to center your life on knowing and doing the will of God, and to make yourself satisfied with the knowledge that you are doing his will. When you have that consciousness in the soul, then you will cease to seek for enjoyment in the things of this world. Overcome your inclination to be among the people, and cultivate a desire to be alone with God and nature. If you delight yourself in the Spirit and the knowledge of spiritual things, you have a nature that would enable you to gain great knowledge and powers in that direction.

L. W. H. April 29, 1843, 4 p. m. Vermont.

⊕ in ♄; ♃ in ♄; θ. ♃; ♆ in ♃; ♁ in ♃; ♀ in ♃; ♃ in ♃; ♁ in ♃; ♀ in ♃; ♁ in ♃; ♀ in ♃.

You have inherited a great deal of vital endurance, and are a sensitive nature, governed by Venus, the love planet. Unfortunately for you, that planet was in the last degree of Cancer—a degree of all the Zodiac the most malignant. Added to this, the paternal planet

is in the maternal sign Cancer. These conditions are diametrically opposed to that which controls your life,—love. Therefore in order to rise above these opposing and crushing forces, you must first overcome the great impulsiveness of your nature, transforming your intense love into a love of knowledge, understanding, purity, and goodness; and remember the words of the prophet who said, "Thy Maker is thy husband: Yahveh of hosts is his name; and thy Redeemer the Holy One of Israel." In this direction you can find full, free, and undisturbed expression for that pure, high, and confiding love; in this Source is the fountain of life and health. Be careful that you do not "overdo," physically: first adjust the body by degrees to whatever physical energies you wish to call in action. Overcome the common tendency to be easily offended, or, as it seems to you, to have your feelings wounded; for this is the form that your anger takes, and it deceives yourself. This may be a prolific fountain of poison to your life currents. Aim to be a stoic in so far as externals are concerned; and let all your sensitiveness center in the desire to please God.

M. F. Dec. 22, 1845, 12 midnight. Brooklyn, N. Y.

⊕ in ♋; ☽ in ♌; ☿, ♁; ♀ in ♌; ♃ in ♍; ♄ in ♎; ♅ in ♏; ♆ in ♑; ♇ in ♒.

The base of your mentality is that of the ideals,—plans and methods for accomplishment. You were born in the mystic time of the three days of the sun's rest, the moon was in the sign Libra and Libra was rising, and Uranus being in Libra and three planets in Scorpio, expressed through Mercury in Sagittarius, leads you out into the vital currents of the planet. Thus your whole mentality is instinctive and intuitional, and unless you are active in your physical habits and are careful in your diet, you will have times of smothering which will appear as heart difficulty. Your hope of attainment is wholly dependent upon the inspiration of knowledge through the spirit of devotion.

H. C. Jan. 22, 1871, 6.40 p. m. San Francisco, Cal.

⊕ in ♋; ☽ in ♋; ☿, ♁; ♀ in ♋; ♃ in ♌; ♄ in ♍; ♅ in ♎; ♆ in ♏; ♇ in ♑.

A man of energy and activity; promptness of action even to impulsiveness; a good strong body, fully capable of taking care of itself, plenty of self-protection; very social in your inclinations, but very sensitive to persons, conditions, and places. In business matters you are in danger of reaching too high, undertaking too much—you hate to do anything on a small scale. Have a strong, active love nature; and are generally fortunate wherever you are and in whatever you undertake. You have a much larger share of selfishness than you yourself are aware of. Your study should be that of your own nature

and the laws governing the physical universe. Make continuous effort to conform your life to the laws of nature in all their varied forms of expression, and above all to conform the mind, loves, sympathies, and desires to the mind of Him that formed the universe. Quiet down the body, move quietly, avoid the feeling of hurry; move around in a thoughtful mood, let the inner consciousness be centered on the world of mind, and, in so far as possible, avoid everything that would separate you from that world. The times of especial danger of losses are when the moon is in the sign Aquarius or Leo, and the hours when these signs are rising.

S. F. June 27, 1878, 10 p. m. Plainview, N. J.

⊕ in ♄: ♃ in ♀: ♁ in ♁: ♀ in ♁: ♁ in ♁: ♁ in ♁: ♁ in ♁: ♁ in ♁:
♀ in ♁: ♁ in ♁.

You were born with strong motherly instincts, but your mind is led out toward the educational, literary, and imitative sphere of life. A very nervous temperament and very sensitive. Should be careful in your associations; some people will greatly deplete and exhaust your vitality. You imbibe the conditions of others—let them be conditions of health or disease. Are a great lover of art and music, and of everything that is delicate and refined, but are quite changeful in your loves, in your objects and pursuits. If you would reach the high goal of attainment you must learn to be unmovable, unchanging in your purposes and determinations; you must overcome the butterfly disposition to flit from flower to flower, and the inclination to read a little and imagine a great deal. You must "get right down" to the acquisition of knowledge and the incorporation of it into your life, which means determined, persistent effort.

J. E. May 8, 1868, 4.30 a. m. England.

⊕ in ♄: ♃ in ♁: ♁ in ♁: ♁ in ♁: ♁ in ♁: ♁ in ♁: ♁ in ♁:
♀ in ♁: ♁ in ♁.

A man of energy and activity, with very strong appetites and passions; excellent ideals in relation to education, literature, science, and art; good intuitions, quick to decide—in fact, too quick for your own good; all important decisions should not be made until you have had at least one night of rest and thought upon the subject. You have excellent language unless you have difficulty because of being slow of speech or from an impediment. Are naturally a careful man, and have in your nature the elements of success, but your failures will usually come through the influence of woman. While you may have a kind of religious devotion, still you have not that devotion, born of a knowledge of spiritual things, which would enable you successfully to enter into covenant relations with God and to know him. This you can attain only by carefully studying the Esoteric thought; and

while studying and musing in a spirit of devotion you will be enabled to touch the true spiritual, and will enter into covenant relations from which you will be able to reach the attainments. The times of danger are when the moon is in Taurus or Sagittarius, and the hours when these signs are rising.

C. V. M. Aug. 29, 1866, 4 a. m. Iowa.

⊕ in ♉; ☽ in ♋; ☿, ♁; ♀ in ♊; ♃ in ♉; ♄ in ♁; ♂ in ♈; ♆ in ♄.

You are a person of unusual determination and abundance of self-esteem and self-assertiveness, ideas of great undertakings, and, altogether, you have the elements to make you a man of importance in your community; but your greatest strength becomes your greatest weakness in that your will controls your intellect and often runs you into difficulties, although you have a large amount of caution. When your purposes are thwarted and when you meet insurmountable obstacles it is apt to throw the brain into confusion or to make you sick, or both. Your great love of the domestic life will be the source of your greatest difficulty, opposition, and failure. If would reach spiritual attainments your first and continuous thought and effort should be to overcome selfishness. Next to that it is important that you overcome a disposition to control others and make them do according to your will; for remember that every time you force another to do according to your will instead of following his own, you take the full and complete responsibility of his act, both as it relates to himself, his family, his associates, and to yourself. The liability to losses will occur when the moon is in Leo, Virgo, or Aries, and when these rise.

A. S. S. May 17, 1859, 10 a. m. Norway.

⊕ in ♉; ☽ in ♌; ☿, ♁; ♀ in ♌; ♃ in ♋; ♄ in ♊; ♂ in ♌; ♆ in ♉; ♇ in ♄.

You are a man very largely controlled by the sensations and emotions. Strong, active, and combative. You have good business ideas and plenty of energy to carry them out, but your ideals are always greater than your abilities, and you are in danger of constantly "over-reaching" and losing thereby. Are apt to make enemies by hasty speaking and to get yourself into difficulties by hasty action. Try to overcome anger; remember the old motto about thinking twice, three times, before you speak once. You should remember that words are a potent factor in a person's life; therefore study well the effect of every word, its meaning, its weight, and its bearing upon the subject you wish to express. When you have expressed a thought be satisfied with it, and do not continue expressing it, as you are inclined to do. You have good artistic and musical abilities, but your ideals of a domestic life should be elevated and refined. The times of greatest danger are when the moon is in Taurus, Leo, or Sagittarius, and when these signs rise.

A. F. Feb. 11, 1880, 4 a. m. Dover, Minn.

⊕ in ☿; ♃ in ♀; θ, ♄; ♀ in ♀; ♃ in ♀; ♃ in ♀; ♃ in ♀;
♀ in ♀; ♀ in ♀.

Have a good practical business mind, full of energy and push, quick, and quite accurate as to its intuitions and perceptions; altogether, you are wide awake to the things around you and to the successes of life—at least this will be the case if the proper restraint and control is kept over the passion nature. Venus and Mercury are positioned in a way to give you unusual temptations toward the abuses of the sex life, to which if you yield your prospects will be blighted, your mentality confused and your vivacity put to sleep. Carefully study the instructions in 'Practical Methods, and follow them to the letter. Be on especial guard when the moon is in Aquarius, Pisces or Sagittarius, and when Mercury is in Leo.

BOOK REVIEWS.

MENTAL INFLUENCES IN THE HEALING OF THE BODY. Price 10 cents. By T. V. Gifford, M. D., M. S., Kokomo, Ind. A pamphlet of 12 pages containing some practical and valuable suggestions. The following extract teaches such an important lesson that we cannot resist quoting:—

"Any degree of anger is very bad, from mere impatience to actual madness, which is the most terrible and least justifiable expression of human life. To get really mad will poison the fluids of one's whole system so that it will take days to get rid of it, and it may ruin one for life.

"I once had a young woman brought to me who had been subject to epilepsy (falling fits) since her childhood. Nothing had ever been found that would give her relief, and no doctor had ever been able to trace the cause. I myself was baffled at first, but after a thorough examination and a close cross-questioning of the parents I found that the epilepsy had first been expressed after a severe spell of anger, a mad fit, early in childhood.

"Since then she was prone to get very angry at trifles, and it would not be long after one of these passionate and uncontrollable outbreaks till she would have a fit. The girl had several mad spells after entering the Home at merest trifles, and in each case her madness so poisoned her that in less than twenty-five minutes afterward an awful smell from her body would permeate the whole house; and within twenty-four hours afterward she would have an attack of epilepsy, which was a supreme effort of the vital forces to get rid of that terrible poison produced by her anger."

'DON'T WORRY' NUGGETS. Bits of Ore Gathered from Rich Mines. By Jeanne G. Pennington. Epictetus, Emerson, George Eliot, Robert Browning. Flexible cloth, 40 cents; cloth, gilt top, 50 cents. Fords, Howard & Hulbert, N. Y.

This is a pretty little pocket volume filled with serene and strengthening thought, culled from four great spiritual authors.—Epictetus, Emerson, George Eliot, and Robert Browning. The selections are admirably made and compiled, and Miss Pennington offers a valuable little book in which the true source of the serenity of an inner calm clearly appears,—that underlying principle of "self-reliance, under trust in God." She has undoubtedly looked deeply into human life and into the greater life which enfolds it, and as a result of experience she selects for us the excellencies of the four great authors mentioned.

REMEDIES OF THE GREAT PHYSICIAN. By Hannah More Kohaus. Paper. 55 pp., 40 cents.

This little book contains a series of "remedies," or mental treatments, for a variety of ailments and contingencies to which flesh is heir, such as Sense of Need, Dyspepsia and other Stomach Ailments, Insomnia, Inebriety, Colds, Rheumatism, Cancer, Tobacco Habit, Neuralgia, Fear of Falling, Fear of Storms, etc., etc. The author gives for each a short and we should judge an effective treatment. A collection of such treatments is a practical thought, and the experience, devout spirit and intuitive perception of the author has enabled her to produce a valuable little book.

THE LIBERTY OF INDIVIDUALISM. By Hannah More Kohaus.

"A lecture delivered in Handel Hall, July 3rd, 1898, showing the correspondence between spiritual and temporal liberty, including also a part of the second lesson in the Basic Course of the Science of Being." Both of the above booklets are published and sold by F. M. Harley Publishing Co., 87-89 Washington Street, Chicago.

ARIEL, OR THE AUTHOR'S WORLD. By Mary Platt Parmele. Paper, 79 pp., 25 cents. The Alliance Publishing Co., New York City.

A story with a moral, and both moral and story are good. Upon the principle that thoughts are things, the author builds upon the theory that thoughts may also be very realistic as people, and that these people move and act in an independent thought world. The hero of this book is introduced into such a world, inhabited by creations of well known authors,—the Pendennis family, Mrs. Robert Ellamere, etc. The plot of the story is a clever one well carried out, and it points an excellent moral, that of the reality of thought creation and the responsibility authors incur in giving birth to such realities and launching them upon the world for good or for evil,—too often for evil.

THE COMING LIGHT. Devoted to Higher Thinking, Higher Living, and a Higher Social Order. Subscription, \$1.00 per year. Cora A. Morse, editor, 621 O'Farrell St., San Francisco, Cal.

"The Coming Light" is one of the most attractive magazines published on the Pacific coast. Its editor, Mrs. Dr. C. A. Morse, is a woman whose educational advantages are of a superior order, and who has the means at her command to make the journal a success. It seems to free from all class prejudice, and may be properly classed as a magazine of advanced thought. Its editor is keeping it within the reach of the thought and interest of the general public, and we sincerely hope and believe that "The Coming Light" is to be one of the lights of the closing century.

EDITORIAL.

Book reviews have been discontinued in THE ESOTERIC. During the last three months we have kept before the public a notice to the effect that the September number would be the last issue in which we would do general review work. Of course books of especial interest we shall be glad to present to our readers. In the sciences and in ancient history and religions we are particularly interested. We would also be glad to notice any works bearing directly upon Esoteric thought, but our Journal is too small to continue to review current periodicals, and the many books coming out on miscellaneous subjects.

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No. 4.

LINKED TO GOD.

Living in the sense realm, man may be likened to a person who has been born deaf, dumb, and blind. He has ears but he hears not, eyes but he sees not; he possesses the power of speech, yet is unable to express the aspirations of the divine ego, the inner self which imparts consciousness to the external animal man. He lives in a wonder world, a world teeming with life, a world filled with the most exquisite harmony and color, yet he is oblivious to it all. Pressing in upon him from every side are powers which, had he wisdom, would impart to man the strength and comprehension of an archangel. Alas! he perceives them not. Laws are active around him which if understood would enable him to unlock the treasure house of the Infinite, would permit him to satisfy every desire of the mind and heart. O blind children of earth, how long will you remain satisfied with the husks! how long will you be content to accept the shadows! how long will it be before you demand the real! how long will you be satisfied with intellectual attainments! how long must the soul remain dwarfed and neglected, robbed of its true inheritance, cut off from communion with the God and Father!

Intellectual attainments are desirable, and are to be diligently sought after. The mind must be developed, must be made a fitting instrument through which the spiritual ego may express thoughts that are vital and therefore divine; it must be attuned to the higher needs of regenerate man, must be able to grasp with unerring precision the thoughts reflected by higher intelligences, must be able to discriminate, must be able to determine the true from the false. At the same time it must be remembered that, unless the intellect is controlled by the

interior mind, man will lack understanding, the knowledge that he obtains will not be reliable; it may be of use in building a character in harmony with the expressed purpose of God, "Let us make man in our image," or it may be a hindrance to the spiritualizing of the soul. Knowledge that is wholly of a material character does little to spiritualize the man; it is not lasting, it will not impart to him those qualities which will give him the dominion over death and the grave.

True knowledge is always a means to an end; the end that all should diligently seek is to obtain the dominion over self. Man cannot gain control of self,—the appetites, passions, and desires of an animal nature,—through the intellect. The dominion is gained by the interior man attaining the mastery over the outer. The student who hopes to gain true masterly powers should dismiss from his mind all desires to possess them; that is to say, he should not desire power for the sake of the superior position it will give him among men. His attitude should be in accord with the admonition, "Seek first the kingdom of God and its righteousness."

We have met men who claimed to possess spiritual powers. Whether they possessed them or not we cannot say; but to you, our readers, we can give a few suggestions that will enable you to know whether you are obtaining the dominion or are still ruled by the mind which governs planetary life. Are you able to place yourself in a passive condition and think as you desire to think? Are you able to reach out into the spheres of mind and gather the thoughts that you desire to gather? Are you able to formulate a line of reasoning in harmony with the expressed purpose of God who created you? Are you able to draw aside the veil and with unerring vision foresee the shadows of coming events? These powers, while they mark the stage of the soul's manhood, are not in the true sense of the term spiritual powers: neither are they an indication of spiritual consciousness. We cannot define what a spiritual consciousness means, neither can we imagine what exalted powers a spiritual man will possess, when, in the fullness of time, he has obtained his inheritance. A spiritual consciousness has never as yet been developed in a man of earth, with the excep-

tion of perhaps Jesus the Christ; a soul consciousness is beginning to be manifest in the many.

The true adept, the master who has made matter subservient to mind, is an individual who has allied himself to the God of the universe; all others who call themselves such are shams and impostors. This can only be accomplished by those who love the world with a love such as that which animated the Christ, and which made him willing to dwell among men, one with them, suffering as they suffered, dying as they died. Such a love can be understood by but a few at the present time; but there are a few such, and they are the ones who shall lead God's people when the time arrives for the Spirit to manifest. It is only these who are able to realize that to "fear God and keep his commandment, is the whole duty of man." It is only these who are true magicians; it is only these who are able to till the flame upon the altar; it is only these who are able to keep alive the vestal fires, the fires which continually burn in the interior of the Holy of holies.

Dear readers, true magic powers are gained only through obtaining wisdom; and wisdom can never be obtained until the Christ has been born within your breast. Wisdom is obtained through devotion, prayer, but be admonished not to let devotion become emotion. True devotion calls down the fires of divine love; it touches the soul like liquid burning fire, and reacts upon the intellect, illuminating the mind and causing the son to know even as the Father knows. We have been commanded to pray always. If that were a material condition it would be a physical impossibility. As you grow in power and understanding, as the soul unfolds and begins to perceive the Father, you will become conscious that you possess a double consciousness; one relating to the material uses, the other to the spiritual. It is this interior mind that fastens upon God. As you are engaged with material toil rest for a moment, turn your thoughts within, and you will find that this interior mind is linked to the mind of the Spirit. When the mind of man becomes linked to the mind of the Creator, that link can never be broken, providing his life is wholly dedicated to the Spirit. Your duties may call you into the whirl of business, into one

of the many channels of intellectual uses, yet the interior mind, if it has been fixed on God, can never be moved; but to have it so fixed you must love the Lord your God with all your heart, with all your soul, and with all your mind. If your mind is stayed on God you have nothing to fear; man may despise you, may say all manner of evil concerning you, but through it all you will remain unmoved; you will know that your acts are pleasing in the sight of the Father; you will know that you are laying up treasures in heaven that no one can take from you. God loves all such men with a love stronger than earthly ties. For ages he has been waiting for you to recognize the relationship existing between the Creator and the created.

The Father's love quickens the action of the mind and gives power of execution to the will. It is not enough, however, to know the Father's mind and will. If you would gain the power that lifts man above the dominion of death, if you would be superior to the material conditions of earth, you must learn how to become passive to the divine mother love. You must learn to place yourself upon the bosom of that Mother whose breast has nourished all the saviors that have ever blessed earth by their presence; you must be born of water and of fire, if you would be free from the taint of sin. No man can tell you how the mastery can be obtained; suggestions are all that can be offered. It is a growth, slow but certain; each day, each hour adds to or takes from your spiritual powers. If you are wise, if you are ready to obey the voice of the Spirit, and truly desire the regeneration of the race, your progress will be ever forward; if you allow yourself to be turned into one of the many by-paths, your progress will be but slow and painful.

Concerning one thing we must admonish all students: beware of the guidance of unseen forces. We speak thus because we know how narrow the line is between the guidance of God and the promptings of the individual selfhood. Many dear souls have been misled through following every prompting that came to their mind. It is here that you must learn discrimination: it is at this point that a grave danger awaits the neophyte: it is at this most dangerous passage that faithfulness to your vows is an imperative necessity. God never coerces the soul

of man, all are left free to decide. If man does the best he knows, if his life has been wholly dedicated to God and humanity, the Spirit will always direct; otherwise it will not do so. If you feel that you have the guidance of God, and that guidance is contrary to what a well balanced, practical mind would sanction, you may rest assured that the guidance is not from God but from the adversary.

Full many a light thought man may cherish,
 Full many an idle deed may do;
 Yet not one thought or deed shall perish,
 Not one but he shall bless or rue.

When by the wind the tree is shaken
 There's not a bough nor leaf can fall,
 But of its falling heed is taken
 By One who sees and governs all.

The tree may lie and be forgotten
 And buried in the earth remain,
 Yet from its juices, rank and rotten,
 Springs vegetating life again.

The world is with creation teeming,
 And nothing ever wholly dies;
 Things that are destroyed in seeming
 In other shapes and forms arise.

And nature still unfolds the tissue
 Of unseen works by spirits wrought;
 There's not a work but hath its issue
 With blessing or with evil fraught.

And thou mayst think to leave behind thee
 All memory of the sinful past,
 Yet, Oh! be sure thy sin shall find thee
 And there will know its fruit at last.

B. B. CHATTERJEE, in *The Light of The East*.

OUR OBJECT.

Paul, in his letter to the Romans (VIII. 22), said, "For we know that the whole creation groaneth and travaileth in pain together until now," and he adds, "Not only they, but ourselves also." It is too well known for discussion, that every soul is struggling for something that it does not possess. How many times we rise in the morning, begin the duties of the day, and an involuntary sigh rises from within, and a cry goes forth, Is this all of life? for we are all driven forward by circumstances, within and without ourselves, over which we have no control. It is a consciousness of this fact that causes the mind to question, Is there a God? is there a great general Architect and builder of the universe—of all these laws—that has made us, and made us subject to these relentless forces. And as we speculate upon these problems, it is seldom that an answer comes save that we must make our own conditions; so we rally the energies of will and go forward. But if the mind still clings to that loving devotion, to that confiding trust that, in some way, all these things are working together for our good, we are apt to close our eyes and sink down into the feeling that we do not know—we cannot know, but we suppose it is the best that can be. Thus the human mind is inclined to settle into a kind of semi-despair.

But revelation has not left us in the dark concerning these things; it has given us knowledge of the fact that God had a plan in the creation of the world, and a purpose, and that all law carries forward methods of accomplishing a designed result. If we can but know the object and method of the Creator who has brought us into existence, then by living in perfect conformity with them we will find rest and peace; for it is certain that any law or principle of nature or mechanics that is able to produce will, if persisted in, continue to do so; consequently, whatever the laws or principles in nature that gave us existence will, if kept in motion, perpetuate that existence, and even

increase it in all its departments. It follows, therefore, that, if we can know the object in the mind of the Creator and the laws by which that object is operative, and if we can conform our lives to them, it will not only perpetuate our existence, but will generate health, vivacity, and enjoyment.

We read in the first chapter of Genesis that it was the declared purpose of God to create man in his own image and to give them the dominion. Now, if this was the purpose of God, and if the laws of nature are the instrumentality by which this purpose is being worked out, then we must infer that all the requisites for working out and accomplishing that result are in nature and her laws. It would therefore be unwise for any one to expect that God will supersede himself by interfering with or disturbing his own work by what the Church terms "divine interposition" in behalf of any one; and Jesus seems to have verified this thought when he said, "The kingdom of heaven suffereth violence, and the violent take it by force." Matt. XI. 12. The angel in his revelation to Daniel said, "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. VII. 18. The saint, then, the soul that is set apart to that especial work of taking the kingdom and the dominion according to the purpose of God declared in the beginning, must first recognize that all the essential requisites for the accomplishment of such a result are within his reach; that is, it is within the limits of those powers put at his disposal to apply the law by which the kingdom is to be taken.

The great teacher Jesus, in his many parables unmistakably sets forth the one thing essential in the attitude of all men to the attainment of this "pearl of great price," the kingdom of heaven. In the series of parables contained in the thirteenth chapter of Matthew we read these words, "The kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (ver. 45, 46). It is a well known fact that no one was ever successful in a great undertaking who did not put all that he had into it,—all his mind, his thought, his efforts.

Among the wondrous laws that God has put in motion for the accomplishment of his design, is the great central truth expressed in the covenant that God made with Israel in the wilderness of Sinai, which in our version reads, "I am the Lord thy God," but which is properly rendered, "I will be thy strength," and then goes on to say, "Thou shalt have no other strength (power) along with me." There is a law active in nature which those who are able to apply will find infallible: it is this: if one can give up all hope, all desire—as it were, give up everything, as it is expressed by the Church, "cast himself upon the altar of God," and simply move forward in an attitude of almost reckless determination, and, at the same time, surrender to whatever results may follow, an attitude of mind wholly impossible to put into words, there will come into him a power, an interposition, that will shape all things to his advantage.

When Yahveh said, "I will be your God," your power, he gave the great key to all spiritual power, magic power,—whatever it may be called,—a lesson which lies at the foundation of all life and action. If one carefully studies his own nature he will find a suggestion of this law in the power of locomotion, in the movement of an arm or a limb, in the capacity of his strength to lay hold of weighty objects and move them. Another effort to express this mental state is found in the words of the angel to John when he said, "They loved not their lives unto the death." Rev. XII. 2. Herein the mind that hath wisdom must awaken and utilize it in the finest discrimination, for this is a truth that we must take to ourselves if we ever attain the kingdom of God. The kingdom is here, in us, and in all nature around us, and it will never be possessed by any but those who are able to comply with the law, and by and through the powers gained thereby take the kingdom by force; and yet it is a force obtained by surrendering everything, even desire of life itself, for the sake of it. Herein is an apparent contradiction, and when the individual is able to work out in his own mind and to perceive the harmony and truth in this position, and to realize it throughout his being, he will possess the power in himself to take the kingdom and to give it a material stand-

ing, a physical existence, not only in his own person, but to build a place that it may have a standing, a location and association on earth.

The object of the Esoteric movement is to bring to light and to put in order the laws and methods for the accomplishment of this end, so that those who through experience have reached the altitude of mental capacity to realize the importance, the grandeur, the greatness, the excellence, of this work, may sell all that they have, may yield up all hope and possessions of an earthly nature, and yet be protected and provided for in all that pertains to physical necessities, that thus there may be a united effort by which alone we may hope to "bring in everlasting righteousness," and to establish a place on earth where those heavenly conditions may be enjoyed and used for the benefit of the race.—[ED.]

But Socrates, sitting up in bed, drew up his leg, and rubbed it with his hand, and as he rubbed it, said, "What an unaccountable thing, my friends, that seems to be, which men call pleasure! and how wonderfully is it related toward that which appears to be its contrary, pain, in that they will not both be present to a man at the same time! Yet if any one pursues and attains the one, he is almost always compelled to receive the other, as if they were both united together from one head.

"And it seems to me," he said, "that if Æsop had observed this he would have made a fable from it, how the deity, wishing to reconcile these warring principles, when he could not do so, united their heads together, and from hence whomsoever the one visits the other attends immediately after; as appears to be the case with me, since I suffered pain in my leg before from the chain, but now pleasure seems to have succeeded."—
PLATO.

No rock is so hard but that a little wave may beat admission in a thousand years.—*Tennyson.*

Evil is wrought by want of thought as well as by want of heart.—*Hood.*

PERCEPTION-NATURAL THOUGHT COMMUNICATION. A LESSON IN MIND STUDY.

BY H. B. TIERNEY.

"Then shall be discovered unto man that half of the world which is hidden, and unknown and never heretofore recognized works of nature shall become manifest."—FANNIE F. ROSENKRENTZ.

In examining the systems of old Alchemy we invariably find a deep-seated incongruity; but so aptly fitting itself to the inherent characteristics of the true worth of the system, that the neophyte, not previously conscious of the facts, may not immediately discover this physical controversion. We see the secret harmony of the inner sphere marred by the expression of emotional and ritual religion and regenerated doctrinal mythology.

However, this apparent fault is not so great as it immediately appears, when our survey encompasses the entire system. Our own intellect has deceived us. We have at first glance failed to distinguish between the spiritual realms and the physical manifestation,—not contemplating the esoteric side of the latter and considering its real, inner meaning and bearing upon its primitive stock, the Spiritual Alchemy. The true worth of a system tends to the harmony of the whole world; this we see universally manifest throughout all periods of time.

Having intellectually discovered possible lurking errors in our system of art, science, and civilization, and correcting them, we thus lay the foundation for Beauty's Storehouse of the future.

The inherent agreement which should characterize science and art harmoniously connect the past and future. In full accordance with the old Philosophy there shall be discovered unto man the old-new fruit, and a full provisional restoration shall be provided. This most universally prevalent incongruity is a fitting example of the destructive disagreement in the constitution of man and his prevailing inadaptability to his environment. This apparent inharmonious relation between mind and external nature is a most important subject, and its weight as a

moral responsibility was most fully grasped by the old philosopher.

This active working inharmony exists, and the process and relations of the "living vacuum" need now our attention and discussion.

Now, it is very difficult for man to transfer his mode of thought into new channels. It seems impossible to assimilate new ideas which may contradict and do violence to our own little theory. Our mode of thought is very regular and follows itself in "natural" succession, like the monotonous procession of generations. It is difficult to conceive a new idea. But whence springs the new idea? What set the new impression in motion? Ideas are not created out of nothing any more than matter—they are not invented; so they must be the result of pre-existing conditions which give them life and color. What are these conditions? What is the cause? External suggestion.

Man is ignorant of many laws. He is forced by the irresistible law of necessity to do just those things which he desires not to do. Ceaseless action is the part of every being, and the closer man examines the difficulties which continually encompass him, the more minute and exact his power of observation and discrimination, the quicker he realizes the work of necessity around him.

Man's environment greatly influences his character and mode of life, gives color to his ambition and energy to his hopes. A man without an ideal is dead, and his ideal is given life by his experience and environment. The broader the field of action, the greater the fund of knowledge. But even the storage of the knowledge of facts depends almost entirely upon the development of the natural faculty of observation in the individual. Man's contact with nature awakens his dormant faculties; and the greater the action, the more he realizes the need of action, and the necessity of adapting himself to his own sphere.

Thus this valuable lesson of Nature is brought before man and his very nature absorbs this idea of necessity. It becomes the involuntary force of his struggles and hopes. In the ordinary course of his life's conditions and efforts he manifests his own progress and success, which gradually become a custom. His trials and conquests mould his character and give color to

his life. He sees the necessity of work—of ceaseless action. His power of observation is awakened; he begins to explore the surrounding conditions and circumstances to the progress of his own reason and judgment. Thus he really sees and understands what is going on around him. How many people rush through life and never stop to think or reason about the things around them. You will hear them speak of wonders and ridicule the "crazy" ideas of "magic," etc. They do not understand, nor are they even aware of, their relations to the Infinite-Good. They judge not by what things are but by what they seem to be, thus clearly demonstrating that they have not been able to appreciate Nature's lesson of vital observation. That which appears to the sense of sight is alone real to them. That which in itself is the real remains unseen, because unperceived. They do not interpret God's message. But his enlightenment is forthcoming. Emerson says, "When God wants to *educate* a man, he does not send him to the school of the Graces, but to the Necessities." Men succumb to poverty because they are ignorant. They do not see the beautiful expansive field of opportunity, the uncultivated ground of possibilities that everywhere surrounds them. There are worlds in our faculties. We must not be afraid to dare. "Whatever people may think of you, do that which you believe to be right," says Pythagoras. "Nature, when she adds difficulties, adds brains," exclaims the sage of Concord. In Plato we read, "All things are around their king; they exist for him, and he alone is the cause of all good things." If man does not know his own power he loses the color of life, or rather is not aware of it. Thus he is continually placing himself outside of nature—severs all relations, and in this way ignores the very first principles of happiness.

We speak of magic. Have you ever thought a moment about the "magic" around you? Nature is a wonderful magician. Magic to most people is a most controverted term. It is not sorcery,—the antique deception of old superstition and ignorance. According to Paracelsus it is "that great hidden wisdom which discovers the interior constitution of everything." It teaches the true nature of the inner man as well as the constitution and mode of action of his outward body. We do not recognize this magic. We do not seem to know that wonders are only something of which we are ignorant. It is simply a relative term, a storehouse of wisdom could we but recognize the key in our own

mind. Who are the benefactors of the race? Who are the leaders of civilization? It is the awakened man with a new idea,—that exceptional philanthropist who denies himself and forces back his personality and diverts his energy from the customary dissipation of thought, in order to solve a question of which he is prophet, a living exponent of a new idea. Concentration of thought into new ideas is the real practical impetus to advancement. It is the development and final expansion of perception,—the faculty by which we are able to assert our possession of knowledge as truth, our interpretation of nature and being. Perception is the natural intermediary faculty which gradually reveals the depths of inherent knowledge and wisdom. It is the subtle bond that unites external nature and the inner consciousness. It is the new idea manifesting itself. This is the subtle key to environment and circumstance. Nature is not a comic parade of distorted panoramas. Nature is unity. You must look for the disagreeable symptoms of inharmony in your own narrow intellect. Knowledge is the best antidote for ignorance. Perception is the bridge between ignorance and knowledge.

Observe persons in conversation. What a puppet is the ignorant man (he who is not conscious of his latent power) in the hands of his enlightened companion. It is by the inherent natural power of perception that we are able to be accomplished conversationalists. In the person who has developed his latent perceptive possibilities, there is no exterior, conventional endeavor to draw the listener into a certain channel or train of expression. By that interior acuteness of comprehension which characterizes external perception, he plainly and clearly grasps his hearer's trend of thought, engrafts his own ideas and words, and is thus always ready, by his own fund of knowledge and information, to instill into his conversation a vital stream of irresistible interest and pleasure. His ideas surprise, delight, and control the listener; and the speaker's apparently inexhaustible fund of information and enlivening ideas awaken the otherwise dormant faculties of his companion's inner consciousness. Thus an unconscious tie of sympathy and higher attraction unites the mind to higher, purer, and more ennobling ideas.

Within the depth of man's inner being there ever dwells a sincere longing for something better than the world now gives, something more nourishing to the growing soul, the evolving

faculties, a spiritual-born hope which binds the present and the future. Desire, pure and simple, is a divine condition, and is simply a declaration of that which is to be. Desire and accomplishment are the first and last chapter in the Book of Human Progress. "Ye are the temple of the living God." Then let us yet prepare a fit abode for our "loving Father," and seek the Power of God in our own soul. "The Kingdom of God is within you." We know that God is not the "god of appearances." Nicodemus, a ruler among the Jews, secretly visited Christ at night. He asked Jesus where the kingdom of Heaven was. The Kingdom of God is within you—not here, not there, but everywhere. Then let us learn to perceive the depth of our own soul, and by interior development of our spiritual perceptive faculties, "overcome all things." When the truth of God is cutting and chiseling out of the stone of human experience a pillar of divine manhood, may we understand its purpose. As the chisel cuts first a vein and then a nerve, may we understand that the sublime Artist is chiseling us, and not one cut is too deep, not one line overdrawn. Let us hold in our thought that for his own manifestation we are made; that the great Cause and Soul and Center of all things is appealing to us, apart from church or ism, creed or opinion, to embrace all mankind in one common brotherhood, that will unveil the hidden Christ lost in the debris of the ages, and found at last in the center of every man's soul—God in "Godlike men."

RENUNCIATION.

BY CLARA G. ORTON.

What man is truly rich?
 He who his riches all can lose
 And not repine;
 Who can an unjust gain refuse
 And wealth resign,
 That man is truly rich.

What man is truly great?
 He who well knows that all renown
 Is but a breath;
 Who calmly lays his honors down,
 And smiles at death,
 That man is truly great.

What man is truly blest?
 Whose dearest cherished hope may die
 And heart not break;
 Who yields his joy without a sigh
 For duty's sake,
 That man is truly blest.

IN HIS NAME.

"If ye shall ask anything in my name, I will do it." St. John xiv. 14.

These words of Jesus to his disciples are of a peculiar nature, and one which is most generally misunderstood. The construction usually put upon them is such as to convey a meaning something like this: "When ye pray, if ye ask 'for Jesus' sake,' ye shall receive." If we analyze the expression, however, we will find in it a very different meaning. In the first place, what is "his name?"

At the annunciation of the birth of Jesus, the angel said to Mary, "Thou shalt call his name Jesus (Savior); for he shall save his people from their sins." If, therefore, his name was Savior, then the phrase, "to ask in his name," implies that, should a savior ask anything, or should his disciples, in their attitude of saviors, ask anything—which is almost equivalent to asking for the sole benefit of the people—he "will do it." This promise was made to his disciples only and not to the multitude generally—these were not included in this promise. From this fact we are to understand that a disciple or follower of Christ is, must of necessity be, a savior of the people. The prophet, looking down through the ages, said, "And saviors shall come up on Mount Zion" (Obadiah 21); and to these saviors alone is this promise made.

Again, Jesus was called the "Son of God." He was not the only son, but he was the "first-born of many brethren;" for it is written, "But as many as received him, to them gave he power (the right, privilege, Marg. Trans.) to become the sons of God." St. John i. 12. The question here arises, How may we determine who are the sons of God? Jesus said, "No man knoweth the Son but the Father" (Matt. xi. 27); hence to-day, even as then, the son of God may live among men and not be recognized. Nevertheless a crucial test of divine sonship is expressed in these words of Jesus, "For what thing so ever he (the Father) doeth, these also doeth the Son likewise." St. John v. 19.

But what does the son see the Father do? By referring to God's purpose, declared in the beginning, to make man in his likeness and to give them the dominion, we perceive the work that the son "seeth the Father do;" it is to save the people from their ignorance and to lead them to a realization of their divine likeness and consequent dominion, thus saving them from sin and death. This is the truth that the Son labors to communicate, and by this truth he will make the people free; for he said to them, "If the Son therefore shall make you free, ye shall be free indeed." St. John VIII. 36. Such, then, are the sons of God, saviors, who shall ask what they will and it shall be done; for until a man becomes a savior, he cannot ask "in his name."

THE NEW TIME.

BY ABBIE W. GOULD.

It is coming! it is coming!
 Heed ye not the tones in air?
 In the sound of pealing bell,
 Cannon's roar and screech of shell,
 Error on its dying bed,
 Treason, place not for its head:
 Oh! the Watchers, tried and true,
 Watch the old, and hail the new.
 And its mystery declare.

It is coming' yea, 'tis coming.
 Time shall be, and be for good.
 And the lessons we've been learning,
 And the trials we've been spurning,
 Man shall know each meaning sent;—
 Know the import, what it meant.
 And turn kindly to his brother.
 Trying not his love to smother.
 As his heart is understood.

It is coming! yea, 'tis coming,
 Peace abroad, and peace at home.—
 Stripes and stars forever flying,
 Every treason bolt defying,
 Wisdom in the market places,
 Charity with sister graces,
 Crown the coming days with gladness,
 Chase away all care and sadness,
 From the hall, and from the throne.

"If we only realized how petty are our customary drafts upon our spiritual, mental, and physical forces, as compared with the illimitable reservoir of strength and life upon which we may draw at will, we would perceive that our chief necessity is in learning to recognize the true *nature* of that which we call life."

THE BOOK OF THE REVELATION OF ABRAHAM.

It has always been the policy of **THE ESOTERIC** to publish, without regard to authorship or source, that which we deem meritorious, holding that the value is inherent in the words. The following extracts are taken from a Mormon journal. "The Book of the Revelation of Abraham" is said to have been translated into the German language from an old Slavic manuscript by Professor Bonwetsch of the University of Goettingen. It bears the marks of genuine revelation like that found only in the Scriptures, for there are no people who know, much less believe, some of the truths therein shadowed forth.—[ED.]

THE TRANSLATOR'S NOTE.

In volume I. of an extensive religious work being published in Leipzig, entitled, "Studies for the History of Theology and the Church," edited by Prof. G. Nathanael Bonwetsch and R. Seeberg, is found a translation of the Apocalypse of Abraham by the first named gentleman, who is a professor in the University of Goettingen. This Apocalypse of Abraham, according to Professor Bonwetsch, was found in an old Slavic manuscript, in the University of Moscow, Russia. The old Slavic is a language from which the Russian is derived. The professor says that the old Slavic translation is very complete when compared with other fragmentary renditions of this same subject matter, made by various scholars as far back as the early part of the fourteenth century, and which renditions might more properly be called, the Testament of Abraham. He suggests, further, that the Slavic manuscript has evidently a Greek origin, judging from one thing, from the high literary and theological education of its author. Comments upon the Greek version, not yet discovered, but from which the Slavic is supposed to have been taken, have been found dated as early as the ninth century. Prof. Bonwetsch found the aid of a specialist necessary in making the present translation into German.

THE BOOK OF THE REVELATION OF ABRAHAM, THE SON OF TERAH,
THE SON OF NAHOR, THE SON OF SERUG, THE SON OF BEU,
THE SON OF ARPHAXAD, THE SON OF SHEM, THE SON OF
NOAH, THE SON OF LAMECH, THE SON OF METHU-
SELAH, THE SON OF ENOCH, THE SON OF ARED.

I.

On the day when I planed (polished) the gods of my father Terah, and the gods of Nahor, his brother, I pondered: who is a truth the strong god. I, Abraham, at the time of my offer-

ing, when I had finished the service of the sacrifice of my father Terah to his gods of gold, silver, brass, and iron, going into the temple for service, I found the god Marumath, hewn (shaped) of stone, fallen forward by the feet of Nabor's iron god. And it happened when I saw it, my soul was perplexed, and I considered that I was not able to put him back into his place, I, Abraham, alone, because he was heavy, being formed of a large stone, and I went to and made it known to my father. Then he went in with me and both of us could hardly move him onward to bring him back to his place. And his head fell from him while I yet held him by the head. It happened that when my father saw that Marumath's head had fallen off, he said to me: "Abraham," and I answered, "Here I am." Then he said to me: "Bring me the hatchet from the house." And I brought it to him. And he hewed into shape another Marumath, without a head, out of another stone, and the head which had fallen from Marumath, he put upon it, and the rest of Marumath he destroyed.

II.

And he made five other gods and gave them to me, commanding me to sell them out in the streets of the city. And I saddled my father's ass and laid them upon it, and went to the inn to sell them. And behold merchants with camels from Fandana, Syria, passed on their way to Egypt, to purchase their papyrus from the Nile. And I asked them and they answered, and I conversed with them. And one of the camels belching, the ass was frightened and ran away and threw off the gods, breaking three of them, but two were left. And it happened when the Syrians saw that I had gods, they said to me: "Why did you not make known to us that you had gods, so we might have purchased them, before the ass heard the voice of the camel, and they would not have been lost? Give us now the remaining gods, and we will pay you the fit price. And I considered-troubled in my heart, how I might bring to my father the purchase price of all the gods. Noticing my embarrassment they gave me the price of all the gods for the broken gods; and the three broken ones I threw into the waters of the river Gur which was near by, and they sank into the depths thereof, and henceforth were no more.

III.

But as I still went on my way, my heart was stirred and

my mind was troubled. I said in my heart: What an evil thing is this my father does? Is he not rather the god of his gods, since they come into being by his chisel, his lathe and his skill; and would it not be more proper for them to worship my father, in as much as they are his creations? What an evil deception is this of my father in his works! Behold Marumath fell and could not raise himself in his temple nor could I alone move him, until my father came and together we raised him; and because we were too weak, his head fell off and he set it up on another stone of another god which he had made without a head. And likewise the other gods which were broken in falling from the ass, which could neither free themselves nor harm the ass that demolished them: neither came their broken remains from the river. And I said in my heart: This being so, how now can Marumath, my father's god, having another stone's head, and being made of another stone, save a man, or hear a man's prayer and reward him?

* * * * *

VII.

Having so thought, I Abraham, came to my father saying: "Father Terah, fire is more worthy of honor than your gods of gold, silver, stone and wood, whom you revere, because it consumes your gods: your gods are burned and are subject to fire; the fire consuming them mock your gods. But even fire I call not god, because it is quenched by water, moreover, the water not only quenches the fire, but it sweetens the fruits of the earth; but water I do not call god, because it is swallowed up by the earth; therefore, I call the earth more worthy of honor, because it controls the nature of the water. But earth is not god, for it is dried up by the sun, and made subordinate to the labors of mankind. More worthy than the earth is the sun, because he lights the whole world with his beams. But neither do I call him god, for he is hidden by the night. And again I do not consider the moon and the stars god, for they likewise in their seasons are obscured. But hearken to this, Father Terah, let me make known to you the God who has created all these, for he is the true God, who empurpled the heavens, and gilded the sun; who made the moon to shine and with her the stars; who dried up the earth in the midst of many waters; who set you, yourself, in it, and has now found me in the perplexity

of my thoughts. Oh, would that God, through himself might reveal himself to us!"

VIII.

And it came to pass while I thus spake to my father Terah, in the court of my house, the voice of a Mighty One from Heaven came from a fiery cloud saying and calling: "Abraham, Abraham." I answered: "Here am I." And he said: "The God of gods, the Creator, you are seeking in your heart; I am he. Go out from your father Terah, get you out of his house, lest you also be killed in the sins of the house of your father. And I went forth. And it came to pass as I went out, having hardly reached the door of the court, there was a voice of great thunder, and he was burned, and his house, and all that was in it, even to the earth of forty ells.

IX.

Then a voice spake to me twice; "Abraham, Abraham!" I answered: "Here am I." And he said: "Behold it is I, be not afraid, for I am before the world was, a strong God who created even before the light of the world. I am your shield and your helper. Go hence, and take for me a three-year old heifer, and a three-year old goat, and a three-year old sheep, and a turtle dove, and a pigeon, and bring me a pure sacrifice. And in this offering I will show you the Aeons, and reveal to you that which is secret: and you shall see great things never before beheld by you; for you have loved to seek me, and I have called you my friend. But abstain from all food which comes from the fire, and drink no wine; do not anoint yourself with oil for forty days, and then present to me the sacrifice which I commanded you, at the place which I shall show you, upon a high mountain, and there I will show you the Aeons which have been wrought by my word, and firmly established, created and renewed, and I will reveal to you that which is to come to pass within them to those who do evil, and to those who work righteousness in the generations of men."

X.

And it came to pass as I heard the voice which spake such words unto me, I looked hither and thither, and behold there was breathless silence, and my soul was frightened, and my spirit fled from me, and I fell like a stone to the earth, there

being no strength left in me to stand. And while yet my face was upon the ground, I heard the voice of the Holy One speaking: "Go Iaoel, by the power of my unspeakable name, raise up this man for me, strengthen him, and quiet his trembling." And the angel came who had been sent to me in the likeness of a man, and took me by my right hand, and, putting me on my feet, said:

"Arise, Abraham, friend of God who loveth you, let not the fear of man encompass you, for behold, I have been sent to you to strengthen you and to bless you in the name of God, the creator of the heaven and the earth, who loveth you. Be courageous and draw near unto him. I am called Iaoel by him who shaketh the creations of the firmament to the breadth of the seventh heaven, power being vested in me through his unspeakable name. I am he to whom it is given, through his command, to reconcile the cherubim, and teach those who take upon them his name the song of the seventh hour of the night of man. I am set apart to control the Leviathan, for through me the attacks and threatenings of every reptile are subdued; I have been commanded to unbind Hades, and to destroy those who gaze at death! I am he who was commanded to set on fire your father's house, and to destroy him because he worshipped dead gods. I am now sent to you to bless you, and the land which the Eternal One has prepared for you, unto whom you have called; and for your sake I have made my way to the earth! Arise, Abraham, with courage, go with great joy and gladness. I am with you, for the Eternal One has prepared for you honor everlasting. Go, finish the sacrifice of the commandments, for behold I am set apart with you and with the generations which have been before prepared, out of you; and with me, Michael blesses you forevermore. Be courageous, go!"

XI.

And I arose and saw him who had taken hold of my right hand, and placed me upon my feet: and this was the appearance of his body: his feet were like sapphire, and his countenance like chrysolith, and the hair of his head was white as snow; and the turban upon his head was like the appearance of the rainbow; his garments were like purple, and he held a golden scepter in his right hand, and he said unto me:

"Abraham!" And I answered: "Behold, thy servant." And

he said: "Let not my countenance nor my speech frighten you, that your soul be not confused. Go with me, and I will go with you to the visible sacrifice, and I will go with you eternally to the sacrifice which is invisible. Be of good cheer and go."

XII.

We two then went together forty days and forty nights. I ate no bread and drank no water, for the sight of the angel who was with me was my bread, and his speech was my drink. We came to the mount of God's majesty, Horeb. I said to the angel: "Singer of the Primeval One! behold we have no offering, yet I perceive a place for an altar upon the mountain, how can I sacrifice?" Then he said: "Look behind you." And I looked back and beheld all the animals commanded for sacrifice: the heifer, the goat, the sheep, the turtle dove and the dove. The angel said unto me: "Abraham," and I answered, "Here I am." And he said unto me, "Slay all these and divide them in half, all but the birds, and give unto the men whom I shall show unto you; and standing by you, behold the altar upon the mountain to offer the sacrifice unto the Eternal One. But the turtle dove and the dove give to me, for I ascend upon bird's wings to show you that which is in heaven, and upon the earth, and in the sea, and in the abysses, in the underworld, and in the Garden of Eden and its rivers, and in the fullness of the circuit of the whole world; for you shall behold all."

XIII.

And I did all as the angel commanded me, and gave unto the men who had come unto us the divided parts of the animals, but the angel took the birds. I waited for the evening sacrifice, but an unclean bird flew down upon the bodies, and I drove it away. But the unclean bird spoke to me and said: "What are you doing here, Abraham, upon the sacred heights where there is neither eating nor drinking? Nor is there any food for man upon them, none but what is consumed with fire, and the heights shall also burn you: leave the man that is with you, for if you go up to the summit, you shall be destroyed."

And when I heard the bird speak, I said to the angel: "What is this my Lord?" And he answered: "This is godlessness, this is Azazel." And he said to him: "Shame, Azazel, upon thee; for Abraham's portion is in heaven, but thine is upon

earth, because thou hast chosen and loved it as a dwelling place of thine impurity; therefore, the Strong One, the Primeval One, the Ruler made thee an earth-dweller, and through thee every evil spirit of lies; and made also through thee anger, and vexation among the races of godless men; but God, the Primeval, Almighty, has not permitted that the bodies of the righteous should be in thy power, thereby the life of the righteous is secured as well as the destruction of the wicked. Listen, tempter, be ashamed before me, for it is not given thee to tempt all the righteous. Away from this man; thou canst not mislead him, for he is thine enemy and the opponent of those who follow thee and love thy ways. Behold the garb which was formerly thine in heaven is chosen for him, and the corruption which was his is transferred to thee.

XIV.

The angel said unto me: "Abraham," and I answered, "Behold thy servant." And he said: "Know from this time forth that the Primeval One has chosen you, whom he loves: be courageous, and use this authority whenever I command you, against him who despises the truth. Am I not capable of overpowering him who has disseminated the secrets of heaven upon the earth, and set up counsel against the Mighty One? Say to him: Become thou the flame of the furnace of the earth. Go, Azazel, into the inaccessible parts of the earth, for thine inheritance is with men over whom thou hast influence, who have their being through thee, because they are of thee, both in this world and beyond. Thy enmity is righteousness. Therefore, because of thy perdition, vanish before me!" And I spake the words which the angel had taught me. And he said, "Abraham," and I answered, "Behold thy servant." And he said: "Do not reply to him." And the angel spake to me again, saying, "Moreover, whatever he may say unto you, answer him not, that you may in no wise be swayed by his will; because the Primeval One and Mighty One has given him influence and power; answer him not." I did as the angel commanded me: and however much Azazel pleaded with me to come down, I answered him not.

XV.

And it came to pass at sunset, behold there was a smoke as from a furnace, and the men who held the portions of the sacri-

fice appeared upon the top of the smoking furnace. And the angel took me by the right hand, and placed me on the right wing of the dove; he sat on the left wing of the turtle dove which had been neither killed nor out. And he carried me to the border of the fire flame. And we arose as by many winds to heaven which was fastened upon a level plain. And I saw in the air on the heights to which we arose an indescribably bright light: and behold in this burning light was a host of people,—a great multitude in the form of man,—all changing in appearance and form, running, changing, worshipping, and crying with one voice words which I knew not.

XVI.

And I spoke to the angel: "Why did you bring me hither at this time. Behold I cannot see, since I have become so weak that my spirit faints." And he answered: "Remain with me; fear not, for that which you see approaching amidst many voices is the glory of the Primeval One who loves you, but himself you do not see. But let not your spirit grow faint at the loud cries, for I am with you to strengthen you."

XVII.

He was still speaking, when behold, fire surrounded us, and a voice was in the fire, as the voice of many waters, and the sound of the raging sea. And the angel bowed with me and prayed. And I was about to fall upon the earth, for the high place upon which we stood reeled and trembled. He said: "Only pray, Abraham, and repeat the song which I taught you." Then I prayed saying the song. Then he said: "Speak without ceasing." Then I spoke and he himself uttered this song with me:

Primeval, Almighty, Holy El, God, Sole Ruler, Self-Created, Incorruptible, Spotless, Eternal, Immortal, Faultless, Self-Perfect, Self-Enlightened, with no father, no mother, Unbegotten, Supreme, Glowing, Upright, Loving Mankind, Benevolent, Kind, Bountiful, Watchful of Me, Long Suffering and Most Gracious El (That is my God), Everlasting, Mighty, Holy, Saboath, Most Lordly, El, El, El, El, Iaoel! Thou art he whom my soul loves, Protector, Eternal, brighter than fire, more full of light, whose voice is like thunder, whose glance is like lightning, Many-eyed, who acceptest the prayers of those who revere thee, and turnest away from the petitions of those

who comprehend thee by their passions; thou who resolved the confusions of the world caused by the godless, contesting with the righteous in past ages; thou who renewest the æons of the righteous! Thou, O Light, shinest before the dawn upon thy creatures, so that from thy countenance there is day on earth; and in thy heavenly abode, no other light abideth save the inexpressible glance of the light of thy countenance! Accept my prayer and be glad therein and in my offering prepared for me by thine own self, because I sought thee. Accept me, show me, teach me, and cause thy servant to know as thou hast promised."

XVIII.

As I repeated the song, the flames of fire arose, and I heard a voice like the raging of the sea. And as the fire was lifted, I saw beneath the fire a flaming throne, and around it many-eyed beings repeating the song, and beneath the throne, four fiery, living beings singing, and all looked alike, each of them had four faces,—one was like a lion, one like a man, one like an ox, and one like an eagle: four heads were upon their bodies, so that the four animals had sixteen faces, and each had six wings extending from their shoulders, their sides and their thighs. The wings from their shoulders covered their faces, the wings from their thighs covered their feet, but those of their sides were spread out as if for flying. And when they finished singing, they viewed one another menacingly. And when the angel who was with me saw them threaten one another he left me and ran to them and turned the face of each creature away from the one opposite, so that they could not see one another's threatening faces. And he taught to them the primeval song of peace. And as I stood alone and looked, I saw behind the living beings a chariot with fiery wheels; each wheel had many eyes around about it: and above the wheels I saw the throne covered with fire flaming around about it. And behold an indescribable light encompassed a fiery multitude. And I heard their sanctified voices, like unto the voice of one man.

XIX.

And a voice came to me from the midst of the fire, saying: "Abraham, Abraham," and I answered: "Behold, here I am." And it said: "Behold the expanse under the plain upon which you now stand. There is no other in all space, save Him whom

you have sought, and who loves you." And as he still spoke, behold the expanse opened itself, and below me the heavens. And I saw upon the seventh firmament upon which I stood, a spreading, fiery light, and dew, and a multitude of angels, and a power of invisible glory over the living beings besides whom I saw no one else there. And I looked downward from the mountain upon which I stood, upon the sixth heaven, and saw there a multitude of spiritual, bodiless, angels who fulfilled the commands of the fiery angels who dwelt upon the seventh heaven. And behold also upon this firmament was no other power except that of the seventh firmament, nor were there any other shapes than the spiritual angels. And the voice commanded that the sixth heaven should disappear, and I saw the powers of the stars of the fifth heaven whom the elements of earth obey.

XX.

Then the Primeval, the Strong One, spoke to me: "Abraham, Abraham," and I answered, "Behold, here I am." And he said: "Behold, from above the stars which are beneath you. Count them for me, and tell me their number." And I replied: "How can I? for I am a man, dust and ashes." And he said to me: "As the number and power of the stars shall I make your seed to a nation; yea to a select and chosen people, separate from the inheritance of Azazel." Then I said: "Primeval One, Almighty. Allow thy servant to speak before thee, and let not thy wrath be kindled against thy chosen one. Behold, before thou didst lead me up, Azazel derided me, why now, since he abideth not before thee, hast thou established him, and given him a place?"

XXI.

He said to me: "Now look beneath your feet upon the plane and recognize the pre-formed creature upon this firmament, and the beings thereon; and the æons prepared before." And I saw below the plane of my feet the fifth firmament and what therein was, and in it the earth and its fruits, and all that moved upon it, and its spirits, and the power of its men, and the wickedness of their souls, and their dispensations of righteousness, and the beginnings of their works, the abyss with its tortures, and the lowest, and the destruction therein. And I saw there the sea, its islands, animals and fishes, the Leviathan

and his possessions and his home and his lurking place and the world which lay upon him and his movements and the disturbances of the world for his sake. And I saw rivers, their sources and their courses; and I saw there the garden of Eden, its fruits and springs, and the river which flows from it, its trees and their blossoms, and those who deal honestly. And I saw in the garden their food and their salvation. And I saw a host of men, women, and children, one-half on the right side, and the other one-half on the left side of the picture.

XXII.

And I said: "Primeval One, Strong One, what is this picture of the creature?" And he said to me: "This is my will in relation to that which has a being in the Council, and it became pleasing before me, and then afterwards I commanded them to be through my word. *And it came to pass that as many as I had authorized to exist, before portrayed in this picture, and had stood before me pre-created,—as many as you have seen.*"

And I said: "Ruler, Strong One, Thou Who Wast Before the World. *Who are the multitude in this picture, on the right hand and on the left?*"

And he said to me, "*These upon the left side are the multitude of former generations, and those to come after you. These for judgment and order; those for vengeance and destruction at the end of the world. But those on the right side of the picture are the people chosen for me, separated from the peoples of Azazel. These are those which I have prepared to be born through you and to be called my people.*"

XXIII.

"Behold also in the picture him who led Eve astray; and behold the fruit of the tree; and know that which is to be, and the numbers of your seed among men at the end of the days of the world; and that which surpasses your understanding, I shall make plain to you, for you are pleasing before me, and to you will I make known the secrets of my heart."

And I looked about in the picture, and my eyes rested upon the side of the Paradise, Eden, and I saw there a man, very tall, broad and matchless in appearance, in embrace with a woman who equalled the man in growth and physique. And they stood under a tree of Eden, and the fruit of this tree was

like unto the grape of the vine; and behind the tree stood a being like a serpent in form, having hands and feet similar to a man, and wings on its shoulders, six on its right and six on its left; and they held the grape of the tree in their hands; and they whom I saw embracing loved each other. And I said: "Who are those who mutually embrace? Who is the one that exists between them? What is the fruit which they eat? O Strong and Primeval One!" And he said: "This is the council of men, this is Adam, and this is their desire on earth, this is Eve, but that which is between them is the wickedness of their act leading to destruction, that is Azazel himself." And I said: "Primeval One, Strong One, why hast thou imparted to this being, in his works upon the earth, power to destroy with such effectiveness the generations of mankind?" And he said to me: "Hear, Abraham, those who desire the Evil, and as many as go against my will, and practice evil, over them have I given him power to be loved by them."

* * * * *

XXVIII.

And I answered and said: "Primeval One, Strong One, thou who art made holy through thy power, be merciful to my petition, and show me, for thou hast led me up for this purpose: since thou hast led me up on thine height, make known to me, thy beloved, as much as I ask: whether my seed will be in the end as many as I saw." And he showed me a multitude of his people and said to me: "Therefore, through the four exits which you saw cometh anger to me from them, and in these events is my recompense for their deeds. But in the fourth event, however, of a hundred years and one hour of the æons,—the same one hundred years will consist of evil among the Gentiles, with mercy for an hour among them."

XXIX.

And I said: "Primeval One, Strong One, and how much time is an hour of the æons?" And he said: "Twelve years have I ordained this wicked æon to rule among the Gentiles, and among your seed, and what you saw will come to pass in the last days up to the end of time;—calculate and know what you behold in the picture." And I looked and saw a man going out from the left side of the Gentiles, and there went out men, women and children from the side of the Gentiles, and many

hosts, and worshipped him. And while I yet looked, there went out from the right side some who derided that man, some who smote him, but others worshipped him. And I saw at the time that these worshipped him, that Azazel ran and worshipped, and having kissed his face he turned himself and stood behind him. And I said: "Primeval One, Strong One, who is the derided and smitten man worshipped by the Gentiles, with Azazel?" And he answered and said: "Hear, Abraham, the man whom you have seen derided and smitten, and again worshipped, that is the Salvation (Pardon) from the heathen to the people which is to come of thee, in the last days,—the twelfth hour of the æon of wickedness. But in the twelfth year of my æon of the last days, I will raise up this man which you saw from your seed, out of my people, and him shall all follow, and they shall be added as they are called of me, and as they change in their decisions (repent). And those whom you saw going out of the left side of the picture, having worshipped him, are these: Many from the Gentiles shall rely upon him; and others which you saw, from your seed on the right side, some deriding and smiting him, others worshipping him, many of them shall be offended in him. But he shall put to the test, in the twelfth hour of the end, those of your seed who have worshipped him; but in that hour of the end, there will be a shortening of the æon, because of wickedness. Before the æon of the righteous commences to grow, my judgment cometh over the dissolute Gentiles, through the people of your seed, separated for me. In those days I shall bring ten plagues over all creatures of the earth, through evil, and sickness (tribulation), and the sighs and the sorrows of their souls. Even these I bring over the generations of men which are upon the earth, because of the anger and vileness of their natures, wherewith they anger me. And then there will be righteous men left out of your seed, a select number, hastening, in the glory of my name, to the place which has before been prepared for them, and which you saw desolate in the picture; and they will be planted there, to dwell, through sacrifice and gifts of righteousness and truth, in the æon of the righteous, and in my name they shall rejoice ever-more; they shall destroy those who destroyed, and shall deride those who derided them; and those who abuse them will be spit upon and defamed before me, while they shall look upon me with gladness, rejoicing with my people,

and receiving those who turn to me in repentance. Behold Abraham, how much you have seen, and hearken to what you have heard, and know what has been taught to you. Go, labor with my inheritance, and I am with you forever."

XXX.

While he was still speaking I found myself on the earth. And I said: "Primeval One, Strong One, so soon am I bereft of the glory in which I was above, and my soul longs to know so much in my heart,—so much that I have not learned." And He said to me: "That longing of your heart I will tell to you. You have sought to see the ten plagues which I have prepared for the Gentiles and which I had before prepared at the passing of the twelfth hour upon the earth. Hear, as all I shall make known unto you, so shall it be: the first calamity shall be great need; the second, conflagration of cities; the third, destruction, pestilence of animals; the fourth, hunger over the whole world of its species; the fifth, destruction among rulers, earthquakes and destruction by the sword; the sixth, the multiplying of hail and snow; the seventh, wild animals shall be its grave; the eighth, hunger and pestilence will bring about its downfall; the ninth, punishment by the sword and flight in sorrow; the tenth, an uproar of voices and destroying earthquakes."

XXXI.

"Then shall I blow my trumpet from on high and send the Chosen One who has a fullness of all my power, and he shall call together my despised people from the nations, and I shall burn with fire those who have derided them and who have domineered over them in this æon. And I shall make them who have covered me with derision, also a derision in the coming æon, for I have prepared them as food for the fire of Hades, and for unceasing flitting about in the sphere of the Under-World, beneath the earth, their bodies filled with worms. For those of them who have chosen my will, shall behold the righteousness of the Creator, and those who have openly kept my commandments shall rejoice with great rejoicing over the destruction of those men who have abandoned me and followed idols and committed deeds of murder. And corruption shall overtake them in the body of the Evil Worm, Azazel, by the fire of whose tongue they shall be burned: for while I wait

for them to come to me, they loved and praised the stranger, and followed him with whom they were told to have no part, but the Mighty Lord they have deserted."

XXXII.

"Therefore, hear, Abraham, and see, behold your seventh generation shall go with you, and they shall go into a strange land, and be made servants unto those who shall do evil unto them, as one hour of the æons of godlessness; but of the nation by whom they are made servants, shall I be the judge."

 THE MYSTIC CHAIN.

There is a mystic force running through and governing all nature.—matter, mind and spirit; like a golden chain it links all things together, and through man it passes to Divinity. This force governs every function, faculty, attribute of man's existence; therefore when he learns to govern completely his own nature and body, he is well on the road toward being able to send out his mandates for the control of all things.—[Ed.

Here then we rest; "The Universal Cause
 Acts to one end, but acts by various laws."
 In all the madness of superfluous health,
 The trim of pride, the impudence of wealth,
 Let this great truth be present night and day;
 But most be present, if we preach or pray.
 Look round our world: behold the chain of love
 Combining all below and all above.
 See plastic Nature working to this end,
 The single atoms each to other tend,
 Attract, attracted to, the next in place
 Formed and impelled its neighbor to embrace,
 See matter next, with various life endued,
 Press to one center still, the gen'ral good.
 See dying vegetables life sustain.
 See life dissolving vegetate again:
 All forms that perish other forms supply,
 (By turns we catch the vital breath and die.)
 Like bubbles on the sea of matter born,
 They rise, they break, and to that sea return,
 Nothing is foreign: parts relate to whole;
 One all-extending, all-preserving soul
 Connects each being, greatest with the least;
 Made beast in aid of man, and man of beast;
 All served, all serving; nothing stands alone;
 The chain holds on, and where it ends, unknown.

ALEXANDER POPE.

HOW SHOULD WE LOVE OURSELVES?

We are told to love God with all our heart, with all our mind, and with all our strength, and our neighbor as ourselves. In what measure, then, and how should we love ourselves? We love God in proportion to our understanding of his attributes and laws. The savage is conscious of him in the material realm only, as in the forces of nature,—the lightning, the wind, the rain, and the sunshine. As man rises in the scale of evolution, he recognizes higher attributes, and his soul reaches out to and loves them. Why does he see these higher qualities? God never changes—he is the same yesterday, to-day, and forever. It must be, then, that man, by incorporating these higher qualities within himself, forms an ideal of the ultimate toward which he is growing, and thus clothes his God in his own being; for it is evident that we cannot comprehend that of which we have no conception, and we cannot conceive of anything that does not exist in ourselves. Man is the epitome of the universe, but only to the extent that he is conscious of it can he manifest it in the external life.

It is accepted that the soul is the result of our experiences, as heat is the soul of the fire, resultant from the combustion of its component elements. This we recognize as our individuality, ourselves. We love this in proportion to our realization of ability. The man who does not recognize his ability, does not trust himself; he is filled with defined and undefined fears. He lives from the opinions of others; he is fenced in by superimposed ideas and prejudices—he lacks individuality. He worships his terrible God through fear born of ignorance, and his life is characterized by a lack of love; he spends his days a stunted creature of circumstance. But the man who recognizes in himself abilities and powers, is able to lay hold upon the law of life, and, with every step, adds to the circle of his being higher truth. And as the horizon of his own being widens, he is drawn closer and closer to the Author of that being by a love which

an ever clearer perception of the divine attributes kindles to renewed ardors. Let us then pray to be shown the power that resides in us, that we may stand forth as sons of God, joint heirs with Christ; for not until we have this understanding, can we claim a oneness with God.

THE MOUNTAIN-TOPS ARE GLEAMING.

MRS. GEO. B. HUDSON.

Peace that passeth understanding
 Fill the chambers of our breast;
 He that giveth songs at night time
 Maketh all our work a rest.

Joys supernal we discover
 As we journey toward the goal
 Of the life that hath no ending,
 Toward the true home of the soul.

Red sea crossed and upward tending
 Toward the life that is to be;
 Old gray earth and Heaven are blending—
 Truth indeed shall make us free.

Onward, onward, ever onward,
 Till all sin and death are passed:
 Prodigals are turning homeward
 To the Father's house at last.

Vices are distorted virtues, virtues inverted through misdirected force.

They are an evidence of power rather than of weakness, like fire that has broken from its barriers and consumes rather than warms.

We should not deal with vice as weakness, but should teach the vicious to recognize and wisely apply the energy that has been scattered.

When weeds are brought under cultivation they often become our favorite garden flowers.—CHARLES B. NEWCOMB.

EXTRACTS FROM A LECTURE DELIVERED BEFORE
THE FRATERNITY, SEPT. 4, 1898.

We read that "God is a consuming fire," also that "God is love." Strange it is—and I have often wondered why—that in all the Scriptures we are nowhere told that God is knowledge, wisdom, understanding, power; yet all the universe, everything around us, is composed of these attributes. How shall I find a term that comprehends the All? If I say life we know so little about that, if I say mind we know so little about that; yet it is both. If I say love we know so little about that. Therefore, as we are scarcely upon the borderland of knowledge, it is well to muse much upon, study and investigate ourselves, and seek to know the composition of our own being.

* * * * *

How do we think? What is it to think? What effect does thinking have upon my body? What is there in my body that supports thought? Is there anything that I can draw into my being that will support thought at all times, even when asleep? Yes: we can draw to ourselves the elements of mind. There is no place where mind is not; if we examine very closely into the organization of all living things, we find that wherever there is life there is mind. As soon as a material body dies, decomposition sets in, and there springs into existence a great number of living, active beings; now, to say that these little creatures have no thought in them would be far from the truth. I read the other day—I forget just where—of some one traveling in the tropics who passed through a region where the sensitive plant grew in great luxuriance. One evening he stopped at a house where there was a little girl, a sweet, gentle little thing, full of life and vivacity. The host, while conversing with him upon the piazza, called to this child and told her to go out and kiss the sensitive plant. She did so, and the plant was not disturbed. He then turned to his guest and told him to go out and touch the plant, but as the traveler approached, it began to close up: it shrank from the stranger, showing

the presence of mind, thought. And this mind that is everywhere is what we are reaching for—nothing else but mind.

* * * * *

“God is a consuming fire,” and “God is love.” Love is simply life in motion, and the fire burning in that love is only an intensification of it. But there are two kinds of fire developed through love. One kind is that which came down out of heaven while Solomon was officiating at the dedication of the temple; the other, a sacrilegious fire, is that which Nadab and Abihu offered before the Lord, while Israel journeyed in the wilderness. They were consumed because of this fire. Now, we find in ourselves a fire,—the fire of passion. It is the base of life; on it is based the character of our life. But in its present mode of expression,—according to the condition of the world at this time,—it is an adversary, an enemy, that has deceived the whole world. It is true that it will produce animal power, but that is the adversary that we, as a people, are struggling with. The regeneration is to break away from, to cast out and destroy, the old fires of passion that rule the world. When this is done, we can begin to use the fires that Solomon drew at the dedication of the temple. We place ourselves, as it were, upon the altar in prayer, and the fire descends from God out of heaven and consumes the sacrifice. That fire is the mother of mind, the producer of knowledge. It is the very essence of the life of Divinity. It is by virtue of the life, knowledge, power, arising from this fire that is set apart as sacred to the uses of God’s righteousness, that we become the sons of God. The attitude of desiring the fires of God for that purpose only, and holding them sacred to that purpose, makes them holy and separate from the fires of the world, which are the “strange fires” that we must watch and avoid if we would not be “devoured.”

The sacred fire unites us with the mind of God. Think of it—the mind and will of the Infinite. This means so much. Just for a moment imagine yourself as possessing the power of God, that you stand here on this little ball looking away into the broad expanse of space, and that you conceive—mark the term—a thought. You speak a word and you send that word forth into yonder space, and there it begins its work of build-

ing a world, peopling it, and vivifying it in all its parts. Could there be anything in that world but what you had thought of and willed to be? If the thought-word sent forth produced all things there, then all that is there must be animated mind substance, for nothing else could get there. Now, we are in just such a world as that, and we want to be identified with the thought that made it. Do we meet with difficulties? What are they? Whatever they may be, they are but the things that obey the mandate of that word; therefore nothing exists upon the earth of which we may not say, "Yahveh our God has created this by his power and will. He is my God, my Strength, and because my will is one with the Father's will, this thing must obey me."

As we traverse this thought in the progress of our unfolding, we must always keep in mind the thought that there is no power but that of mind, that the power of mind is only that of the word, and that in this world there is no greater thought potency than that of the word which spoke it into being. But here again we are brought face to face with some problems that are yet unlawful to express. We can see the trend, like a road leading up the side of a mountain; we can see its outline reaching far up the mountain—we can see it, and no more. "God is a consuming fire; God is love."

* * * * *

You can never hope to get anything from God but mind, knowing. What is knowing? Did you ever analyze the state of knowing, in order to find out what it is?—this sensation—what shall we call it?—realization of the senses, by which we know? We have often said that when you think of any person, any thing, or of even an abstract subject, the spirit of the object of your thought is immediately present with you, and begins to act upon you. Because of this law the apostle said that it was a shame even to speak of certain things done by the wicked: one cannot speak of a thing without becoming partaker of its essence.

* * * * *

In all your efforts hold firmly to the one thing,—mind. This is more necessary in the Esoteric work than in any other

work in the world. There comes a time in the development of the individual, when, instead of obtaining mind consciousness, he seems to lose consciousness and mentality. He sits down and no thought comes to him—nothing but silence, deathlike, without a dream; asleep and yet awake, with barely enough consciousness to run the body. This is the condition in which he may be united in consciousness to the Father. This singular condition of the absence of mind is the condition in which it is possible to enter the realm of creation; for the mind currents that run the machinery of the animal body have ceased to act within him, and by the volition of these currents, the effort of their mind and will, he has heretofore thought and acted.

* * * * *

Everything resides in the mystery of the name Yahveh, the "I will be what I will to be." It is only by the will that we do and accomplish—not any longer by the involuntary will, by a will which effects its accomplishment through us, but by a positive determination of our own. No doubt you all know what it is to have a train of thought start up in the mind and run on and on until your body assumes a great tensity, a positive condition, and a feeling of great strength. What caused it? Did you do the thinking? You answer, "Yes; I did it." Did you try to do it? "No," you say, "I just sat down, and it started up and ran on until I could feel it all through me." Then you didn't do it at all; did you? it was a power outside of yourself. It was an outside power, eh? it was not by virtue of the "I will be what I will to be," but another power acting upon and controlling you? When you find yourself getting into this blank condition, then know that you are where, by opening yourself with desire and perfect surrender to God's mind and will, you may ensphere his substance, his life, and begin to partake of the mysteries of his nature. And oh, the mystery of this fire! who can know it! We can only know it as, each for himself, we let go the old selfish desires and continually reach out for the mind of God, that we may become vessels in which that mind may dwell.

Watch and pray continually lest you may do something that

will pollute your bodies and change your course. Watch carefully that no sympathies at any time arise within you but those that are open to the mind of God; have no sympathy with your own selfish desires. "Be still and know God." In your stillness wait, expecting that He that made the world for your sake and in order that you may become a temple of the living God, may reveal himself to you. He is watching the world for a soul to reach this state, and when it does, the Spirit of God takes cognizance of it, and the things of earth begin to take form so that all things requisite to its welfare come to it.

We must carefully discriminate between the mind of God and the mind that causes us to do by physical effort; this is the power of animals, and not the power of the son of God, not the power that creates worlds. The power that forms worlds is calm, deep, silent; goes forth in stillness and perfect confidence, in perfect knowing. It glides forth and who can describe the silence, the dignity, the unmovable, the unimpassioned power of God, the power of the Godlike man. But before we can enter upon our heritage of power we must first empty this vessel of all the old, all that belongs to the old desires, passions, fires,—everything. All old things must pass away and all things be made new; and the new creator is the son of God who will establish a kingdom which is to last forever.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not be otherwise expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

EXPERIMENT IN DREAM IMPRESSION.

DIARY OF H. B. T.

ST JOSEPH, MO., Aug. 19, 1895.

EXPERIMENT.

C. G. impressed by H. B. T. Object being Golden Cross. Time and place of impression, small lake near — River, 8:40 p. m. Subject is to dream on the night of Aug. 19. Dream to be related to H. B. T. on following day.

THE DREAM—RESULT.

Related by C. G. to H. B. T. C. and companion are walking along 17th Street, and presently when they come to Edmond Street, they see a large magnificent church—a temple. Its massive construction is decidedly foreign and apparently most ancient. The workmanship is perfect. Is made of smooth stone of dark gray hue. Large steps in front. Heavy massive door, upon which is carved in relief a LARGE CROSS. Upon the large altar inside is also another golden cross. Priest is preaching from a pulpit. He has a large book in front of him. They leave the church and they are hindered in the exit by a confused heap of symbols piled upon each other near the door. From the pile shines forth three large golden crosses. An old man with long white hair and dressed in long black robe now mounts the pile of symbols, and presents C. with a large cross. C. now for first time recognizes his companion. It is H. B. T., to whom he now presents this same golden cross.

COMMENT ON DREAM EXPERIMENT.

Method of procedure.—I (H. B. T.) impress the subject (C. G.) in the evening, without hypnotism or any external means or contact. In the objective consciousness he knows nothing of the impression which I have sent. That night he dreams and remembers very vividly what

he has dreamed. I have written upon a paper the object or scene of impression. Next morning I see C. G. He first relates his dream, and we then compare with my written statement. The whole procedure is so extremely accurate and vivid that one simple trial would convince the greatest skeptic.

ST. JOSEPH, MO., July 23, 1895.

IMPRESSION RECEIVED BY C. G. AT ABOUT 8:20 P. M.

We were sitting together conversing on the evening of July 23, when suddenly Chas. G., who has clairvoyant powers, became quiet and held his hand over his eyes. He remained in a passive state a few minutes—presently awoke and exclaimed: "Harry, the young lady whom you impressed last night received the impression. I know it. I have just seen her. She was standing on her front steps talking rather excitedly. It was about you. She was speaking to a young girl friend of about her own build. I think you know her. E. is relating to her friend the experience she had last night. She received your thought image and was conscious of the sender. The impression, I think, was perfect. They were on the porch—I could see them plainly. They became very much interested the visitor being not the least so. I could not then hear what they were saying, but I am perfectly conscious that they were speaking of the late experience, and that their thoughts were mainly of you. I am receptive to the thoughts only; the words are empty to me."

Here I interrupted C. G., saying that I would now impress the young lady. I then placed C. G. in a passive state, commanding him to transmit mentally a thought picture to the young lady. I afterwards learned from the young lady herself that she had received the two impressions, but in the last one she was not conscious of the sender. This was a more complex experiment, and for some time proved sort of a sphinx to me. I must here relate, however, that my friend has a fine sensitive and receptive nature, which, together with partial clairvoyant powers, makes him naturally an excellent subject. I have tried the same experiments with other subjects and have not had nearly equal success. There exists a very strong tie of sympathy, will, and faith between C. G. and myself, which no doubt assists us materially.

The examination of the above phenomena will, with most psychologists, no doubt find a suitable explanation in Hudson's hypotheses. However, there are a few points in relation to my actual demonstration which seem to contradict his deductions from the series of phenomena connected with his own research. The above is a plain account of actual facts, utterly devoid of technical or scientific verbiage,—a simple statement of facts.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

M. J. P. Aug. 18, 1844. Wayland, Mass.

⊕ in ♈; ♃ in ♌; ♁ in ♍; ♀ in ♎; ♄ in ♏; ♃ in ♐; ♁ in ♑; ♀ in ♒; ♄ in ♓.

You have unusually good planetary positions. Born in the spirit of love and emotion, your mind is led out through the psychic perception, which opens to you the workings of the life and mind currents of the people. Saturn gives you great order and harmony, expressed, as you are, through Jupiter and Venus in Virgo. You would be happy and harmonious in the regenerate life. Have a great fountain of vitality. While you have the power of expression, yet I am under the impression that you are very much shut up within yourself, misunderstood by family and associates. Have lived in an ideal world and sought for it in this world, but have never found it. This has been true in your case to a remarkable degree. You have been comparatively fortunate in everything but in the love life. If you give your life in dedication to God and to the establishment of his kingdom on earth, you will find in it the ideal that has ever lived in your imagination. While you may lack patience to live in and wait for it, yet you have the capacity to cultivate the patience,—in fact, your whole life has been largely made up of the cultivation of patience,—and you will soon obtain the knowledges that belong to the invisible world.

W. T. A. Oct. 4, 1842. Place not given.

⊕ in ♌; ♃ in ♍; ♁ in ♎; ♀ in ♏; ♄ in ♐; ♃ in ♑; ♁ in ♒; ♀ in ♓; ♄ in ♔.

You are a man governed by reason and psychic perception. Your success in this world is intermittent, for the moneyed interests are your natural enemy. You are liable to extremes, and at times to be called erratic. It is very difficult for you to deal with the minutiae of anything; your mind deals entirely with generals, and not with spe-

entials. The only specialty wherein you could meet with any degree of success would be the medical profession. If you would reach high degrees in the Esoteric life you must cultivate a great deal of patience and perseverance; you are inclined to look for something which you can do and by means of which you can attain a high degree in a very short time. In default of this you become discouraged and start off in other directions. You should continually bear in mind that all attainment is a matter of growth and unremitting effort. As Jesus rode triumphantly into Jerusalem upon an ass, so must you reach your triumph by the slow, plodding, enduring nature manifest in that animal. Your motto should be "Patience and perseverance." The times of especial danger will be when the moon is in Libra, or Capricorn, and the hours when these signs are rising. Be on your guard when the moon is in Cancer or when Cancer is rising.

H. F. C. March 16, 1863. 6 p. m. Iowa.

⊕ in ♋; ☽ in ♌; ☿, ♁, ♃ in ♌; ♅ in ♍; ♆ in ♎; ♇ in ♏; ♈ in ♏; ♉ in ♐.

You have a restless nature, and are slow to make decisions. A feeling of uncertainty continually adds to the restless tendency. In regard to business, you have the qualifications for a surgeon, physician or electrician. You are adapted to the natural sciences, particularly biological studies. Unless you study methods for the mental control of the digestion, you will have dyspeptic difficulties. Avoid morbid imaginations, or borrowing trouble, as the colloquial phrase has it. You have within you the elements of success in whatever you undertake. Have an orderly mind; high-spirited, with generous impulses. You feel the mental conditions of the people, and are very much open to the public mind. In order to overcome this, your mind should be firmly centralized upon the higher spiritual. A special effort should be made to prevent the mind from being occupied in unprofitable directions. It will be very difficult for you to overcome self sufficiently to dedicate your life, with all your hopes and desires, to God, partially because you set too much value upon the things of this world. In the regeneration the chief difficulties will arise when the moon is in Virgo, Aquarius, or Pisces, and the hours when these signs are rising.

S. E. A. Jan. 9, 1848, 9.45 a. m. Manchester, England.

⊕ in ♏; ☽ in ♏; ☿, ♁, ♃ in ♏; ♅ in ♑; ♆ in ♒; ♇ in ♓; ♈ in ♓; ♉ in ♓.

You are a man of active mind, with love of home and family and all the interests relating thereto. We are under the impression, however, that your physical organism has not always been as strong as the demands upon it. You should have plenty of physical exercise and muscular development. You should take especial pains

to open up and develop lung power. If you would reach the highest goal of attainment, it will be necessary that you overcome an inherent pride of position and association. Guard well the combative tendency of your nature. Try to keep a harmonious mean under all circumstances, and put no more thoughtless energy into what you do than is necessary for its accomplishment; by this course you will avoid nervous exhaustion, for such a condition has a direct effect upon the mind and upon the spiritual nature. It is necessary that you practice stoicism, and that you centralize your entire life in the cause world; for we think you have in you conditions that make your domestic and home life very disturbing, and the probable cause of many losses. The times of danger of loss of the vital fluid are when the moon is in Pisces, Capricorn, Aries, or Leo—especially when Mercury is in Leo; and the hours when these signs are rising.

J. H. W. Aug. 29, 1869. Place not given.

⊕ in ♉; ☽ in ♋ or ♌; ♁ in ♎; ♃ in ♌; ♅ in ♌; ♄ in ♋; ♆ in ♋.

There is much uncertainty in the delineation of your character, as, not having the hour of birth, we do not know whether the moon is in Taurus or Gemini; then, again, we do not know the sign governing the body. The earth, controlling the intuitions, and three positions of Taurus—possibly four, ally you directly to the currents of nature, the creative currents, which make you very fortunate in whatever you undertake, and with a life of moderation, careful study, and persistence, you would be successful in almost any department into which your mind may lead you. Have good ideas of order, of form, and of method. From the data we have we can see very little that relates you to a covenant with God or to a regenerate life; not but what you have unusual power over the life currents and the sex nature generally, but the difficulty will be to get the disposition to live the life. In order to attain success and happiness you must suppress arrogance and an inherent love of domination. You have a vitality almost unlimited, and should be careful in regard to your eating, so that you may keep the vitality in harmonious balance with the demands upon it. If there are times of danger it will be when the moon is in Virgo or Taurus, and when these signs rise.

W. S. Aug. 10, 1878, 1.10 p. m. Leeds, England.

⊕ in ♉; ☽ in ♎; ♁ in ♎; ♃ in ♎; ♅ in ♎; ♄ in ♎; ♆ in ♎.

A wide-awake nature, with a good strong body, and a mind well adapted to business pursuits. While you have a gentle, loving disposition, yet the mind is predominant. Your intuitions are clear, and you have enough self-esteem to keep you above the common level. In giving your mind to the higher spiritual, it must be governed by

a self-surrender and a desire for knowledge that you may serve humanity. Your difficulties in life will come through the influence of woman. You should follow your intuitions, as they are your best and surest guide. Have a nature which allies you to the spirit of wisdom (the discreet, proper, use of knowledge, and the method of attaining it). Should study much, as your mind would utilize to good advantage the knowledge gathered. Perseverance in this direction would fit you for a literary sphere of use, both in prose and poetry. Try always to express your thought fully, and not merely to intimate it; otherwise you will be often misunderstood which will lead you into many difficulties. You should remember the fact that if there are ninety-nine ways of doing a thing right or of understanding it correctly and only one way of doing it wrong or misunderstanding it, that one will be like the big apple on the top of a full basket. The times of danger are when the moon is in Leo, Scorpio, or Capricorn, and the hours when these signs are rising.

E. S. Oct. 24, 1882, 8.05 a. m. Leeds, England.

⊕ in ♋; ☽ in ♍; ☿, ♁: ♀ in ♋; ♃ in ♋; ♀ in ♌; ♃ in ♌;
♀ in ♌; ♃ in ♋.

A person of thoughtful, quiet dignity and reserve. Strict in compliance with rules of life and of society. A very stubborn will, and a very high and lasting temper; it is very difficult for you to forgive an injury. There is a great deal of jealousy in your nature, which is liable to be dangerous to you. Have a good orderly mind, well adapting you to the civil service, in which sphere you would obtain rapid promotion. Are fortunate in everything but monetary interests; in that you are unfortunate. If you would reach the high goal of attainment, you must conquer anger, hate, and jealousy, and overcome secretiveness. Strive so to live that you have nothing to conceal, so that you can always freely speak whatever is in your heart. This will give you great rest, peace, and self-confidence. Any thought that would lead to jealousy should be suppressed at once. You have a great deal of selfishness in your nature, so much so that it is difficult for you yourself to perceive it. The only way in which you can cope with this is to have some intelligent friend, upon whom you can rely, who will call your attention to it whenever it manifests itself. The times of greatest danger are when the moon is in Scorpio or Aries, and when these signs are rising.

L. S. March 19, 1866. Scotland.

⊕ in ♍; ☽ in ♌; ♀ in ♌; ♃ in ♌; ♀ in ♌; ♃ in ♌;
♀ in ♌; ♃ in ♌.

An active mind, vivid imagination, and plenty of ideality. You are restless and thoughtful, and as you give your mind to the higher spiritual thought, there is danger of overdoing by becoming anxious

to know, which is liable to produce insomnia and nervousness. You have the ability to take good care of yourself in a financial way. You set too much store upon the good things of this world for success in the spiritual world. Have a high ideal of a home with elegance and excellence. Upon whatever your interests center that you are, soul and body; therefore if you give your entire self to the Esoteric life you will gain rapidly in that direction, but, we repeat, your greatest drawback is your interest in the things of this world. You should have "Woman's Circular" and follow its instructions carefully and thoroughly. Subdue anger and irritability, for that will poison your life currents and make it absolutely impossible for you to live the regenerate life. You should give the covenant continual study and thought, for, though you may make it mentally a great many times, there is something within you that constantly refuses to comply with its requirements, and until that interior self has made the covenant, it is not made; therefore persistent thought and study upon this subject is necessary in your case.

AN INTERESTING BOOK.

TRAVELS IN TARTARY, THIBET AND CHINA. (1844-1846). Translated from the French by W. Hazlitt. Illustrated with 100 engravings on wood. 2 vols. Pp. 600. Cloth, \$2.00. The Open Court Publishing Co., Chicago.

We are glad to announce that there is in existence a reliable work descriptive of travels through portions of China, Manchouria, Mongolia, and across the plateau and mountains of Thibet to Lha-Ssa; that the traveler, M. Huc, spent, with a companion, a year in that almost mythical city Lha-Ssa (Land of Spirits). Those who would have us believe that the Grand Lamas of the Orient are so much beyond the religionists of the Occident, have thrown so much gild and mystery around the existence of this wonderful city that real and impartial light upon the subject is calculated to do much good—impartial in so far as religious prejudice permits a Roman Catholic missionary to be so. However, his story is told in such a plain straight-forward way as to leave the conviction that the author is strictly honest in his narration, and that his only purpose is to give the facts as they occurred, in order that they may guide others who travel the same route.

This narrative justifies our conclusion that we have a right to judge a fountain by the stream emanating therefrom, and that the condition of the Buddhists—Chinese and Hindus—is the legitimate outcome of the condition of the heads of the Buddhist faith. M. Huc's experience in

Lha-Ssa shows that its entrances are so jealously guarded against the English-speaking people only because the Tibetians fear invasion and oppression from the conquerors of India. They imagine that they are hidden away from the English, and are ready to resort to extreme measures in the case of any European who draws a map of their country or its approaches. The missionaries in their journey to Lha-Ssa spent some months in the Buddhist Lamaseries, familiarly associated with the Buddhist priests and having free access to their temples, for traveling as "Lamas of the Western Heaven" enabled them to obtain an exceptional knowledge of the inner rites of the Buddhist religion and of the private life of its priests. Although we must admit that, as they were in these countries for the express purpose of introducing the Roman Catholic faith, there would necessarily be much that was overlooked, yet in a detailed account of the doings of their own daily life, and of that by which they found themselves surrounded, one cannot fail to obtain a very accurate idea of the national religion and its priests. We quote the account of his arrival at the Lamastery of Kounboun.

"At the distance of a li from the Lamastery we found four Lamas, friends of Sandara, who had come to meet us. Their religious costume, the red scarf that enveloped them, their miter-shaped yellow-caps, their modest mien, the low, grave tones of their voices, all this produced a marked impression upon us, and we felt as though a perfume of religious and cenobitic life was diffused around us. It was past nine in the evening when we reached the first dwellings of the Lamastery. To avoid disturbing the profound silence which reigned everywhere about, the Lamas made the car-man stop, and filled with straw the interior of the bells which hung from the horses' necks. We then advanced slowly, and without saying a word, along the calm deserted streets of this great Lamanesque city. The moon was not present; but the sky was so clear, so pure, and the stars were so brilliant, that we could perfectly distinguish the cottages of the Lamas spread over the sides of the mountain, and the grand, though fantastic outlines of the Buddhist temples, standing out in the air like gigantic phantoms. That which most struck us at the moment, was the majestic and solemn silence which prevailed throughout the Lamastery, and which was interrupted only by the short sleepy bark of some half-wakened dog, like the scream of the sea-eagle, or the melancholy sound of a marine shell marking, at intervals, the watches of the night.

* * * * *

"We attempted to sleep, but it was in vain; slumber would not come near us; our minds, indeed, were too full of the strange position in which we now found ourselves. The whole thing appeared quite inconceivable. There were we, in this land of Amdo, unknown to Europe; in this great Lamastery of Kounboun, so famous, so venerated among Buddhist, in the cell of one of its ablest Lamas, amidst conventional manners altogether new to us; all these and analogous considerations whirled through and about the brain, like the vague in-

tangible forms of a dream. We passed the night framing all sorts of plans." * * * * *

After spending six months in this and a neighboring Lamasery these two missionaries continue their perilous journey to Lha-Ssa. The details of the journey make very interesting reading, and, no matter what his prejudices, the writer describes too circumstantially the life of the people among whom he is traveling not to bring to light their true character and that of their religion. He gives the following description of his first impressions of Lha-Ssa, and of the palace of the Talé-Lama, or the Living Buddha:

"The morning after our arrival at Lha-Ssa, we engaged a Thibetian guide, and visited the various quarters of the city, in search of a lodging. The houses at Lha-Ssa are for the most part several stories high, terminating in a terrace slightly sloped, in order to carry off the water; they are whitewashed all over, except the bordering round the doors and windows, which are painted red or yellow. The reformed Buddhists are so fond of these two colors, which are, so to speak, sacred in their eyes, that they especially name them Lamanesque colors. The people of Lha-Ssa are in the habit of painting their houses once a year, so that they are always perfectly clean, and seem, in fact, just built; but the interior is by no means in harmony with the fine outside. The rooms are dirty, smoky, stinking, and encumbered with all sorts of utensils and furniture, thrown about in most disgusting confusion. * * * * *

"The palace of the Talé-Lama merits, in every respect, the celebrity which it enjoys throughout the world. North of the town, at the distance of about a mile, there rises a rugged mountain, of slight elevation and of conical form, which, amid the plain, resembles an islet on the bosom of a lake. This mountain is entitled Buddha-La (mountain of Buddha, divine mountain), and upon this grand pedestal, the work of nature, the adorers of the Talé-Lama have raised the magnificent palace wherein their Living Divinity resides in the flesh. This palace is an aggregation of several temples, of various size and decoration; that which occupies the center is four stories high, and overlooks all the rest; it terminates in a dome, entirely covered with plates of gold, and surrounded with a peristyle, the columns of which are, in like manner, all covered with gold. It is here that the Talé-Lama has set up his abode. From the summit of this lofty sanctuary he can contemplate, at the great solemnities, his innumerable adorers advancing along the plain or prostrate at the foot of the divine mountain. The secondary palaces, grouped round the great temple, serve as residences for numerous Lamas, of every order, whose continual occupation it is to serve and do honor to the Living Buddha. Two fine avenues of magnificent trees lead from Lha-Ssa to the Buddha-La, and there you always find crowds of foreign pilgrims, telling the beads of their long Buddhist chaplets, and Lamas of the court, attired in rich costume, and mounted on horses splendidly caparisoned. Around the Buddha-La there is constant motion; but there is at the

same time, almost uninterrupted silence, religious meditations appearing to occupy all men's minds."

* * * * *

The following incident serves to illustrate prevailing conditions among these people:

"One day when we were talking to him [the Regent] of observatories and astronomical instruments, he asked if we would allow him to examine closely the strange and curious machine which we kept in a box; he meant the microscope. As we were in a better humor and infinitely more amiable than when the officers inspected our property, we readily satisfied the curiosity of the Regent. One of us ran to our residence, and returned immediately with the wonderful instrument. While adjusting, we tried to give our auditor, as well as we could, some notions of optics, but seeing that the theory did not excite much enthusiasm, we proceeded at once to the practise. We asked if one of the company would be so good as to procure us a louse. The article was easier to find than a butterfly. A noble Lama, secretary to his excellency the First Kalon, had merely to put his hand under his silk dress to his armpit, and an extremely vigorous louse was at our disposition. We seized it by the side with our nippers, but the Lama forthwith opposed this proceeding, and insisted upon putting a stop to the experiment, on the ground that we were going to cause the death of a living being. 'Do not be afraid,' we said, 'your louse is only taken by the skin; besides, he seems strong enough to get over the pressure, even were it greater.'"

* * * * *

It must be admitted that the zeal and devotion of these Buddhists is such as inevitably to bring remarkable results to the devotee, yet when we take into consideration the belief, methods, and objects of these people, we cannot but see that those results must be degrading to manhood rather than elevating. This book is one that we hope may have a large sale; everyone interested in the Orient and the oriental religion should read it. M. Hue's book appeared originally in the French, and, with its English and German translations, was allowed to pass out of print. The Open Court Publishing Company is doing a good work in placing it again before the public; for, in the words of the publishers' preface, "it is a storehouse for the ethnologist, geographer, the scholar interested in religious customs, the reader of travels, and the student of human nature." This work appears in two volumes, handsomely bound in cloth, ornamented with lamasque colors and designs. It is beautifully illustrated and is altogether quite as attractive as it is valuable.

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No. 5.

HOLINESS TO THE LORD.

"In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the Lord's house shall be like the bowls before the altar." Zechariah xiv. 20.

Rabbi Leeser's translation more fully carries out the thought conveyed in this declaration, and reads, "On that day shall every thing, even to the bells of the horses, be holy unto the Lord."

The day of which Zechariah prophesied was a day—that is, a time to come— when not only shall the life and character of Yahveh's chosen people be holy, but when upon everything they possess shall be "holiness unto the Lord." In order that we may have a more definite understanding of what the Bible writers meant by holiness, or sanctification we submit the following quotations: "And Moses said unto the Lord, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it" (Ex. xix. 23); "And the table and all his vessels, and the candlestick and his vessels, and the altar of incense * * * and thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy" (Ex. xxx. 27, 29); Arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of Yahveh, and the holy vessels of God, into the house that is built to the name of Yahveh" (I. Chron. xxii. 19); "And when a man shall sanctify his house to be holy unto Yahveh, then the priest shall estimate it." (Lev. xxvii. 14); "And I said unto them, Ye are holy unto Yahveh; the vessels are holy also; and the silver and gold are a freewill offering unto the Lord God of your fathers" (Ezra viii. 28); "Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto Yahveh shall eat the most holy things; there shall they lay the

most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy" (Ezek. XLII. 13); "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer * * * a holy portion of the land" (Ezek. XLV. 1). These quotations show that the words sanctify and holy are interchangeable; for holy things are such because they are sanctified, that is, set apart, separate from common things. In fact, throughout the Scriptures, the word is used to indicate that which is the opposite of a common thing, or a thing in common use by and for the people and not for the Spirit of God.

Now let us turn our attention to the time when everything shall be "holy unto the Lord," set apart and made sacred to him. So truly as this was a work meant for the children of Israel in their day, so truly is it a work that we must do in our time. In order to effect it we must first enter into covenant with God, dedicating ourselves to him and to his service. This means to be set apart for the exclusive use, government, guidance and control of the Spirit of God and for the uses of the sanctuary.

A use to be served always carries with it the idea of an object and a purpose to be accomplished, which, in this case necessitates an understanding of the object of creation and the purpose of God concerning the sons of men. This object and purpose has been kept so prominently before the readers of THE ESOTERIC that it is unnecessary to add many words here enough to say that it was to make man in His image and like Him, and to "let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Jesus is the only one who manifested in all his life and works that he had the dominion, therefore it is evident that to be separated unto God, made holy unto him, is to be an instrument in his hands for educating and leading the people up to the Christ likeness.

This idea of holiness must so enter into the consciousness of the individual as to characterize all his thought, action, feelings, and desires. Having dedicated himself or herself to serve the uses of the Spirit of God for and among the people, the principle of devotion and self-consecration must be kept active until he has within himself the consciousness that he pleases God and is accepted of him. This consciousness will com

from within, and by the power of the Spirit; and when he has obtained it, then he should always keep in mind the fact that he is accepted of God, and that the acceptance means that he is separated, set apart, from the world, and that his life is "holiness unto the Lord.

In order to maintain this consciousness and to make it real in the senses and all that pertains to the flesh, the individual must not only live the regenerate life, a life of absolute chastity and purity in all that relates to sex, but he should bring that thought of purity and holiness into dietetics, so that he will eat or drink nothing but what is pure and acceptable to the spirit-consciousness within himself. He should purify his body by frequent bathing and change of clothing, that there may be within a knowledge that the body is clean. Then the body should have a clean place—home, or room—in which to live, a clean, white, pure bed in which to sleep; and a feeling should be present with the individual that the place that the Lord has given him as a home is also "holy unto the Lord," exclusively set apart as a place in which he is to serve the uses of God's kingdom and his righteousness. One should develop within himself a continued realization of that divine law that every creature has an exclusive right to its own home, a place in which to live, and that nothing has a right to interfere with or disturb the quiet, peaceful conditions of that home; whether it be persons in the flesh or in the spirit, or whether it be psychic or mind currents, they have no right to enter a place thus sanctified. If he thus throws around it a consciousness of his right to a place most holy unto the Lord, then by the power of God's Spirit he can cleanse his home or his room, and at the threshold set bounds beyond which no disturbing or antagonistic influence may come. Everyone can do this, that is, everyone may cause his room to be sacred to whatever principles he pleases; but he himself must be true to those principles. None, however, can accomplish this result to the extent that can be attained by him whose life is consecrated to God, and who thereby becomes conscious of the power of the Spirit of the Highest to hold and keep the place sacred.

The consecration of the place they call home to their own purposes and objects is done by all who accomplish in the world anything of a mental or spiritual character. We have known instances in which a failure to observe this law has resulted

disastrously to the individual. These people felt that they had reached a point where they were superior to all diseased states; they were loud in their proclamation of the fact, and were confident in their assurance of it. They were able with impunity to mingle freely with all classes of people, until, by their own volition, they brought into their room those who were disordered, mentally and physically. Then the power of evil had dominion over them, they became diseased and died. If these parties had kept their own rooms sacred to themselves and to their objects, they would have had a place to which they might go and free themselves from the influence of all adversaries, and thus in health and strength they would have been able to go on indefinitely with their work. The majority of those who are fine and sensitive instinctively realize that a place sacred to themselves is necessary to them, where, as they say, they can get their own conditions and maintain them.

Now, all this is but a slight suggestion of what is meant when it is said that "in that day shall there be upon the bells of the horses, *holiness unto the Lord.*" When individuals have thus sanctified themselves to God and have sanctified everything that they use, so that all their possessions are "holy unto the Lord"—while in associate relations with the world, however, the possessions of those who hold this attitude of mind must necessarily be limited—there will come a time when they will be called out from the world and gathered to one place. Then these people, each one realizing the fact that his life and all that he has are "holy unto the Lord," will intuitively set bounds around the possessions that God has given them; and everything within those boundaries, being "holy unto the Lord," separate for his service, will be protected by that universal law that everything has an exclusive right to its own home; and to whatever extent these individuals claim their right under that law, to that extent will it be impossible for inharmonious or adverse influences to disturb them or their possessions.

Such a place and condition will justify the words of God to his people, who said by his prophet, "He that toucheth you, toucheth the apple of mine eye." Again, when he took Israel to himself and led them out from Egypt, he sent the word forth with them, "Touch not mine anointed, and do my chosen no harm." This is the natural heritage of Yahveh's people, and

their righteousness is of him. Chosen by the Lord for a special work, they have chosen to do that work, have purified their lives for it: they have no hope, no desire, in earth or heaven, but to know and do the will of the Father. These people will indeed be a holy people, sacred to God. And it matters not whether we take the position that God is the unchangeable, and therefore does not choose one or ones more than another, or whether we believe with our Christian brethren that God loves the righteous and hates the wicked, the fact remains the same that, whoever or whatever people place themselves in perfect harmony with universal law, will put that law in motion and will reap the advantages of its power and effectiveness. Moreover, one thing is certain,—if a man lives a righteous life, he is a righteous man, and is justified by and identified with the law with whose requirements he has complied. If a man is wicked, he is so because he has violated and is condemned by the law; he is under its ban. Sin is the transgression of the law; consequently, he that does righteously is righteous, and he that transgresses the law is a sinner and must suffer the consequences of his transgressions.

Therefore the way is made plain before us, and it is no longer difficult for us to decide what shall be our course in life. If we want to be under the guidance, control, protection, and guardianship of that Holy Spirit who by the word of his power and wisdom created the universe, he will accept us into the most sacred relation imaginable, symbolically set forth by the prophet Isaiah (LIV. 5), who said, "Thy Maker is thine husband; Yahveh of hosts is his name;" for as the bridegroom protects, guards, and provides for all the wants of the bride, jealously watching every want and supplying, so Yahveh will watch over the people whose lives are dedicated to him; but that dedication and the surrender must be perfect. On the other hand, if we wish to take our chances with the masses, be our own protector, our own provider, and to be subject to all the vicissitudes of the world, then we must not take the covenant, must not dedicate our life to God, not even in word; for, if we do, we will only bring upon ourselves added condemnation by appealing to the higher law while continuing in its transgression.

But there is a people in the world who will dedicate their lives to God, who will experience the unknown joy and pleasure of being in all their lives and associate relations holy unto

him; and these, in obedience to the leadings of his Spirit, will be gathered together in one place upon earth. The business of their lives will be to serve God and to keep his commandments; and when they have established everything around them in holiness to Yahveh, they will experience the power of his mind and will, through which they will have dominion "over the fish of the sea, over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth." This will constitute God's kingdom on earth.

Such are the objects and methods of the Esoteric Fraternity, and only those who have established these conditions within themselves should think of uniting with the Fraternity—only those, at least, who are making the effort to establish those perfect conditions, and who are determined that nothing great or small shall defeat their purpose.

ANOTHER'S VIEW.

BY MARTHA SHEPARD LIPPINCOTT.

Would we could see another's soul
 As we can see our own!
 'Twould save us many sad mistakes,
 Were such a power known.
 How often we misjudge some one,
 Because we cannot see
 Their hearts; but as we feel our own,
 We think so theirs must be.

Could we but step right in their place
 And feel as they would feel,
 Our sympathy would be aroused,
 Their souls would seem more real;
 We then would less misunderstand,
 And others' hearts we'd know—
 A sympathetic cord would bind,
 And others' feelings show.

The man who is pure in heart, whose sole desire is to understand the Father's will, is rich indeed: he will be blessed not only with the riches of earth, but with the eternal glories of the kingdom of heaven.

AN ESOTERIC VIEW OF GOLD AND SILVER.

By analysis it has been proved that in Gold may be found the potentialities of all the other metals, which by an orderly process of natural law, makes it the acme of mineral production,—or the acme of all that had gone before it in the effort to manifest visibly upon this Planet.

Through a recognition of the same law of fulfillment, we may see vegetation perfecting itself in its various species. Among the feathered tribes the Eagle stands out as King of Birds, a symbol of Freedom, Unity and Universality. When we come to the animal kingdom we recognize in the Lion an acknowledged type and perfection as King of Beasts, a creature representing the fulfillment of all that had previously taken place in Evolution.

When we come to Man, we comprehend the perfection of Divine Ordinance in manifestation, Involution becoming evolved by which a being both Natural and Divine, made in the image of God, *conscious of his powers*, having and holding the potentialities of all things both animal and natural, visible and invisible, human and Divine—a universe within himself; Nature's crown. Yet upon the *physical* plane of his expression depending upon something *outside* of himself for life, and the power to sustain that life.

Now where and in what shall we find this *something* not contained in man at his present ratio of development?

Leaving our planet Earth, and reaching into space for more knowledge of this great law, we find the Sun representing the center of our Solar system, the generator, or father of all physical energy—and by spectrum analysis demonstrating that it contains the potentialities of all substances, man included. The Sun has not only the power to sustain itself, but also the power to give and sustain the life upon this planet, and it is reasonable to presume that it sustains the life of the whole Solar system, of which we are a part. There is only one condition back of Sun as far as we know, and that is the power and potentiality of the Sun of Suns, the God and Giver of all. So far we

have marked five culminating points of growth, each one demonstrating something more than all the rest.

In Gold, then, we see the possibilities of the Lion and the Eagle; in the Lion and the Eagle the possibilities of the Man; in the Man the possibilities to give or sustain life as well as receive it, to become a Sun of God; and in the glorious Sun, the central unit, the grandeur of perfected Oneness. No wonder, then that the Sun from all time, through all ages has been considered the symbol of Light, Life, Spirit and Divinity; the Osiris of the Egyptians; the Krishna of the Hindoos and Ormazd of the Persians.

In the Solar system it is the prime standard of all things, from it and by it all things are known and measured. In symbol it is the positive, electric, masculine creative force of wisdom and understanding, of Omnipotence and Omniscience. Symbolism is the form which Man has used to express some principle which he has found existing within himself, in Nature around him, or in the Universe.

Symbols are the manifested conscious expression of a Universal Law, made visible in form by Man, for Man's convenience, concentration, concealment, perpetuation and use. The Pyramid of Egypt, for instance, is a colossal symbol or monument to the Sun and the Sun of Suns, and stands out from the dead Past in its awful silence and perfected architecture, the standard of all knowledge and a way to all wisdom.

The base of the Pyramid is a perfect square. Upon that square we mark our five points already referred to. Gold representing the angle for latent qualities held in Earth; the Lion, that angle from whence springs the fire and creative elements of love and life; the Eagle, the angle of freedom of choice, generation and regeneration, water (In ancient charts this angle was always marked by an Eagle's head—later it became the Scorpion.); Man, the angle, or angel "made in the image of God," spirit, air, from whence come the symbols of the four great elements of natural forces, earth, fire, water and air, and the four prime gases, oxygen, hydrogen, nitrogen and carbonic acid.

Rising from this centered base are four perfect trines, culminating in our fifth point the central fire, where we must locate the bountiful Sun.

The apex of the Pyramid was crowned with a stone, unlike

any that had been previously used, and we are told that it was a puzzle and vexation to the builders of that marvelous Mount. It had five sides and five corners, or sixteen angles, and when placed on any of its flat surfaces, there remained always one angle pointing upwards. That this stone was intended as a symbol of the Sun of Suns or Deity, we have but to refer to the consonant letters and their numerical values of the Hebrew sacred name, which equals sixteen angles. The square of the base measures 90 degrees from angle to angle, the sum of which multiplied by four—because of its four sides, gives us the sum of our standard measurement for space and time, the circle of 360 degrees.

From this it is not difficult to see how we have circled our square and squared our circle. Purely an esoteric symbol.

Again, from this square and circle crossed at the angles of 90 degrees, and 45 degrees, we get the double cross, symbol of manifestation and the symbols of the circle, square, triangle and cross give us the basic principles of a standard wisdom, the knowledge of which helps Man, as no other can, to unfold the mysteries involved in this mighty structure, the Pyramid. The word itself signifies Mount of Fire, and in the element of fire we recognize the essence of all life force, the Sun of Suns. It was this essence that the fire worshippers revered and preserved in their forms of worship. It is this Mount, this Pyramid that stands today, ready to reveal to us, and prove to us out of the depths of its secret, silent chambers, the wonders of a Universal Law, that it may be applied to science, religion, mathematics, geometry and the progressive status of Man. When Man is old enough, wise and pure enough to understand and rightly use the precious gems of wisdom held in these sacred chambers, they will be revealed to him.

The plan or construction of the Pyramid is based upon the apparent and actual motion of the Sun, together with the united revolutions or orbits of the Moon or Earth, and all the planets including the precession of the Equinoxes, every known cube, every known angle, the original forms of all letters and numbers, every known principle being herein contained, and capable of demonstration.

It is a wonderful fact to consider right here that particles of earth are cubical and particles of fire pyramidal. That the trine is the symbol of spirit, while the square is the symbol of manifestation.

Out from the angles of this square, the base of the Pyramid, are born the four original signs, spoken of in Genesis, which with their principles involved were to be "signs for the seasons, days and years," which were to preserve for successive ages this wondrous knowledge.

The stars of the constellations, Taurus, Leo, Scorpio and Aquarius, as they were then posited in relation to our earth geographically and the equinoxes, occupy the four corners of our square, and through their esoteric meanings become landmarks and beacons of Light to the earnest aspirant, who on hands and knees is willing to seek in the "rubbish of the temple" for the Truth. Taurus, Leo, Scorpio or the Eagle, and Aquarius, regenerated Man, are spoken of in the Apocalypse as the "four Cherubim" and we are told that "R. A. the Sun God dwelleth Between these Cherubim" and thus marks the central point of our square, or the apex of our Pyramid. The science of Astrology, otherwise the Astro-logos, word or wisdom of the stars, is a science that can show forth this Truth in its entirety, and there is good reason why it should have been termed throughout all ages, The Divine Science; for an esoteric comprehension of the Pyramid and the twelve signs of the Zodiac, with the seven planets of our Solar system will show the *basic principles* of every religion that was ever known upon this planet. It is the only science that can demonstrate the relationship of religion and science, and harmonize science with religion. It is the only science that preserves our standard and holds the potentialities of all the other sciences, and thus it becomes, with the Pyramid of Egypt, a perfect living structure, capable of giving to us the Old Light joined with the New.

Astronomically the Sun is the center around which all else gravitates in this Solar system. At noon of each day observations are taken at a prime meridian that determine the position of the earth and all the planets in their relations to each other; the rising of the Sun, the noon hour and the setting thereof; the exactness of the day and night, summer and winter; the ebb and flow of tides; phases of the moon; periods of time and space that enter largely into our daily lives, although no thought is given to them by the world at large, who accept these things as a matter of course, because they are regulated for them without trouble. The Metonic cycle, for instance, is a period of time from which the Golden Number for every year is taken:

it is found by the motion of the Sun and Moon coming into conjunction in the equinoctial sign of Aries, in the same degree, same latitude, longitude and declination once every nineteen years. The Golden Number for 1898 is 18, the cycle of nineteen years finishing with the century, a very significant combination. An interesting grouping of figures may show the value of our circle and square. If we multiply the Golden Number, 19 by 19, we get 361, which is one over in the nineteen years, the 360 degrees of the circle or Zodiac. The circle is the symbol of manifested Deity, the One is the symbol of the unmanifested added together, $3 - (-6) - (-1) = 10$, the perfect number. This surplus is accounted for by a slight irregularity in the earth's motion, and is equalized in our division of time, every four years having a leap year. Now, if we multiply the 360 by 12, we shall find we have a sum 4,320, which is the exact time the equinoxes take to pass through two signs of the Zodiac or 60 degrees of the circle, it taking 2,160 years to pass through one sign or 30 degrees.

Again, the 4,320, multiplied by 5, because 5 is 1-2 of the ten signs remaining, gives 21,600, to which add the sum of our first two signs, 4,320, and we have 25,920, which is the exact time it takes for the Equinoxes and Sun to pass through the entire circle backwards, touching at intervals of 6,480 years the four angles of our square, and passing through the four fixed signs of the Zodiac. It is a significant fact that we are now entering upon one of the quarternaries, Aquarius being the symbol, back of which is the Principle of Light, Truth and Consciousness. The cycle of 25,920 years ended about the beginning of the Christian Era. At which time the stars of the constellations and the signs of the same name corresponded relatively to certain fixed stars or points in the Heavens for determining Astronomical data.

At present this is not so, for during 1898 years all the constellations have precessed or moved from East to West nearly 30 degrees, bringing the stars of the constellation Aries over the sign of Taurus, and the constellation Pisces over the sign of Aries, and when an understanding of the esoteric meaning of the signs can be grasped, the dominant characteristics of this period correspond to the expression of human nature during these so-called Christian years. For instance, the sign of Aries is a positive, intellectual, masculine, determined sign, aggressive

and assertive, dogmatic, tenacious, materialistic in its rationalism, needing demonstration through its reasoning faculties, ambitious of power, critical and analytical, excelling in intellect, excessive in imagination, therefore often deceiving itself as to the true nature of Principles. Yet withal a sign of wonderful potency for spiritual possibilities, exaltation and transmutation.

The sign of Pisces is negative, moral, womanly and humane, it is noble and large in its conceptions, free, liberal and magnanimous in its philosophy, spiritual rather than material, possessing intuitive perception over the reasoning faculties, ambitious for peace, unity and good will. It generalizes over principles, seeks to equalize opposing factions, is judicial instead of critical, sympathetic rather than analytical, universal where the Aries is individual. The sign Pisces is the insignia of Jesus, and within its esoteric meaning is held the teachings of the Christian world, Universal Brotherhood and Love.

The influence of the sign of Pisces has been an under-current of moral, spiritual power since the beginning of the Christian era, gradually assuming its prerogative over the human race as it gained in degrees over the Equinoctial space, until today the whole world is alive with the cry for greater freedom. Freedom of Thought, of Government, of Morality and Spiritual Recognition.

One thing more. The cycle of the Sun, 19 years, added, $9-1=10$, appears again as the perfect number of Deity, thus we may have a clearer idea why the stone at the apex of the Pyramid stood as the symbol of the Sun of Suns and God. Astrologically when dealing with the nations or individuals the Sun becomes the symbol of success, honor, prestige, glory, command and royal government. All physical, racial, mental, moral and spiritual change, which means substantially growth, the rise and fall of nations, the prosperity and decay of Power, Progress and all aspirations or ambition towards a higher development. Thus it has established a standard of perfected measurement in the economy and demonstration of the forces of nature, as applied to man. The power of the Sun as a standard and the power of Gold as a standard proceed from the same basic principle of perfection, by virtue of their innate intrinsic qualities concentrated.

Gold stands as the standard of perfection for inanimate sub-

stances, stone, earth or mineral. The Sun stands for the standard of perfection in the animate forces of nature from the plant through the vegetable, animal and human, and becomes the legitimate standard of the value of possibilities for man's soul to reach that perfection where he may have gained supreme dominion over the earth and natural forces, through the application of, and life in accordance with, the *Golden Rule*, that Divine Life Principle held conscious within him, to produce a planet of Christ's, Redeemed, regenerated souls, a race of the Sons of God.

The metal Silver, has no small place in our symbology, and as a standard of negative value, or negative principle in nature, embodied in the individual and collective humanity, it is ever seeking to establish an equilibrium, and like water to find its level. It is for this reason it sometimes achieves supremacy over Gold, or symbol of the positive principle in Nature and in Man. It is in accordance with an omnipotent law that this should be so.

Let us fathom this a little deeper in order that we may get at a clearer meaning of the working out of this great law.

It will be noticed by careful observation that whenever or wherever this negative principle dominates an individual or nation the standard of that individual or nation becomes negative instead of positive, passive instead of active, at least so far as its outward relation stands towards other individuals or nations of corresponding possibilities.

We have but to look at India, China, Mexico, Egypt, portions of South America and other nations of the present day for instance, having silver as a standard for exchange. Look at Woman throughout the ages, symbol of the negative principle of humanity. Regard the Moon, symbol of the negative principle of natural forces. Scientists tell us she is dead, that life is not possible to her. But she is not dead, she is only asleep, in one of her periods of Repose and passive Power. Look among your friends. Mark this, however, that the negative condition is not to impress you as inferior to the positive, the negative is the *complement* of positive, *not* the inferior, and has its standard of value exactly as great, as we shall see. India in her negative period has been the cradle of God, of spiritual mystery. China could reveal to us much that we would like to know. Egypt! what has she not? Amid her Pyramids,

Sphinx and buried cities under the sands. Mexico holds for us infinite possibilities of knowledge as the next hundred years or less will demonstrate, when she has passed from her period of rest into a newer activity. Yucatan is replete with spiritual wonders. What of Atlantis? How long was America negative? What has she even yet for us in her buried mounds and cave dwellings? In Woman has been preserved the Light, Wisdom and Power of Truth with Revelation. The Moon as a symbol of natural force and the human Soul is the cradle of the New Jerusalem, of that awakened consciousness which is to herald the second coming of the Christ. Some scientists believe she is even now awakening from her sleep, for signs of life are being revealed upon her surface. Your negative friends look beyond the surface, and you will find a sensitiveness that responds to the pulse of sympathy and progress, that your positive friends may not have time to give you.

It is like the swinging of a mighty pendulum, one extreme tends to the other extreme, one is positive, the other is negative, and as long as the machinery of life goes on upon this planet as a child or individual of the Universe, so long will the pendulum swing to its extremes, giving expression in various parts of the world and in multitudes of individuals, but a time will come when each vibration, both in planet and humanity will be less and less and the two forces will become joined in unity at the central point of equilibrium, then will come the period of rest and suspension from activity for our planet Earth—not Death, but millions of years of passive sleep.

Everything in the Universe is governed by a great Law. We may call it cause and effect, or the action of positive and negative force, electric or life giving, magnetic or life receiving. One is always active, the other is ever receptive. The one is as necessary to the other as night is to day, as winter is to summer, as shadow is to sunshine, as woman is to man, as death (which is but a suspension of manifesting activity) is to life, as sleep is to waking, and as all periods of rest and repose are the preparation for greater activity, energy and growth. So this mighty Law is made manifest in and through our symbols, Gold and Silver.

Silver is the symbol of this negative feminine principle operating in nature upon our planet and other planets, our Solar

system and into Infinity. That side of Nature and the Infinite Wisdom that compels repose and nurtures the life principle for its period of renewal, that necessitates the planting of the seed in darkness and obscurity that it may bring forth its fruit.

We are told in an old familiar adage that "Speech is silver and silence is golden." The student of metaphysics and occult law knows full well the power of the Silence, and that Thought Force is greater than spoken words. Any great mind, or any mind involved in great undertakings, realizes the advantage of repose and seclusion in critical moments of their work.

It is related of Mr. Edison that he met a committee of gentlemen one evening at some hotel, in order to exhibit one of his patents. During the conference it was suggested that if some change or improvement could be effected it would more than double the economy and utility of the machine, as well as its value. Edison thought at first it was impossible, but pondered awhile in silence, then starting up nervously he asked the gentlemen to order another room for him where he might go off alone, leaving emphatic injunctions that he should not be disturbed. The hours of the night wore into the morning and the daylight appeared, yet no Edison. Finally the committee became much concerned lest something fatal had occurred.

It was deemed best to open the door and look in. At first a look of alarm passed over the faces of the committee as they beheld their inventor sitting much relaxed in an arm-chair with arms limp and head bowed deeply on his chest, but when they drew closer they saw he was in what seemed to be a profound sleep. Touching him gently on the shoulder, aroused the slumbering genius again into activity, and Edison jumped up with the exclamation, "Gentlemen. I have it!" and out of those long hours of negation, silence, concentration and thought, with the body as passive as death, was born one of the greatest inventions of modern times.

If mothers in their homes and fathers in their business would dwell more upon this power of Silence, and the concentration of Thought as a Force to bring about results that ordinarily they effect largely with their bodily activity, they, too, might create success where now is so often failure.

The perfect Unity of the two forces, positive and negative, masculine and feminine elements of creation, maintained and perpetuated in one manifestation, be it in planet, or nation, or

individual, demonstrates esoterically a concentration of force, typical of Divine possibilities, equalization, perfect balance, equanimity and power; such was the example of Jesus, and Mary the Virgin, the type of perfect womanhood, Ideal Motherhood. There are many individuals as well as nations that are trying to equalize this force upon our planet at the present time. Expression of this shows in our homes, our communities, and our present struggle over the currency question of our nation today, a question that has turned the eyes and interests of all nations of the Globe upon us, forcing the American people to assume not only a standard of barter and exchange, but a mightier moral standard of action, of one force positive in its nature and holding the power, and the other force negative in the danger of its oppression, demanding equal rights, demanding a more righteous code of civilization.

Gold is the standard for *all* exchange; Silver is the moral of that exchange. Gold is the means by which all exchange is made; Silver is the principle which keeps the standard of that exchange pure and undefiled. Gold is the symbol of the rich, the powerful; Silver is the symbol of the people. The most perfect Government will be maintained where both metals are used harmoniously with a correct knowledge of their intrinsic values. The pendulum has been swinging from one extreme to the other extreme during the last nineteen years of the Cycle of the Sun, seeking a means of equilibrium and ultimate balance. Expression is also seen in this great problem by the effort on the part of Woman, representing in symbol the negative of the microcosm, assuming her place and equality with man, the positive order of humanity. Just so far as Man becomes negative and Woman becomes positive until that central point of unity is reached and a perfect equipoise established, just so far will humanity have gained an Universal harmony, which will restore in time the equilibrium of Natural and Divine force, and bring Man back to his original standard; an Image and a Son of God.

As the Sun and Gold are symbols of the positive force, so the Moon and Silver become the symbols of the negative Principle. The Moon showing the power of possibilities, the deepened shadows of her passivity revealing with greater clearness the life energy given by the Sun.

The Moon is negative and feminine, magnetic and receptive;

she is the mirror of wisdom and perceives understanding, the Mother of all Nature and Natural resources.

As the Sun is the symbol of Plutocracy, the Moon is the symbol of the People; as the Sun generates fire, heat and electricity, so the Moon acts and re-acts upon the waters of our earth, producing cold and all magnetic receptive conditions. It is well known that water is Electricity's best conductor, and the great generating medium of Nature's forces, no life being possible without moisture.

The Moon by her magnetic, conserving powers, rapid motion, and generating possibilities, is the conductor of all the various diversities of expression in Mother Earth and Man. The Ancients were in possession of so much knowledge concerning the Moon's influence that they gave to her the most honored titles. She was Isis, Omnia of Egypt, as the Sun was Osiris. She was the Indian Isa and the Grecian Ceres; she represented to them in her various phases the symbol of all the forces expressing in nature and in the human race. As the Sun was to them the symbol of spirit, so the Moon was to them the symbol of soul. She was, therefore, called "Isis," or "Is-is," which means Being, Existence, and to unveil "Isis," means the revelation of all the natural forces as they unfold into the Divine, hence the mysteries of manifestation and soul development. The Moon was Diana, Minerva, Proserpine, she was Mother, Mere, Hua. She was Gen-isis, and the second chapter of the Old Testament reveals the process of creation and generation, disclosing the germs of birth, life, death or sleep. As the Moon controls the great waters of our globe—and the fact is brought to our minds that our bodies are five-sevenths liquid, it may be better understood how and why these bodies are so susceptible to the changes of weather and still more to the subtle planetary influences permeating our atmosphere.

Astrologically the Sun and Moon govern the fluids of the body; the Sun the red corpuscles of the blood, the positive vital energy; the Moon the white corpuscles, the negative, sympathetic fluids, both of which unite to form the complete life currents.

According to science, every atom in one's body is in direct sympathy by the Law of Attraction with every atom of the Universe. Links in the chain pass down the ages through these wonderful symbols. The moral of all this tumult upon

our planet at this present cycle of change is, that the soul of humanity, represented symbolically by the Moon and Silver, and the negative principle Woman, is striving to meet the Spirit of God, represented by the symbol of Gold, the Sun and the positive principle Man, in order that an equilibrium may be established, an Universal Brotherhood and Love may come upon our race, and that the American people, under their Golden Eagle, symbol of regeneration and spiritual activity, shall ultimately become the central point of Unity, Peace and Power.—GERTRUDE DE BIELSKI in *The Hermetist*.

INVOCATION.

LYMAN W. DENTON, M. D.

O Thou eternal One, the only Good.
 Spirit invisible, almighty Power.
 To Thee we bow our hearts one thoughtful hour,
 As we have often in thy presence stood
 In humble attitude of prayer with feet unshod.

'Tis thus the highest thought, with deepest awe
 Uplifts the soul above earth's sordid care,
 And leads the humble contrite one to where
 He feels and knows there is a God of law,
 With might to rule the universe without a flaw.

And still a hand so tender, true and kind,
 With touch that thrills and fills with confidence,
 We feel to firmly grasp our own; and hence,
 That awe is overlaid with love; we find
 In spite of awe Thy wondrous peace fills all the mind;

And from the heart leaps forth the joyful cry
 "Abba, Father! Thou art now our own!
 In heaven, on earth, Thou art not far and lone.
 But near and dear throughout eternity
 To all Thy little ones—whoe'er, where'er, close by."

Then unto Thee! yes, unto Thee, we pray,
 Our hearts to full incline unto the right;
 Through all earth-darkness be our light,

A lamp unto our path, unto our feet a stay;
 With Thy approving smile illumine our upward way.

—*The Light Bearer*.

A PARALLEL.

As we, in our present state of unfoldment, are not able to deal directly with principles on account of their being in the causative state, beyond the cognition of the physical senses, but have to observe them by their effects, it becomes necessary for us, in order to study any given principle, to search out an object in the material world, which, in the phenomena of its movements, gives physical expression to the various phases of that principle, and by this means we deduce the law. It would not be possible thus to trace the cause in the effect were it not for the fact that, according to the mystics, "as above, so below," and "as below, so above," which is to say that the laws governing the higher realms of nature and of life are identical with those governing the lower; and that analogous phenomena do not proceed from parallel laws, but from the same laws dealing with different substances in different states or conditions and under different circumstances.

In order to make a practical application of this statement, that its truth may be verified and its utility discerned, I have chosen an object in the "below," which I shall describe and endeavor to show that the laws governing the selection of its elements, their combination, and the subsequent effects, together with the difficulties arising in the nature of the elements and the character of their environment, are identical with those governing the highest manifestation of life that we are capable of knowing,—the Christ life.

The object selected is the electric battery, composed (as we are aware) of a glass jar filled with acidulated water, in which is placed a zinc casting at the top and a copper plate at the bottom, the two being connected by a copper wire covered with gutta-percha and extending above the surface of the liquid. Its action is as follows: as soon as the connection is made between the copper and zinc, the acid in the water attacks the

zinc and consumes it, more properly, "burns" its particles, thereby releasing their energy, which, in the form of the electric current, passes through the water to the copper plate, thence through the wire to the zinc, thus producing a continuous circuit, as may be proven by placing an ordinary pocket compass under the wire extending above the liquid, when the needle will be deflected from its position north and south and tend to set itself at right angles to the wire, which it will not do unless a current is passing.

Between the parts of the apparatus just described and the elements that go to make up the Christ life we may trace the following correspondence: the negative pole, the attractive force (copper plate), answers to the truth; the zinc (that which contains the energies) to the physical body; the acid corresponds to the desires, which act upon the physical body and set free the energies; and the water to the attention, which acts both as a polarizer of the energies and also as a conductor. The jar—whose function it is to contain the other elements, preserve their proper relations to each other, and to isolate them from everything else—takes the place of the concentration, which likewise holds the attention (water) and the desires (acid) in their proper spheres, maintains the correct relations between the other elements, and isolates, or insulates the whole from all else. These elements, when wisely placed unite in forming a battery of great power, capable of doing much good work in the world.

The action of this battery and the causes which bring it into existence may be thus described: when an individual has reached a point in his evolutionary unfoldment where his percepts are sufficiently refined to enable him to discriminate between good and evil in the broader sense of the terms, he begins to be attracted to those thoughts which, when expressed in acts, result in permanent good. Such thoughts are truths, and are referred to in a general way as "the truth." These true thoughts, then, become the negative pole, the attractive force, that incite the individual to action. When his attention becomes fixed upon one of such, the desire arises to know it, to express it, to experience it. The attention traverses its various branches, perceives its phases, discriminates as to the means to be em-

ployed in expressing it. The desire causes the body to act; its energies are released, follow the attention through the thought, and the thought becomes expressed in an act. The energy expended returns to the individual in the result, or effect of his actions, and thus the circuit is completed; and were it possible for him ever to keep his attention and his desires isolated from everything but the truth, and to dwell upon it continually, allowing it to express itself through him, a continuous circuit would be formed, through which the currents of the Divine Mind would flow and lead him upward, into the "All-truth." But, alas! like the simple battery to which he is likened, as soon as the current begins to flow complications arise and various difficulties present themselves, which must be all overcome before that current can be established and maintained indefinitely.

When the elements composing the battery are first put together they are all new and fresh; the copper presents a clean surface to the water, and the zinc a free surface to the acid. But if we place the compass under the wire connecting them, and observe it closely, we will find that after a time its deflection lessens slowly, showing a gradual enfeeblement of the current until eventually it rests at zero, indicating that the current has ceased to flow. The battery is now said to be "polarized." This is a term used in electrical nomenclature to denominate those opposite or dissimilar properties or powers simultaneously developed by an electric current in opposite, or contrasted parts of a battery, and which tend to set up local, or counter currents that, unless counteracted, gradually increase in strength until they entirely destroy the force of the direct current, thus rendering the battery useless as a working force.

Upon examination, the cause that produces these counter-currents is readily seen. When the connection was first made, if we had been looking at the negative pole of the battery (the copper plate) with a microscope, we would have seen a white coating form upon its surface, closely resembling frost. The frost would soon after change into myriads of small bubbles, these into larger ones, and these again would unite to form still larger, and so on until they were of sufficient size to

be seen with the naked eye, when they would overcome the adhesive force of the plate, rise to the surface of the liquid and burst in the air. These are hydrogen bubbles, resulting from decomposition of the water: they always gather on the negative surface of the copper, while the oxygen goes to the positive pole, the zinc. The oxygen unites with the alloys of the zinc (the iron carbon, etc.), sets up local currents with the zinc itself, and deposits a thick coat of sediment that rapidly hardens and shuts off the acid from the zinc molecules. The hydrogen bubbles form counter-currents at the negative pole, and these two causes combine to destroy the direct current, which they eventually do.

Likewise, as soon as the current begins to flow from the individual to the truth with which he is united, small bubbles—so small that at first they cannot be perceived—appear upon the surface of the negative pole, the truth. These bubbles are the microscopic desires and hopes of self-aggrandizement, selfish interests, aims, ambitions, that arise within. They are so small that they escape our attention—in fact, they are a part of our attention, and we do not know how great a part until they are separated by the life currents and deposited upon the surface of the truth. Then when they have become so large that we can see ourselves reflected from their surfaces, and recognize the fact that they stand between us and that which we seek to be, then we realize that they are only bubbles and let them go and watch them rise and burst in the air. Oh these bubbles! how beautiful they appear! How many we follow! how many our hearts ache to possess! and when at last we reach out our hands to take them, lo, they burst at our finger tips and we are mocked by the knowledge that they were only bubbles.

There must be no selfish end, aim, or hope in the mind of him who seeks the truth. The fruit of all action must be abandoned; "Right for right's sake," is the law. If he expects a reward, a recognition of his worthiness, praise or even appreciation from the hand of man, he is forming bubbles; and these bubbles will form counter-currents and polarization is sure to follow.

But the bubbles are not the only difficulty arising as the current begins to flow. While the hydrogen is forming into bubbles, the oxygen is settling upon the surface of the zinc and uniting with its impurities, forming counter-currents and depositing sediment that separates the acid from the surface of the zinc. In the case of the individual, at first he forgets the self and allows the purest, highest and best surface of his being to be acted upon by the "right desires," which, like the acid, are in the attention (water), but not of it. But as the current continues to flow, the impurities of his being begin to manifest themselves and a portion of his attention (corresponding to the oxygen) unites with these impurities and forms counter-currents. The oxygen is the destroying element in the atmosphere, the destroyer of the old and unfit; it is the principle symbolized by Mars, the aggressor, the warrior, the destroyer, and it is this principle that the individual brings against the evils of his nature in order to destroy them. Thus his attention becomes divided, and the energies, following the attention, are divided also. A house divided against itself cannot stand, neither can a battery nor an individual; and it is only a question of time until the individual discovers that, between chasing the bubbles and fighting the evils of his own nature, he has altogether lost sight of the truth.

We must overcome evil with good. We must ignore the evils in our selves, refuse them audience or even recognition; combating them only gives them life. Whatever the attention is fixed upon is that to which the life-forces give energy; therefore, if we wish to energize the truth, our attention must be immovably fixed upon it and upon its laws must we meditate day and night.

I will not further trace the correspondence existing between these two planes of manifestation, which, although so far apart, yet give expression to the same laws in their activities and results. The fact and its utility are self-evident. If we but care to look, there are "books in trees, sermons in stones, and good in everything."

THE KINGDOM OF HEAVEN.

Knowledge is the birthright of man. It is through an understanding of law and method that he is able to rise above the condition of the brute. Only through knowledge can he obtain his freedom,—freedom from the petty evils, which are the little foxes that destroy the tender vines. The knowledge which sets man free cannot be gotten from books; books simply contain suggestive thought: if the student would solve the problem of salvation he must solve it for himself. Within the sacred depths of the soul is the fountain whence spring spiritual promptings, which, if followed with patience and with a right desire active in the heart, will assuredly lead man out from the labyrinth of untruth, into the narrow way of true righteousness.

In order to obtain true knowledge, in order to arrive at a true realization of his celestial powers, of his capacity as a conscious, thinking, spiritual, individualized entity, in order to comprehend the mind forces of the universe, man must arrive at an understanding of self. He must be able to analyze each thought, each emotion, each vibration of his being, which makes him a sensating creature. He must be able to do this perfectly; his brain organs must be under control of the master within. He must be able to determine whether the thoughts that pass through the brain are formed by his own volition, or whether they are reflections from other minds. No one can do this unless he be master in the broadest sense: yet this is the power that all must possess, if they would be free from the dominion of that spirit who has control of the affairs of earth, and to whom was given the power to compel all creatures to "increase and multiply and replenish the earth."

By his own powers, by his own individual effort, man cannot rise superior to the spirit of generation. It is true that, to a certain extent, he may gain control over the lower forces, and through the strength derived from such control manifest wonderful powers,—powers that almost deceive the elect. Such

powers are not-eternal, however; eternal, spiritual powers can be gained only by the one who has allied his mind to the mind of the Infinite. It is impossible for an individual through his own efforts to hold back the currents which control our earth. The mind currents of the world are tainted with the germs of disease, inharmony and death, and he who is controlled by them is compelled to pass into the unseen through the gateway of the grave.

If man is to be an immortal in this age, he must become so through united effort. Because of this law God ordained that his kingdom should take form upon earth; and that kingdom is to be established, his divine unchangeable law—the law which enables man to rise superior to the grave—is to have a standing among the sons of men. God's kingdom is to be established in order that the ripe fruit of the earth may be spiritualized and brought from under the control of the spirit of generation, the old serpent that continually deceives and misleads. The harvest of the earth is ripe and stands ready for the reaper. The prayers of God's beloved children are ascending to his throne. Those prayers must be answered; and as God always works through individuals, it behooves all who feel the desire within the soul for the spiritual kingdom to be established, to do all in their power to hasten its coming. Remember, dear reader, that this thought is of vital importance to you. If you are content to accept the truth and use it wholly for the upliftment of self, you are an unprofitable servant in God's vineyard. A selfish man will never receive the reward that comes to the faithful son, or obtain the joys which the righteous children of Yahveh alone can enjoy.

God is no respecter of the personality of any man, therefore all who fit themselves by living a life of absolute purity, and who have honestly renounced the evils to which flesh is heir, will find themselves—let us hope in the near future—united into one great body, whose glad hosannas will cause the highest heaven to echo the glad refrain. No Jew will be barred from the celestial state because he is a Jew. No Gentile need fear to knock at the gates of pearl. The lowly sons and daughters of earth will find that all class prejudices have been removed,

that all are equal, that all who will may freely drink from the fountain of living water; only one thing is needful,—you must love the Lord with all your heart, with all your mind, with all your strength, and your neighbor as yourself.

To drink from the fountain of living waters means vastly more than the words themselves express. No one can comprehend what it is to drink from the fountain of living waters until he approaches God with clean hands and a pure heart. Purity of heart can be obtained only after man has eradicated all selfish desires from his nature; not until he has become as a little child. My friends, let your prayer be for wisdom, for knowledge, and for understanding. Keep the mind single: strive with all you are, with all your strength, to realize the importance of a complete renunciation of the vanities of earth. The heavenly gates are closed against the children of men, against those who delight to do evil; they quickly open, however, to the pure, the holy, the little ones who trust, who rely upon the sustaining power of our God and Father.

It is strange that men refuse to see the hand that would lead them into righteousness, away from the sins and sorrows of a carnal world; it is sad to think that the majority of people are satisfied with the husks. All who will may receive the priceless pearl of eternal youth, may enter the kingdom of our God and Father and find that peace which is not for a day, but which will last until time ceases. That God's wondrous love may be with his children, that all may see the need of salvation, that all may be led to seek the heavenly kingdom, is the prayer of your fellow laborer.

If we permit the universal will to guide us and its power to act through us, we cannot fail to discern or improve any occasion of good service or development.

“Conservatism” is often a refuge of weak minds, a respectable shelter for those who have not the courage of their convictions, or are entirely without opinions, never having learned to think. It is a sort of “institute” for the feeble-minded, a “retreat” for genteel poverty of thought.—CHARLES B. NEWCOMB in *All's Right with the World*.

EXTRACTS FROM LECTURES DELIVERED BEFORE THE FRATERNITY.

In the way that we go, in the effort that we are making, we find many things sought for by the mystics,—they come to us naturally,—and among them is the attitude of which we spoke not long ago when we referred to the coming of a time when the mind apparently ceases to go, or very nearly does so; when we can sit down and stop thinking. Then, more than at any other time, are we especially in a condition to inspire knowledge from on high. The work of inspiration is one of the utmost importance to us. The positive signs, Aries, Gemini, Capricorn, Aquarius, and Pisces, not being inspirational by nature, must get that power by very hard, laborious effort. There are other signs that are somewhat positive, and inspiration, again, only comes to them by effort, but possibly not such arduous effort. This effort is of two kinds. When we find ourselves in the blank condition, either naturally so or by our own volition, then we are in an attitude identical with that of the body when we move a hand. It requires very little effort to move the hand, but what kind of an effort? Find out; for that effort of the mind is the one by which, when properly directed, we may ally ourselves to the powers of the Infinite, and use those powers according to our will. That negative, or blank condition of the mind, enables us to retire within, into the silence, where we may analyze the real self. It is in this real self that we find the powers. Another phase of this subject is that we should give much of our time to the spirit of devotion, or prayer. Prayer does not consist in the saying of words, but in the sincere yearning of the soul for a conscious unity with God. But faith is requisite in order to bring about this result. When we have stilled the clamor of the thought currents coming from the body, we begin to work on what we will to be. We may be whatever we will to be by thinking it and realizing it. By thinking it in the proper way we are caused to feel it. Thinking and feeling it will make it a real fact to us; and when we have made it real, then faith resides in the thing. This is faith. One rests in it and believes with perfect confidence.

Our words should be few, because by useless words we scatter our thoughts and our powers, scatter the ability to feel and think, scatter what we think. Our course in this respect is not that of the outer world. They talk for the sake of talking; we must talk only that which we believe, and that into which we can put our feeling. If we can habitually do this, then our words will be accompanied by faith, our acts will be acts of faith and consequent power.

* * * * *

Find out the means used by the mind in the government of the body and you will discover that there is no power but that of this same mind which you see manifested in the body; therefore there is no phenomenon of the body that is not under its control. If this be properly understood there will be no sick students of Esoteric truths. When you understand how the mind controls the body, you will also know how mind controls the universe of mind and matter.

* * * * *

As long as self in any sense is a controlling principle within the individual, he cannot be sacred to God; and, remember, we have offered our lives without reserve, without asking whether we will receive pleasure or pain, joy or sorrow—what does it matter, provided we know that we are doing the will of the Father, provided we have within the continual realization that we are sacred to God. This state of mind has in it a wonderful power. It is the foundation of the faith that brings the dominion,—this realization within ourselves that we are separate unto God, that our body, mind and soul are sacred to him. If you cause that thought to enter into your rooms, into everything you do, you will be surprised at the incoming power. If wherever you turn you keep active the thought of purity, cleanliness, separateness from all the world, and if all you have or are associated with, is connected with that thought, we should soon have around us such an atmosphere of purity, holiness, sacredness, that no one could be an adversary to us, it would be a devouring fire to anything that attempted to do us harm.

With the consciousness of separateness and of associate relationship with the God of the universe, will come everything that we may desire, everything that is desirable. God owns the universe, he rules in all life, in all being, everywhere; there-

fore it is for you to make it the business of your life to become one with him.

* * * * *

In my childhood a certain dream harassed me, and for years afterward I remembered it and felt its presence. It seemed like a nightmare, but whatever it was, I now see in the picture that it presented to my mind a connection with the thought that we are considering. I seemed to be standing on an immense plain, looking at a point, as far as I could see in the distance. As I looked I saw a mere speck appear, and as I watched it seemed to be coming closer and gradually getting larger. After a time it looked like a train at a great distance, coming across the plains; but as it came on it grew and grew until as it neared me it appeared like an immense globe, like a world rolling toward me with terrible velocity, and I felt that if I did not get out of its way it would roll over and crush me to powder.

The kingdom of heaven is like that immense ball; it is coming in the far distance of the heavens, rolling on with relentless power, and all those who oppose it will surely be crushed by it. It will not do for an individual to have his head turned away for one instant; like the cherubim he must go straight forward: "and they went every one straight forward: whither the spirit was to go they went; and they turned not when they went." This must be the attitude of each one of us. It is not that we should hate anyone as the world understands the word "hate." We hate no one in the world, but we put aside all persons and conditions that stand between us and the mighty object that we have set before us. We must keep that object well defined and push it forward with an unbending, unyielding, untiring will. It is because of this that we take the name Yalveh (by and through whose will the universe was created) to establish the Kingdom on earth wherein is to dwell righteousness. If that Kingdom ever comes to you, you must build it, and you must build it by and through a holy life, by a life supported in all its parts by the law of God. Not only so, but you must embody within your organism the will of God, so that, even for an instant, nothing can divert you from the course upon which you have decided. This will enable you, like the cherubim, to go straight forward and to turn not as you go, even if it destroys you, yet you turn not as you go—not even if it scatters those who are

gathered here, you turn not as you go. Forward is the watchword, and in the name Yahveh is the power to accomplish.

* * * * *

It would seem a late hour to talk to the Fraternity about the results of the regenerate life, yet there is a thought in this connection that we should keep in mind and work upon. When Israel was being led into the wilderness the Lord said, "Behold I send an angel (messenger) before thee, to keep thee in the way * * * Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Is it not the province of our lives to be the messengers of God?—messengers of Yahveh, the God of the universe, who never changes, who is the same yesterday, today, and forever! how, then, shall we become his especial messengers?—his laws are unchangeable!

We have so often spoken of the plan of creation which was stated when God sent forth the word into space: "Let us make man in our image, after our likeness: and let them have dominion." In tracing that word we see that it has formed and brought into existence the world with its present order of people, and, in so far as we have reached the completion of its creative potency, we are its ultimate expression. Again, we find that the planets were the first manifestation of the creative word, and that all forms of its subsequent expression have been acted upon—shall we not say, controlled?—by the movements of the planets, the heavenly bodies; through them the Infinite Mind governs the universe. Pope's declaration is undoubtedly true, that

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul,"

for God is the soul of all nature; and, consequently, we are what we are by virtue of the working of law, a law which is that of the Infinite Mind: the law of the Infinite Mind is natural law, and vice versa. If, then, we are to take the dominion, by what means are we to ally ourselves to the Mind of the Infinite in order to obtain that dominion?

We have taken the position that God never changes, that if we were to pray from now to all eternity it would not change him in the least particular, even though we had the power of an archangel, and did all those things most pleasing in his sight. God never changes; his purpose is fixed, unchangeable

throughout all eternity. Now, if we and surrounding nature are brought into existence and controlled by the movements of the planetary system—astral influences, we call them—then it follows that we must gain the dominion by and through alliance with these influences. We are the crown of God's creation, and, consequently, God is manifested in us to a greater, stronger, more complete degree than in the rest of creation. This being so, then it looks to me as if it gave us the priority, the ascendancy over creative law, over all other thoughts formed by the creative mind; for if man stands as the highest, the crowning expression of the creative word of God by which worlds were made, then he stands between the worlds created and God the Creator. If, therefore, he stands between the Creator and the created, he may have the dominion.

We are, however, still under the control of planetary law; how do we expect to get from under its control? By the regeneration, the regeneration of self. We find that the higher we go in the regeneration, the more we feel these planetary influences. Tonight, for instance, it is Libra-Taurus, and the forces are so heavy that it is hard for me to stand them now, notwithstanding all these years that I have stood against them. How came such powers within us? It is because we have dammed up the life currents of the universe, the forces of the Infinite Mind; and if we go on until we get complete control of these astral influences, these creative powers within, we will necessarily have dominion over them.

What does this cover? There is no doubt in our mind that the storms, rains, winds, snows, and the different atmospheric conditions are brought about by the positions and changes of the planets, working in harmony with natural law. Now, when you, as men and women, have taken command of the forces within your own bodies, have risen above them, as the Revelator said, have placed the moon (which is the polarizer of the life energies) under your feet, you will stand between the Creator and the created, you will have taken control of the creative energies emanating from the heavenly bodies, and you will, consequently, have control of the atmospheric conditions by which you are surrounded. If you step in between the Creating power and the thing acted upon, then you lay hold of that power and take the position of being what you will to be, and what was formerly acted upon by the Creator, can now receive

power only from you and will be whatever you make it. Therefore as, in your progress, you take control of the creative forces, you are taking control of the laws of nature, of growth; life in all its forms upon our planet earth is being made subject to your will; everything that lives upon it is coming under your control—*will* be under your control when you have finished your task, when you have fully taken the name Yahveh, the "I will be what I will to be."

You do not yet realize what it means to step in between God and all things, to take the reins of government from the Almighty and to wield the scepter over all nature; but this you will do. You have now attempted to solve the riddle of the sphinx. You remember that in old times those who attempted this and failed were killed; and it is death for you who have *really* begun this life to fail, because you have placed yourself outside the pale of orderly natural law; you have begun to hold back the currents of the planets, to disarrange them from the old order and to rearrange them according to the new order that is to be established upon the earth. Think of it—is it not a mighty thought? that you, a little man, a little woman, are to step in between God and his creation, and take the governing power out of his hands and place it in your own; the mighty energies of a cyclone, the terrible force of a volcano, the wind, storms, heat, light, all the various phenomena of nature—*all* under your control! This is what it means, and nothing less. Now, you must either do this or die.

Therefore, as you take the name Yahveh, it is necessary that you find out how to draw and incorporate in your organism the will power of the Creative Mind, that will that holds command of suns and systems in their orderly course through space. You must ensphere that will, for it is by and through it that you will be able to live and to possess the dominion. It is a mighty thing for a man to say, "I will be what I will to be:" measure the words—"what I will to be!" a creature brought into existence by a law and governed by the law that produced him, stepping out and looking upon those mighty energies and saying to them, "I rebel against your dominion, I will be no longer controlled by your power; you shall be my servants and obey my voice."

Again, how shall this be done? Is it by the development of a great mind power, mental power, and the force of the external will that we are to lay hold of these currents? No; the

mind currents of the universe are the currents of life, the vital currents, and cannot be controlled by the thinking, reasoning mind, which is only an instrument with which to form thoughts. The forces can be controlled only by the inner mind that allies us to the life currents of the universe. The inner mind must be united to the mind of God in marriage. To the marriage of the Lamb must He come, and his wife must have made herself ready; white robes must be upon her—clothed in purity. No one can approach those nuptial rites without the wedding garment.

You should know what planetary positions produce certain effects, and you should also know what mental states produce the same effects, because the time is coming, when men and women have taken control of the creative energies in their own bodies, that the fires of this energy will begin to go rampant over the earth, drying up the waters so that the land will no longer bring forth, and thus utterly destroying, starving, the inhabitants. If we are to be the gods of the earth, then we must be a loving, preserving God, not a destroyer; and in order to preserve, we must be able to stay such influences. I used to question what purpose the Spirit had in view in giving Solar Biology, but I now see the reason: it is impossible to understand the life currents without it, and you cannot study it too much. It gives the influences and laws governing life and the mind of the Creator. We must know these influences and these laws, for we have said, "I will take the reins of government into my own hands, I will no longer be governed by these laws, I will take the dominion. Yahveh shall be my God, and I will be his son."

We may move in our life orbits as serenely as the planets.

As the light shines through our eyes, the air breathes through our lungs, and the blood circulates through our system, so will the universal intelligence manifest itself through our daily lives if we only "give passage to its beams."

It is generally through deep suffering that we learn to detach from us the thought of self.

Not until this has been done can we enter the realms of perfect peace.—CHARLES B. NEWCOMB in *All's Right with the World*.

OUR EXCHANGES.

MECHANISM OF OUR TWO MINDS.

The following is simply an hypothesis for physicians and for all who are curing diseases by means of Suggestion. I believe in fighting the devil with fire. He may not understand anything else; he will that. We are most of us so steeped in the materialism of the day and so many imagine that we know much more about what our present knowledge of matter will explain than we really do know, that it is necessary, if we would be understood, to translate phenomena into the language of matter and force.

If we can find a working hypothesis that will explain the cures by Suggestion, from the standpoint of matter, we will do away with some of the idiotic opposition now put forward to antagonize these efforts. If we can class Suggestion with strychnine and opium, we will be able to put a quietus on some of the harpers that we cannot cure organic disease.

Every posted man to-day acknowledges that *some* diseases are cured by Suggestion, so that if we can show the pure materialists that, according to their theory, there is no disease that is not organic and in curing any disease whatever we cure organic disease, and that all mental changes are according to this same theory organic, or at least material, hence, in producing any change in mind, we are producing a change in nerve, and through the latter in all the tissues to which nerves go, and hence Suggestion acts simply by working material changes, in material nerves, on a material organic body.

This conception brings Suggestion into a class with all the other physical forces. No more mysterious and no less. We regard it as more mysterious because we are less familiar with it, that is, see it working less often, because we are only lately learning that it is present in almost all thinking, either directly or indirectly.

We make no attempt to explain that unknown something back of phenomena, and until we learn more than we at present know, all attempts must be partial, all hypotheses utilized for

some definite purpose and held loosely, in readiness to accept any new assumption that will better explain matters.

We have one brain with two sets of functions, commonly called objective and subjective minds, but which, as we are speaking from a physiological rather than a metaphysical point of view, we will call voluntary and automatic. In order to make matters clear, we must refer to a few points of anatomy now accepted as true. We now believe the nerve cell and nerve fibre to be one entity, the neuron, so called, not two as was formerly thought. Each neuron is a separate entity with *physiological* connections *only* with other cells. That is, there is no anatomical connection between either cells or fibres. One process is prolonged into an axis cylinder or neuraxon, the old nerve fibre. The other processes are called protoplasmic processes, or dendrites. The former always convey impulses away from the cell, the latter toward the cell.

We accept, as proven, that we have two sets of tracts to the brain, one called direct, the other indirect. The former go to the voluntary cells, the latter to the automatic ones. Now, if we will keep in mind that each neuron is independent, we will see that the fibres or neuraxons being separate and direct, means that the cells are separate also. That is, that one portion of brain administers to voluntary life and another portion to automatic life. Now, what we *do not know* is whether the voluntary mechanism is scattered throughout the brain and the automatic mechanism the same, being contiguous, like apples in the same basket, but not anatomically connected, or whether the former occupy one portion of brain and the latter a portion distinct entirely, that is, in a different portion of the cranium, the two separated by well marked anatomical divisions.

We have many reasons for believing the latter to be the case. In an article like this, I can only hint at the evidence, trusting that those interested will take the trouble to look the matter up. In the first place, I wish to call attention to the two sets of tracts mentioned above. The *direct afferent* impulses have the following courses:

1st. Peripheral neurons conveying impulses from the surface of the body to the cord. (Peripheral Sensory neurons.)

2nd. From the cord to the optic thalamus. (Spinal thalamic neurons.)

3d. From optic thalamus to cerebral cortex. (Thalamic cor-

tical neuraxons.)

The *direct efferent* impulses have the following courses:

- 1st. From central cerebral convolution to cord.
- 2nd. From cord to voluntary muscles.

The *indirect sensory* impulses have the following courses:

1st. A peripheral sensory neuron conveys impulses from the muscles, joints and viscera to cord.

2nd. A spinal cerebellar neuron from cord to cerebellum.

3d. A cerebellar thalamic neuron.

4th. A thalamic cortex neuron.

The *indirect motor* impulses have the following course:

1st. From cortex to pons.

2nd. From pons to cerebellum.

3d. From cerebellum to cord.

4th. From cord outward.

In addition to the above, we have the nerves of *special sense*.

These belong to the former or *direct* tracts, as they are primarily connected directly with the cerebrum through the basal ganglia, not being first connected with the cerebellum. The auditory is an apparent exception, but is not. It is both a nerve of hearing and a space sense nerve. In so far as it is a nerve of hearing, it is connected directly with the cerebrum, but as a space sense nerve it goes first to the cerebellum.

This is just as we would expect as we will see later. Now let us see where we are. We have two sets of tracts, *direct* and *indirect*, the direct, including the nerves of special sense, connected to cerebrum through *basal ganglion only*, the indirect, without exception, *going to cerebellum before reaching the cerebrum*.

It is well known that the impressions through the special senses and from the surface, such as touch, temperature and pain, are particularly *the impressions which lead to intellect and are the freest possible from emotion*. They, with their coordinations, integrations, and the deductions from them, constitute the voluntary mind.

The indirect fibres, carrying impressions from within the body—the muscles, viscera, glands, joints, etc., are the impressions that are necessary for the proper equalization of the bodily forces, for its nourishment, and for the emotional life of the individual. Now, as these impressions all go the cerebellum before reaching the cerebrum, and we know that the cerebellum

is instrumental in maintaining the bodily equilibrium, I think that we are safe in concluding that it, with the basal ganglia, is the seat of our automatic and emotional lives. Hence, we have the cerebrum and voluntary mind; the cerebellum, basil ganglion and cord with the automatic mind.

The case could, but for lack of space, be made much stronger, but as this exact localization is not necessary to our hypothesis, we will simply say that it looks very much as though it were true, and if true, will explain much that has been obscure as to the functions of the cerebellum. It is, however, only necessary for us to keep in mind that we have direct tracts to other brain cells, giving rise to the automatic mechanism, and that these two mechanisms are connected more indirectly with each other than the different portions of each mechanism are connected within themselves.

Now, let us simply glance at the application of the above. In the first place, we will see that it will give us a good working insight into the antagonism existing between reason and emotion. It is plainly contrary to reason to suppose that any very large area of brain tissue is *inactive at any time*. Consciousness, then, must be supposed to be connected in *some way with the dominant action*.

We know sufficient of the theory of vibrations and waves to know that, if the above theory be true, some portion of brain must dominate attention and that no two portions, *unless acting in harmony*, can be so dominant at one time, hence, if the automatic brain with the emotions and other characteristics well known to belong to it, is especially active, *the voluntary mechanism cannot be in command of the attention at that time* and the reverse is equally apparent.

We can readily see how mental and emotional states affect the body and the health. If it is the voluntary mechanism that is acting, it will first act on the automatic machinery and through this on the body for its weal or woe, according to the nature of the thoughts or beliefs. If it is the emotions that are excited, if the condition is one of worry or anger or otherwise, it is the automatic brain that is acting and the body will feel the effects directly. Joyous emotions build up, painful tear down. No part of our anatomy or physiology is out of their reach.

Let us not interpret the names Voluntary and Automatic

too strictly. The voluntary mechanism may have some automatic powers and the automatic may be something more than the name would warrant, but as they clearly designate what at present seems to be the dominant functions of each, let us use them till the future shall disclose better ones. The insight they give is physiological. If the metaphysician, looking from some other standpoint, shall choose some other hypothesis and work another portion of the, as yet, great unknown, well and good. We will aid him all we can, but as physicians and therapists we should, in order to be understood, stick closely to physiology.

Again, exercise increases strength in brain as well as muscle, hence, if either mechanism is used to excess, we would expect it to be habitually the stronger, which we find to be the case.

Again, as the two mechanisms are not absolutely separate, but are connected indirectly, we would not expect vigorous action in one to leave the other entirely uninfluenced. This we find to be true. Our reasoning and volitional life does not leave the emotions entirely uninfluenced, nor the reverse. A relative inaction is all that is required to sink it into unconsciousness. The relative inactivity, *while not in consciousness at the time*, is active just the same, and may at any time become dominant and conscious, or be uncovered by the hypnotist, frequently to the surprise of both himself and subject. Nothing is, in the normal state, forgotten; we are simply unable to recall it at the time. I have been able to find nothing in the antagonism of our two natures that the hypothesis does not throw some light upon.

Again, why does fixation of the eyes cause sleep at any time? Impressions from the eyes go first to the basal ganglia, thence to the voluntary brain centres. If the eyes rest upon something of *wide interest*, the *rational mechanism* is stimulated; for that reason if we wish sleep to occur we fix the gaze upon an *indifferent* point. The basal ganglia will be stimulated just the same, and as it is connected with the other portions of the automatic machinery, these will be stimulated and become dominant, and as the stimulation is free from the emotional element, we are left simply with the automatic mind dominant, in a state of stimulation simply, and ready for any suggestion we may make, provided always (or nearly so, at least), that the life and liberty are not called into question.

This shows how Suggestion (verbal, I mean), is such an im-

portant aid in producing hypnosis and how it can cause the state unaided by fixation. In sleep, the automatic brain and mind is dominant. Words are born to convey ideas. The idea sleep conveys to the mind a condition of relaxation, freedom from volition and thought, hence, the tendency to realize this in fact, and it will be realized, where the automatic brain is sufficiently well developed and the other conditions tending to a quiescence of the voluntary brain are complied with.

Having the patient passive, that is, with the automatic machinery dominant, whether asleep or not, how do we cure disease? It must be remembered that this brain, the automatic, controls the entire body, so much so that the voluntary brain must borrow, as it were, the use of a portion of it whenever it would act on the outside, or the inside, either. Without using basal ganglia or cord, the voluntary powers would end in dreams, if they could be supposed to exist at all. All growth, nourishment and repair are in its hands. From the least cell to the mightiest organ or tissue, they are dependent on this automatism. Is it any wonder, then, that by talking to it and stimulating it to action we can control the bodily activity and nourishment? I think that I would be safe in saying that eighty-five per cent. of all cures *by drugs*, where the drug really does the work, is done by the drug first acting on this same nervous system and through it affecting the organ or tissue diseased.

Now, what possible difference can it make whether a nerve is stimulated or depressed by strychnine or opium or a word spoken or written? That we can talk to the nerve-centers through the ears and reach them through the other channels as well, is known to every party that reads liberally. Neither heart, lungs, stomach or any other organ or tissue is out of reach. Blisters raised on the skin, heart action increased or depressed, temperature raised or lowered, digestion aided or hindered by Suggestion not only, but by ordinary thinking and feeling, especially the latter, as it is the work of the automatic machinery that has this influence any way, proves this to be true.

We do better work when the patient is passive, simply because the voluntary mechanism is not acting and draining off nerve force. Remember that we have no direct voluntary influence over nutrition or the circulation through the viscera, but we have that influence through the automatic brain and we are simply learning how to use it for ourselves and others.

Sidis tells us that in the normal waking state indirect Suggestion alone is applicable, and that in the hypnotic state direct Suggestion is proper. Our hypothesis enables us to see why this is true *when it is true*, and to state other cases where it is not true.

Direct Suggestion is proper in the hypnotic state, because we are talking directly to the automatic brain which is free, or comparatively so, of the inhibitory influence of the voluntary brain, hence the reaction will depend on the directness and force of the Suggestion.

In the waking state, however, in all parties whose lives are ruled by reason and volition, with a consequent dominance of this mechanism, direct Suggestion will meet with opposition. The voluntary brain does not obey commands as such, but chooses its course in accordance with its desires, hence a command not suitable will be rejected. Even if the command meets the approbation of the reason, its execution, if directed to the nourishment of the body, or otherwise, must reach its object indirectly through the automatic machinery, hence must be weaker and inferior to commands directed directly to this mechanism in the start. But this enables us to see that there exists another class that are naturally emotional and automatic, and so situated from youth up as to be accustomed to obey, who will obey direct Suggestion in the normal waking state, even as an animal whose voluntary mechanism is imperfectly developed *will do or is likely to do*. This class will not be so perfect as where the opposition is removed by passivity and suggestion.

We can see, also, why too profound sleep, either natural or artificial, is not favorable to Suggestion. In profound sleep, the senses and automatism, while not inactive, are too dull and unimpressionable to react readily. I think, however, that there is a difference here possible between natural and induced sleep. In the former, the dullness and depth of sleep vary directly, while in the latter the senses *may be made* hypersensitive by Suggestion, though they are naturally dulled in those states of *deep sleep*.

Here again our theory helps us out. We can readily see how there can be present all degrees of inactivity of the voluntary mechanism, and hence all degrees of resistance to the complete and unhindered activity of the automatic machinery. We must

consequently be careful not to generalize too hastily. We must not imagine that what is present in a few cases will necessarily be present in all. Each case must be studied by itself.

We are thus able to understand why an action, voluntary at first, may become automatic later, by repetition. We must remember that the voluntary brain uses the basal ganglia and cord to realize ideas in action. As the ganglia and cord react to some one idea repeatedly, they become more apt and ready and finally a point is reached where the added impulse from the cerebrum is not needed, the impulse from the sense organs to ganglia being sufficient, or a degree of cerebral action not at the time conscious, *may be present*, while other cerebral centers are for the time dominant and consequently conscious.

It may be claimed truly that we cannot thus explain the so-called spirit phenomena. True, but neither will any other hypothesis. To say that our subconscious mind is a spiritual entity with powers to move tables, write messages, etc., does not explain or give an inkling as to how it is done. We know no more how a spirit can do these things than we do how brain powers, akin to other physical power, can do so.

Let us frankly acknowledge that we so far know nothing of these things and keep searching. Let us keep in mind that the something back of all phenomena is so far unknown; use whatever hypothesis, will throw light on our work, but remember that they are all guesses.

While there is nothing new in the above, we hope that it will aid in clearing up some obscure points. We simply think it a different, and, we hope, clearer statement of facts showing the unity of methods of cure.—S. F. MEACHAM, M. D., in *Suggestions*.

It is probably as hard to learn to be gentle always as it is to learn always to be contented. It will take time, and close, unwearied application. We must set ourselves resolutely to the task; for the lesson is one that we must not fail to learn, unless we would fail in growing into Christliness. It is not a matter of small importance—something merely that is desirable but not essential. Gentleness is not a mere ornament of life, that one may have or may not have, as one may or may not wear jewels or precious stones. It is not a mere frill of character which adds to its beauty, but is not part of it. Gentleness is essential in every true Christian life. It is part of its very warp and woof. Not to be gentle is not to be a Christian.

Therefore the lesson must be learned. The golden threads must be woven into the texture. Nothing less than the gentleness of Christ himself must be accepted as the pattern after which we are to fashion our life and character.—*Herald of the Golden Age*.

need especial culture and drill in the practical and useful. You should always have a well-defined object in everything that you do and say, and be very careful not to do or say anything not in consonance with that object. In order to succeed in the regenerate life, your law must be made like the laws of the Medes and Persians,—unalterable. Make for yourself a rule of life in regard to eating and drinking, sleeping, and speaking, and never deviate from that rule. Again, you should remember that it is the little things that make up the great things; therefore give special attention to the little things of life. Overcome restless dissatisfaction; try to be content with what is. Refuse to give attention to things that would disturb and annoy you. Keep your mind fixed on your objects and the methods for accomplishing them. Suppress a love of travel and desire for change; be satisfied with what you have and with your surroundings, and settle into the harness and try to make life a success. In the absence of the data for finding the sign that rules the body we can only point out two periods of danger,—when the moon is in Leo or Taurus.

W. H. N. Oct. 20, 1863, 2 a. m. Davenport. Iowa.

⊕ in ♌; ☽ in ♍; ☿, ♁; ♃ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏; ♊ in ♏; ♋ in ♏; ♌ in ♏; ♍ in ♏; ♎ in ♏; ♏ in ♏; ♐ in ♏; ♑ in ♏; ♒ in ♏; ♓ in ♏.

You are an unusual sensitive. By a little patient experimentation, united with the regenerate life, you would be able to read correctly the thoughts of those around you; and you should give much attention to this subject, or you will be influenced and even controlled by other minds. You have an orderly brain, and capacity to make life a success; but unless you give attention to the sensitiveness of your nature, strong business minds will take control of yours and rob you of all you accumulate. You are quite fortunate, except in your association with woman, where you would be impoverished. Make a special effort to control your appetite, passions, and sensations generally, for in this direction is your adversary. Give careful study to the principles of control of the body by the mind, so that you may readily overcome stomach difficulties or any other diseased states. Bear in mind that all matters relating to attainment are not obtainable by some sudden, spontaneous action or method, but can only be acquired through quiet, steady, persistent effort. The times of danger in regeneration are when the moon is in Libra, Virgo, or Aquarius. Be watchful of Scorpio. The hours of danger are when these signs rise.

S. E. Dec. 13, 1841. Sweden.

⊕ in ♏; ☽ in ♏; ♃ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏; ♊ in ♏; ♋ in ♏; ♌ in ♏; ♍ in ♏; ♎ in ♏; ♏ in ♏; ♐ in ♏; ♑ in ♏; ♒ in ♏; ♓ in ♏.

A person of unusual energy and activity, both of mind and body. The positions of Saturn and Jupiter give you a great ideal of home, such as you have never seen and which your imagination has never fully

pictured. This has been the source of a great deal of discomfort, discontent, and perhaps annoyance in your home life. Have much combativeness in your nature, well-tempered by a desire for love and tenderness, which, of course, would produce a disturbing element in your life. Have within you an intuitive perception of the mystic laws and powers; aided by them you should retire within and seek the quiet devotional attitude. Dedicate your life to God, then leave your troubles in his hands for adjustment, for you cannot adjust them yourself. Seek the quiet and the restful. Study methods for the control of the body; keep it in health and vigor through the governing power of the mind; for if you follow your inclinations, the mind currents will be turned into the energies of the body and you will get no time to develop the spiritual powers and faculties. You may be suffering somewhat with difficulties of the stomach and digestion; remember, however, that the digestive system responds to the mind sooner than any other part of the body, so that if you study methods for controlling the different functions of the body, you can very easily overcome troubles of that kind by the mind.

N. A. S. Nov. 9, 1833. Illinois.

⊕ in ♃; ♃ in ♎; ♁ in ♉; ♀ in ♋; ♁ in ♌; ♂ in ♍; ♀ in ♂; ♁ in ♎.

You have a strong, positive nature with good foresight, perception of things that are to come; all serious events you foresee, and might be prepared for them. Have a very orderly mind, a natural love of the occult and the spiritual, good control of the senses, but a desire to travel and to change. You should always take plenty of physical exercise, in order to retain health and vigor. Should gratify the love of change somewhat; for we believe that you have suppressed it through an opposite tendency, which is to get yourself established in a routine of life; that is, the same thing repeated over and over every day. Make a special effort to break up all old habits, and not only to live the new life, but to get new conditions around you, a new routine. If you can accomplish this in the material surroundings, then break up the old habits in eating, drinking, and sleeping; that is to say, the time for sleep, qualities and kinds of food, and times of eating it. All these things will conduce to establishing new conditions, which will enable you to change the habit of mind and really to begin life anew. Try to establish within your mind new hopes, aspirations, and activities; this will open before you a new world and a new life,—the life of regeneration.

B. M. B. Sept. 10, 1867, 4 p. m. Canada.

⊕ in ♃; ♃ in ♃; θ, ♃; ♄ in ♃; ♁ in ♃; ♀ in ♃; ♁ in ♃.

A nervous sensitive, with a will of your own, governed largely by impulse, which takes the form of restless discontent and a desire for travel and change; there is also a strong inclination to gratify the sensations, appetites and passions. Your restless desire for change and your dissatisfaction with things around you, coupled with your passionate emotions, will be very liable to destroy health and make your life miserable. If you would have health of mind and body and reach any degree of spiritual attainments, you must overcome these things and live in a quiet, calm, peaceful state of mind, which any one can maintain if they refuse to be anxious or worried. It would be very beneficial to take up music—harmonious sounds enter into and affect your whole life, and will do much to bring it into health and order; also harmonious colors and surroundings will aid you. Suppress all effort to control others; for when you unduly influence those around you, you bring upon yourself the responsibility of their lives and acts. Are inclined to control everything around you much more than you are aware of; this brings burdens upon you greater than you can bear.

E. C. N. July 4, 1864, 5 p. m. Mount Vernon, N. H.

⊕ in ♄; ♃ in ♄; θ, ♄; ♄ in ♄; ♁ in ♄; ♀ in ♄; ♁ in ♄.

You have a very clear, orderly mind, with a positive, executive nature. Your positiveness, however, is from the negative, or feminine side, which is a quiet, persistent purpose, relentless in its procedure, but always handling your opponents and antagonists with gloved fingers, and with such precision and determination that you are apt to succeed in your own purpose. If you would reach spiritual consciousness, you must discover and overcome selfishness; for that principle is so deeply lain and so subtle in its manifestations that you are not aware of its existence, but yet it is the main barrier to your hearing the voice of the Spirit. You have a vitativeness that is prodigious; might go down to death's door, but would rise again triumphant over its power. This gives you great endurance, so that you should be able to accomplish a great deal. But if you accomplish much in a spiritual way you must forget self and merge all your interests, aims, hopes, and desires in God and in service to the world of humanity. Overcome love of applause and fear of reproach: this will be one of the most difficult things for you to do.

M. L. Z. June 7, 1862, 4 a. m. Lost Springs, Kans.

⊕ in ♀; ♃ in ♄; θ, ♀; ♄ in ♄; ♁ in ♃; ♀ in ♃; ♁ in ♃.

You have a restless, fermentative nature, yet your mind is clear

and orderly, but imitative rather than originative. It is difficult for you to recognize the great essential truth that God is love and that love is the vital current of the universe. There seems to be that within you that forms a strong barrier to success in the material life, and which also militates very much against your health. You should understand how to keep your body in vital order by the power of the mind. The words of Ecclesiastes (III. II) are peculiarly true in your case, and to overcome this will require close application to the spirit of devotion and self-dedication, and a study of the laws of God and of nature. Suppress a desire for change and a general discontent, for without doing this you cannot enjoy perfect health of body and much less of mind. If you will cultivate a calm, quiet habit of mind, all the conditions of your life will improve, those of health as well as financial conditions, and this calm is absolutely essential to the first step toward spiritual attainment.

J. L. July 23, 1853. N. J.

⊕ in ♋; ☽ in ♋; ♁ in ♎; ♃ in ♎; ♀ in ♏; ♄ in ♏.

You are a quiet, good, kind-hearted man, but very subtle—none know your inner desires, feelings and determinations. Are a good talker, can express your thought clearly when you desire to do so. Have the elements of a successful career in life. With a good education and proper opportunities you would make a successful teacher or public speaker, but you lack the energy and “push” to bring out your talents and to utilize the powers within you. Have a feeling that there are unsurmountable obstacles continually in your way; small difficulties look like impassable mountains. You must cultivate and develop the will of energy that goes forward and overcomes all obstacles,—that energy that means conquer or die in the effort. You would naturally be successful in raising and dealing in stock. If you would reach the high goal of attainment there must be an unusual resolution, determination, and concentration of all your powers upon the object. The times of especial danger will be when the moon is in Leo, Pisces, or Scorpio, and when these signs rise.

E. S. R. Aug. 21, 1826. N. Y.

⊕ in ♏; ☽ in ♏; ♁ in ♏; ♃ in ♏; ♀ in ♏; ♄ in ♏.

You are a woman of restless energy, plenty of force of character brought out by a life full of difficulties, disappointments, and opposition. The artistic is very strong in your nature, but I judge that obstacles have stood in the way of its development. You have a great love of home, family, and great faithfulness in the domestic sphere. Have unusual hold upon life, great staying and rallying power. In reaching for the high goal, remember that a basic principle is the spirit of devotion: add to that a spirit of knowledge and understanding. Spend much

time alone in quiet concentration and devotion, keeping in view the desire for knowledge. It will be well for you to write your thoughts, and try to organize an orderly system that shall be to you wholly of knowledge. Beware of theories: for as soon as you begin to write and think, there will come to you many apparently clear understanding of laws and principles, which, when fully analyzed, will not prove to be just what they appear; thus it will become necessary for you to prove all things, and arrange an orderly system that you may have a means of discrimination as to truth and error.

J. P. P. June 19, 1866, Yolo County, Cal.

⊕ in ♀: ♃ in ♁; ♄ in ♂; ♅ in ♆; ♆ in ♇; ♇ in ♈; ♈ in ♉; ♉ in ♊; ♊ in ♋; ♋ in ♌; ♌ in ♍; ♍ in ♎; ♎ in ♏; ♏ in ♐; ♐ in ♑; ♑ in ♒; ♒ in ♓.

Your mental and emotional nature is in itself a contradiction,—are a man who is restless and dissatisfied, and yet you have a quiet, satisfied nature. The position of Uranus being strong in your character gives you an outreaching for the mystic and spiritual, a strong desire to know and to understand such matters, which you should gratify by study more than by effort in the practice. Your practical efforts should be in the direction of cultivating the highest moral and religious qualities and the grandeur and excellence of manhood, as among men and in your own life. You have an exalted ideal of home and family and should study the philosophy and science relative to that sphere of life; for without a perfect understanding of those laws, the domestic will be the bane of your life—through it will come many and serious disasters. There is something dangerous and abnormal in your temper and disposition that you should watch and strive to overcome and to bring into harmony. Not having the hour of your birth, we can give but little in regard to the times of danger. Be on your guard when the moon is in Gemini or Virgo, and when these signs are rising; also be watchful during Taurus and Libra. If you are faithful in your efforts, you will gain much in this life.

EDITORIAL.

We are frequently made aware of the existence among our readers of the impression that the main object of the Esoteric Fraternity is to prepare a place in which individuals will be free from the trials and struggles contingent upon the competition of civilization; but this is not our object, and I sometimes think it is not the effect, because we have found that our members have really greater struggles and trials, especially from invisible forces, than they had before they united with us. And it is natural to suppose that this would be the case, for

those who know anything of psychic laws, will recognize the fact, that a people, having such objects and methods of life as ours, must necessarily press their way into the vitals of the race, and thereby—to a certain extent, at least—become partaker of its difficulties, struggles, and sorrows. Isaiah said of the Christ of Nazareth, "Surely he hath borne our griefs and carried our sorrows," and if we are followers of the Christ, similar results must follow our efforts.

Another impression concerning us is that, being separated from the world and with very little to do, time must necessarily hang heavily upon our hands; but, if they could be with us a short time, they would see that we are a very busy people. Not only are we busy with our hands, doing as much work as the ordinary working classes, but together with that we have—each individual—enough mental work to occupy the entire time; so that each one of us is really doing double duty. Yet all this is not a labor of drudgery; for every one perceives the necessity of its being done and of doing it, and he accomplishes it with a will. As one of our young men remarked the other day, "Sometimes there seems mountains of work before us, but before we are aware of it, it has, somehow, all melted away." But the rapid flight of time is commonly noted among us; weeks seem but days, and years, months. This undoubtedly arises from the fact that each mind is centered in God and in an unremitting effort to prepare the body to become a fit temple of his Spirit, and at the same time to make home conditions suitable to the higher life. If we should be asked if we are a happy people, I really believe that the only answer any of us could give would be, "I do not know." All we know is that we are making every effort to press our way into a perfect spirit consciousness, that we may be effectual instruments for the introduction of the higher order of human life.

Our yearly Ephemeris will be ready for distribution within the coming month. It not only gives the day, but, in the case of the Earth, Moon, and Mercury, the minute and second of the changes, and also the planetary positions for each day at noon. HELIOCENTRIC POSITIONS; WASHINGTON TIME.

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THE HOPE THAT MAKETH NOT ASHAMED.

BY HARRIET B. BRADBURY.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God."

The creature is our physical self; the son of God, the immortal spirit within us, which is seeking continually to manifest itself, as it moves onward to its destiny of perfect freedom, rapidly or slowly, according as we understand more or less of what that destiny is, and how it is to be attained.

The hope that maketh not ashamed must have a firm foundation in reason, and such an understanding of God's laws as shall make doubt impossible. This foundation we call faith, but it is not a blind, unreasoning faith, requiring an effort of will or a shutting one's eyes to any aspect of truth. If you trust your money or any important interests to a man, you prove that you have faith in him. If asked upon what you base your faith, your answer will probably be, "Why, I know him!" Yet your knowledge in that case cannot have any such certainty as the knowledge upon which our faith in God is based. When we have learned any one of the laws by which He governs His universe, we have a basis upon which we can reason out effects and direct our efforts to secure a desired result, in accordance with that law. The hope that is based upon such faith as this can never prove abortive.

"And now abideth Faith, Hope, Love, but the greatest of these is Love." Love, or desire for a thing arises in the mind before the conscious hope of obtaining it. We love good first and long for it, but the longing does not become hope until we have faith in our ability to obtain it. Love, therefore, comes first, then faith, or knowledge, to make love fruitful, and as the result of their union, hope is born, actively working toward the

desired end. Hope is expectancy, buoyancy, motion, power. For, as St. Paul says, "we are saved by hope." He also says: "The trial of your faith worketh patience, and patience experience, and experience hope." Now, that experience which brings hope must be a successful one. When we have tried the power of faith and love, and have proved that they can accomplish a desired result, our faith becomes experimental knowledge, and this, according to Paul, is the basis of that hope which maketh not ashamed.

But there is another characteristic which this hope must have. It must be a worthy hope, one which in its fulfillment shall bring no disillusioning, no satiety, no distorted or unnatural development, nor any regrets for the necessary hardships undergone in attaining it. The modern mind has a strong dislike for the abnormal, and a strong conviction, for which it asks no proof, that spirituality developed at the expense of health has in it something radically wrong. The hypothesis at the basis of mental science, that spiritual conditions translate themselves invariably into corresponding physical effects, comes, therefore, almost like an axiom, to a cultivated and unprejudiced mind.

There are few of us Occidentals who would be willing to sacrifice our health for the sake of any beatific visions to be obtained in a state of trance; and the supposed revelations of truth coming in that way do not carry conviction to our minds as does the intuitive wisdom of a seer like Emerson, who while perceiving truth that is beyond the reach of reason, never surrendered his reason in the search for it. It is hard for us to believe in the reality of that sainthood which is the Oriental ideal; we cannot believe in its desirability, however willing we may be to admit certain beautiful aspects of the lives of its exponents. The following is a description of Râmakrishna, when his influence was at its height, given by his friend, Protap Chunder Mozoomdar.

"The Hindu saint is now a man under forty, he is a Brahman by caste, he is well formed in body, but the dreadful austerities through which his character has developed appear to have permanently disordered his system and inflicted a debility, paleness and shrunkenness upon his form and features that excite compassion. Yet in the midst of this emaciation his face retains a fullness, a childlike tenderness, a profound, visible

humbleness, an unspeakable sweetness of expression, and a smile that I have seen in no other face." I doubt if the most spiritually-minded American would be able to desire a character which should show itself in such distressing physical effects. Nor will it seem strange that this weakened, devitalized man should have felt himself helpless to relieve the afflictions of others. "I float a frail half-sunk log of wood through the stream of the troublous world," he said. "If men come to hold by me to save their lives, the result will be that they will drown me without being able to save themselves."

This ideal of sainthood seems to have obtained to a great extent in the mediæval church, growing with the growth of ecclesiasticism and the decay of the more robust spirituality of the Apostolic times. Paul and John had visions; Paul was even something of an ascetic, if we may judge by his words concerning marriage, but he never practiced nor recommended those meaningless austerities whose purpose is to devitalize the body, that it may be more easily controlled. Stories of mediæval saints, on the contrary, are full of the useless horrors of self-inflicted torture, and the pitiful records of frantic attempts to exorcise sin without putting anything better in its place. Even modern paintings representing the temptations of monks and holy men of old, suggest usually such degrading propensities that one wonders wherein their holiness consisted. I do not remember ever seeing but one such picture that gave a hint of the subtle insidiousness with which temptation comes to a truly purified soul. But, granting that certain austerities can bring about an exalted state of mind, and even induce psychological states in which occult powers are developed, it is still to be proved that any genuine good results from these practices, commensurate with the evil which makes itself outwardly manifest in an emasculated frame, and a mind unfitted to enjoy the life which God has given us.

One of the most extraordinary of psycho-physical effects is the phenomenon known as stigmatization. There are many well-authenticated accounts of Roman Catholic saints who have received in hands and feet and side the marks of the wounds of Christ. These marks were developed by long-continued ecstatic contemplation of the crucifix, and even regarded as a special proof of divine favor, and as indisputable evidence of sainthood. They are unquestionably evidence of a rapt and

ecstatic state of mind, and of intense concentration, but unless the purpose of Jesus' earthly mission was the receiving of those wounds, we may well question whether a truer religious faith would not have made the object of their contemplation some figure of their glorified Redeemer, and instead of marring their bodies with scars, have illumined their faces as that of Moses was illumined when he descended from Sinai. Scars and deformities do not result from healthy meditations.

But there are other manifestations, which, while equally strange, are not unhealthy in and of themselves, and which, if they could come about without a condition of trance or of hysteria, might be made useful in many ways. An example of this class of phenomena is that of human levitation, or the lifting up of the human body by an "uprush of psychic force," so that it is carried toward the object of contemplation, or floated about in the air like a cloud of smoke. The specific gravity of the body seems in such cases to be completely changed, and the power developed is so wonderful and apparently so desirable that we cannot help speculating upon the possibility of securing it under conditions that meet the approval of our whole nature, both physical and moral. Some might even be willing to enter into abnormal psychic states for the sake of accomplishing such a marvel, but the sanest spirit of the age repudiates the methods employed, whether as a means of performing a wonderful act, or as giving the slightest assistance to a true spiritual life. Trances went out of fashion when modern skepticism had its birth, until they were revived by the spiritualists. A careful investigation of the results obtainable through such means does not lead to the conclusion that mankind is to be greatly benefited by those who employ them, while it offers, on the contrary, many proofs that such a use of mental power is dangerous both to the health and to the morals of those indulging in it.

Christ made use of marvelous mental powers, and promised that his followers should do the same, but we do not read of a single instance in which he fell into a trance. If these powers are our rightful inheritance, we may confidently expect that the ability to use them will be developed in time, along perfectly normal lines and without the necessity for entering any strange or abnormal psychic state. To this end it is desirable that the investigation of present phenomena should be thorough

and scientific, and that experiments should be carried as far as practicable, to learn more of the possible natural action of the mental faculties. Imagination is as necessary here as in any field of discovery, if we are to go beyond the point where we now stand, but imagination should be balanced by sound sense and perfectly scientific methods; for it is experience, as we have said, that worketh the hope that maketh not ashamed. What we know by experience we are sure of; we are also sure of all that may be logically inferred from our premises, to just that degree in which we are sure of our logic. Any investigator who is perfectly certain that he understands the basic law by which he works, and who also believes in his own reasoning powers, is prepared to advance in his own experience beyond what is now known, and to make discoveries of natural laws hitherto unknown to humanity.

We have as yet no instance, so far as I am aware, of human levitation being accomplished outside an abnormal condition of ecstasy. Clairvoyance, however, is not infrequently exercised in a perfectly normal state of consciousness, as is also the power of communicating or of reading thought at a distance. Isolated instances are on record of apparently prophetic warnings, or of a guidance in some time of doubt, that seemed so wonderful as to induce a belief in spirit communications. These appear to be simply cases of well-developed soul-power exercising its functions exactly as the instinct of the carrier pigeon or of hibernating animals guides them according to the laws of their being. Occasionally we hear of an individual who follows such a guidance in all the affairs of life, trusting it absolutely and never being deceived. The most famous instance of this kind on record is that of the dæmon of Socrates, who warned him in all matters of right and wrong and in everything pertaining to his personal conduct. With him the guidance seemed to come as distinctly as if a voice had spoken to him. There are doubtless many who similarly follow an inner light without appearing to receive distinct communications. The early Quakers believed in such leadings; their custom in their meetings, of waiting in silence until "the Spirit moves," testifies to that belief even now. Such uses of this power are certainly often productive of great good, and, in the case of the Quakers, seem to have had a tendency to develop a type of character and a physical repose that are extremely desirable. Telepathy, as

habitually employed by healers, has no harmful effects, though to attempt to use it for ordinary business communications may very likely be unwise. Some say that the ability to heal may be lost by degrading this power to lower or more personal uses, and certainly there is an instinct that warns the healer of the suitable limitations to place upon his experiments, which he feels bound to follow, if he has developed that faith in his intuitions which a successful healer must have. This much appears to be established: that supernormal powers can only be safely cultivated in the interests of the higher life. How far they may eventually be used for other and more ordinary purposes is not yet clear. The clairvoyant or clairaudient faculty, when developed, often brings unsought information on all sorts of matters, but this faculty in its normal action, i. e., outside a state of trance, has not yet been brought fully under control of the will. Whether it ever will be until the human will is one with the Divine may be doubted, but we may rest assured that if we seek holiness with our whole heart, and as much of power as is consistent with our own best good and that of our fellowmen, whatever power does come to us will be such as to lead us and others to the freedom that belongs to health both of body and soul; and it must be admitted by all that any temporal good inconsistent with this is unreal and undesirable.

It is comparatively easy to develop telepathic power to the extent of perceiving the state of mind of a person at a distance, in whom one is deeply interested or to whom one holds the relation of healer. Here we find that it is desire, and desire acting on the highest plane, that of unselfish love, which brings the communication. When the message comes unsought, it is still the desire for the welfare of the other person, which makes the mind receptive to the impression. Desire to send a message is also a powerful force in projecting it. There are instances on record where an intense desire for help has sent the request to a passing stranger whose only reason for receiving it was that no one else was near to give the required assistance. There have also been many instances in which, without conscious purpose on the part of the sender, a message was received by some one personally interested. When the desire is present with both parties, however, we have the most favorable conditions for communication. This is the reason why healing thoughts

are so easily communicated: 1. Both parties desire it. 2. The mind of the healer, rising out of all thought of self, is in the true attitude to use its higher powers. Too much emphasis cannot be laid upon the importance of this latter condition. To attempt to influence another individual without thus rising out of self, is to seek to bring him under one's personal control, and, even if no thoughts of a specifically evil nature are communicated, is degrading to the manhood or the womanhood of both parties.

We should always bear in mind, also, that there is a subtle, but very real distinction between the spiritual and the merely occult. Many of the performances of spiritualistic mediums cannot be regarded as furthering the development of the higher life, unless because they give proof of strange and unknown powers—of the real existence of the spirit world, as they would say. But, as a matter of fact, we do not see people greatly helped in their spiritual life either by giving or witnessing these exhibitions. Nor do the wonders performed by public exhibitors of any kind of occult powers help any one towards altruism or health or spirituality. On the contrary, some performers are extremely exhausted after an exhibition, or wrought up to a most distressing state of nervous tension. The general impression made upon the public is also that of an unhealthful moral atmosphere, though it might perhaps be difficult to prove that the majority of those who indulge in these practices are morally degraded. It is better to be unselfish than to have visions; the best life of the soul is what we want, and this must be the first object or everything else is useless if not worse. The higher the powers which are exercised, the more subtle and dangerous are the temptations to a misuse of them, just as in the art of painting the opportunities for pandering to the lower nature are appalling, and the more so because the evil is so intangible, so elusive and inexplicable.

There is a certain class of mental scientists who claim that great things may be accomplished in obtaining knowledge without study, and in obtaining money in the face of all obstacles, by psychic power. In regard to the former claim it may be said, "These things ought ye to have done, and not to leave the other undone." The knowledge obtainable by normal psychic methods is the understanding of things, the comprehension of truth, intuitions, warnings and spiritual guidance.

These do not intrude upon the domain of study, nor make study unnecessary. To neglect to train the mind by careful regular exercise is to allow it to become weak and inactive and unfit to receive or make good use of its inspirations when they come. As for the application of these principles in business life, the secret involved is none other than that known to all successful business men, i. e., concentration upon the object in view and perfect self-poise in action.

Carried to an extreme, this application of mental power may result in the accumulation of a vast fortune at the expense of another's welfare, or in utter disregard of the laws of honesty. Such a success is worse than failure, for it contaminates the soul, and cannot fail to bring with it a just retribution of suffering. The evil resulting is sure to be great in proportion as the highest powers of mind and soul were prostituted to so ignoble a use.

What, then, should we seek and expect to accomplish by the development of our souls' latent capabilities? Briefly this: the gradual cleansing of our hearts and minds, and the building up of healthy and beautiful bodies corresponding to the thoughts within. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." We are all conscious of evil thoughts with which we would gladly part company forever. We can do it. We long for more frequent seasons of the happiness that comes from conscious communion with the Highest. We can have it, daily increasing in depth and intensity, and bringing with it the peace that passeth all understanding. It will also bring with it repose of manner, control over the nerves and all physical conditions, conscious command of every desire, and a gradual development of psychic power along perfectly normal lines. We need not wait until our mortal bodies are laid in the grave to be clothed upon with the new beauty that is of God. Gradually but surely our bodies will be transformed by the power of His life within us. Neither here nor hereafter shall we ever have bodies that are not built by our thought. Here and now we must begin to develop the spiritual body, transmuting, as it were, the material into the spiritual, putting in practice whatever of understanding we have acquired, and asking for guidance from step to step, and for a clearer vision of the truth which we already dimly see. The life of every one is a

secret between himself and his God. No one's else experience will avail, no set formulas can give enlightenment; each must work out his own problem in silence and in patience, "hoping all things, believing all things," never discouraged, but looking continually to the Christ within, trusting Him when all seems dark, and content to wait for conscious power until He who dwelleth in us shall find us worthy to receive His wisdom.

HOW STEEL GETS TIRED.

"When first I read of that steel truss in the Brooklyn Bridge buckling," said a civil engineer and bridge builder, "I thought it might have been due to fatigue as much as to the expansion of the cable.

"Fatigue? Why, certainly. The capacity for becoming fatigued by exertion does not entirely belong to bodies animate. There are many inanimate things, including iron and steel, which grow fatigued (temporarily sapped of vitality, the same as yourself after a hard bit of work), and lose much of their strength and elasticity through long continuous subjection to stress or vibration. But if they are allowed to rest for a while these metals recuperate and recover their original strength and dependent virtues.

"Tests conducted with great care and accuracy, with full-sized bridge members and various other commercial forms of steel and iron, have been made, and have so thoroughly proved this observation of fatigue in inanimate things that it is generally accepted by members of my profession as a positive and well understood law. The effect of constant vibration upon steel and iron is to cause fatigue and weakening of the metal. An English engineer of high authority years ago called attention to the fact that iron wires kept in torsional oscillation during the week behaved very differently after their Sunday's rest."—*San Francisco Chronicle*.

THE ATTAINMENTS.

The idea of attainment is the one thought that occupies the attention of all men and women who have within them anything of the spirit of enterprise and energy which should characterize every one. True, the majority of people seek the attainment of wealth, honor, position, etc.; yet during the last ten years the desire for occult attainment seems to have been spreading with great rapidity. And since the Chinese have been coming to this country in such numbers, the mental atmosphere of the land seems to have become impregnated with the spirit of the Buddhist religion. However, India being more accessible, more reputable, and also dealing more directly with the principle of magic, has become the avenue through which we have received these Buddhist doctrines; and thus the Hindu, or Indian religion has been coming to us under many different names and through various organizations. But when we carefully analyze the groundwork of this religion, we find that it takes us back to the infancy of the race, and that the attainments it has to offer are purely selfish, if not sensuous. Its chief incentive to attainment is either the acquisition of power or an escape from the vicissitudes of an earth life. Such objects are an exact inversion of the true objects of our existence, as taught by the prophets of Israel and by the Lord's Christ. Jesus said of his people, "I am come that they might have life, and that they might have it more abundantly." Again he said, "Whosoever liveth and believeth in me shall never die. Believest thou this?" The whole burden of the Gospel of Christ and that of the true Christian religion is of added and continuous life, while the burden of the Buddhist and Brahman religions is self-abnegation, and shall we not say self-effacement, self-destruction?

We know that in its blindness the Church has built around the doctrine of the immortality of the body—so emphatically taught by our Lord—such a mass of rubbish, that the real

meanings of the Scriptures relative to this important subject are perverted and entirely covered up. But if there is one thing more evident than another in the teachings of the New Testament and of the Old as well, it is not only a continuation of life in the body, but that it is a life filled with joy, peace, and the fullness of all things that make existence worth retaining. From earliest Biblical record down to the last great teacher of Nazareth, accounts come to us of men who had power over death—not some imaginary death, but death as we know it, the dissolution of the physical body. We read of the translation of Enoch, Elijah, and of Christ, and Josephus tells us that Moses was translated.

But although these things are regarded by some as allegorical or as fables, yet the fact remains that the teaching of Jesus is that of added and more desirable life in contradistinction to the exactly opposite doctrine of the Buddhist religion; and not only is Buddhism being taught as a means of attainment, but a great number of so-called occult societies are springing up amongst us in which are found reflections of the Buddhist faith. However, it is not our desire to condemn but to hold the true light, that all who have the inclination may find the path that will lead them back to unity with God, the Creator of all things. This THE ESOTERIC has striven to do during the eleven years of its work; and the seven years of the Fraternity's existence have given us repeated and continuous confirmation of the fact that only those will attain the high goal who have deep down within the soul-consciousness a love to God and an earnest desire to know and do his will. Unless this is the governing feature of one's life and the impetus to all action, sooner or later they leave the Fraternity, turn their backs upon the methods, and either go in pursuit of magic powers by means of psychic studies and drills in their various phases, or plunge down into the self-destruction of sensuality.

A certain spirit of devotion found among the people of the Church seems to lay the foundation of true soul-growth and attainment. The principle expressed by the phrase "love to God"—a favorite expression of the Church people—seems to be born in the individual. It is a spirit of self-consecration,

in which, to use the language of the Church, one lays himself upon the altar as a willing sacrifice to be used by the Spirit of God. Perhaps the condition indicated by this symbolic language would be more acceptably described as being earnest desire, prayer, and a quality of self-sacrifice, which causes the individual to seek the highest morality, to so live as to have the consciousness in his own soul that he pleases God and that he is accepted of him.

There are thousands of people in the churches who have reached this condition, and when, through right living, one has obtained this consciousness within himself, that he is doing the things that please God, he will know what it is to have the guidance of the Spirit. If by word or act such a one places himself out of harmony with the divine purpose,—with the true methods of his own growth and attainments,—he finds within himself something that immediately checks him and makes him conscious that he has erred. This the Church calls conscience, but this matter of conscience is so little understood by her, that her teachings in relation thereto are perverted and in many instances have become a source of error.

From past experience we are prepared to say that no one can have this inner monitor, this spiritual guidance, this so-called conscience, but those who have dedicated their lives to God, and who are daily and hourly guarding their thoughts, their words, and their deeds, who are carefully watching that they do nothing that is not in harmony with the Spirit of God. They must absolutely obey that inner impulse to do or not to do, for the slightest deviation from perfect obedience will silence it as a mentor. When this conscious junction of the inner consciousness of man with the Spirit of God is obtained and maintained, the individual may safely believe that he has the guidance of the Spirit. One of our modern authors has likened it to a little bird given to the neophyte, which he carries in his bosom, and which constantly warns and guides him.

The one who desires this guidance must know that it can only be obtained by a most careful and righteous life. When this foundation is laid, the individual is perfectly safe in following the guidance; but without it there is no guidance worthy of the name. There are many who heartily enter into what

they term a spirit of devotion (when analyzed it is but the spirit of emotion), and who thereby obtain what they believe to be a guidance, and so it is, but many times it is the guidance of some low or sensuous influence which leads men and women to the most absurd and even vicious acts. Under the impulse of this emotional guidance a man slew his son a few years ago, believing that he was called to do as Abraham did. This matter of guidance is marked by a line sharply drawn; for unless the individual is entirely unselfish, pure in heart, desire, and motive, with high and holy aspirations, and in an attitude of perfect self-surrender to God, that which in the Bible is called "devils" will come as guide and instructor, in place of the Spirit of God.

We repeat, in order to obtain this consciousness the most careful living must obtain in every department of one's thought and action. This is the only foundation that can be laid by any man or woman for the attainment of the highest goal of human desire; it is the corner stone of the doctrine of Christ. And we are prepared to say that any individual, no matter what his sphere of life, or to what church he belongs, or whether he belongs to any church, who seeks, finds, and constantly lives in, this conscious unity with the Spirit,—that such a one need not be anxious as to where that Spirit may lead him; for if it is the Spirit of God with whom he has found unity, he will be led into harmony with the Divine purpose for which the world was made, led into loving unity and harmony with the sons of God: he will possess the Holy Ghost, the Comforter, that will lead into all truth.

We know that of such the gathering of Esoteric people will be composed, for by following such a guidance and method of life, all the truths of Esoteric doctrine were revealed; and we know that when those who have come through and by thus following the guidance of the Spirit of the Highest, are gathered together, there will be one continuous revelation of wondrous knowledge relative to God and the world of cause. It is by a life based upon such a foundation that the fullness of the light of truth and the will of God is to be revealed upon earth. By thus following the guidance of the Spirit and main-

taining continuously active a desire to know the truth, the promise of the Lord's Christ will be fulfilled, who said, "I have yet many things to say unto you, but ye cannot bear them now." The time *has* come when many things are being revealed to the faithful. May the God of peace make you wise to your redemption.—[ED.]

THE FIRE-WORSHIPERS.

CLARA G. ORTON.

'Tis night, yet morning's radiant star
Has caught its glory from the sun:
The hill-tops glimmer from afar
And speak of greater light to come.

A watchful throng, man, woman, priest,
In breathless silence long they stand;
With hopeful eyes turned toward the East
A reverent and prayerful band.

They gaze toward Heaven's golden gate,
Where enters in the Lord of Day;
His earliest message to await,
To greet the first awakening ray.

It comes, a shining, piercing dart,
It gilds the distant mountain's side,
The song of joy breaks from the heart,
Their hopes, their prayers, are satisfied.

They sing, "O symbol of all truth!
Sustainer of all life on earth!
The joy of age, the guide of youth,
The Master over death and birth!

Come, shine into the dark world's night,
Come, warm the chill earth with thy heat,
Come, scatter demons by thy might,
And show the way to faltering feet."

Thus let me stand, Lord, in the dark
With straining eyes, to catch Thy ray
Of truth, the earliest, faintest spark
That prophesies Thy coming day.

CONCERNING ESOTERIC WORK.

I feel, this morning, like presenting a few discursory thoughts rather than writing of important philosophies, doctrines, principles, or laws. Years ago, when my mind was first illuminated with the new thought, there awakened within me a consciousness that my life had been a dream, and for a time I thought that I was one of a very few who were living in this dream state. I felt, therefore, that my first work was to leave the ideal and get down to a solid foundation; that the knowledge that I really wanted was practical, useful knowledge, a knowledge of methods whereby one might change his entire conditions from the lower to the higher, and thus free himself from the sins of ignorance, which bring all the difficulties to which flesh is heir.

I feel that I obtained the keys to the situation, and, when received, I found them so simple and practical that I thought there was nothing to do but present them to the people, who would most heartily accept them. But, alas, how I was disappointed! I found a great many good listeners, who came time after time to hear the thought expressed, and many of them seemed even enthusiastic, but when I looked for those who were ready to change the whole course of their lives and to put these important methods into practical use, I was astonished to find how very few they were. Women were more enthusiastic than men, but, after eleven years work in presenting these truths to thousands of people, I find that women are the last to put the methods into practice. The whole number of whom we know that are putting into practice methods that would give them health, strength, vivacity, and everything that is desirable, can even now be counted upon one's fingers, of which there will afterwards be some left to tally with. This lack of practicality is also very common among men, but not to such an extent as it exists among women.

The ideality and dream of life has characterized the end of

every cycle of the nations that have risen and declined, as is evidenced by the form of skulls brought to scientific attention. During the Centennial I had the opportunity of examining skulls dating back to ancient nations at the time of their decline, the Egyptians, Romans, etc., and, in every instance, I found that the upper lobes of the forebrain were developed in excess of the perceptives and the base of the brain, which conclusively proved that the cause of the national fall was the ascendancy of the ideal or dream state. And this condition seems to have taken possession of the very large class of people who are now turning their attention toward the higher life in its individual or social aspects.

Our present civilization appears to have forced the people into classes. There is a class that is allied to the idealistic, and another to the materialistic, and there seems to be no place for the harmoniously balanced mind, the mind that is capable of a proper attention to the things of this world, the interests of life, and at the same time of holding practical thought in regard to the interests of the spiritual and cause side of life. Public opinion is a scourge that drives the people from one extreme to the other.

Those who have an over-development of the idealistic may think their case a hopeless one, as they are organized for that particular sphere, but my personal experience does not support such a conclusion. When I began this thought the reflective organs were greatly in excess of the perceptives. Now the perceptives predominate, and the size of the head has increased nearly one-half of an inch in circumference—even the reflectives have increased in size. Therefore, if I can change the form of my head by thought and effort, surely anyone can do the same thing.

The very few who have had sufficient mental balance to put into practice the methods taught in THE ESOTERIC during the last ten years, have obtained the results in every particular, in so far as they have strictly adhered to the methods; but it is strange that we know of no one who heard these truths at the time of their first presentation who has consistently continued in their practical application to the present time. A member

of our Fraternity has been following Esoteric methods for about seven years, and I think there are no others who have been practically living the life for more than five years, and some of us for not more than two or three years.

This fact might seem a poor recommendation for the methods if one did not know the circumstances attending the efforts of those who first began to live the life. Many obtained certain powers which they realized were superior to those possessed by the people around them, and it seemed to "turn their heads,"—they proceeded to enjoy their newly-gained powers by using them for the advancement of their worldly interests, and they forgot to go further in the life; in many instances they retrograded. Others, after continuing for a while in the life, entered Theosophy or one of the many different "isms," leaving the sphere of their pure childlike devotion to God in order to seek powers for their own personal advantage.

No tongue or pen can picture the allurements and overwhelming inducements to renounce their determination that are offered to Esoteric students as soon as they begin to get a hold upon the vital currents of the universe. Men think they are strong and well-decided to carry the methods to the ultimates, but flesh is weak, and, sooner or later, like Esau of old, they barter their birthright for a mess of pottage; but there are some who will hold on and hold out to the end. It seemed that Jesus foreshadowed this condition to his disciples; for, according to the Gospel of St. Luke (XIII. 23, 24), they said to him, "Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Because of this fact "Practical Methods" was written, for we know that there are a few of sufficient mental balance and determination to carry its truths to their ultimate, to see that if a little practice accomplishes so much, a great deal will accomplish much more. But what use may be made of Esoteric truths, it is for the people themselves to decide.

THE NEED OF GOD'S KINGDOM.

The present age of the world is the epoch in which mind is to be the ruling factor. It is the end of a cycle, the time of the harvest. The time has arrived when the sons of God are to be emancipated from the thralldom of flesh; they are to stand forth clothed in the peerless beauty of divine sonship. As perfected men and women they are to rule the earth; not as individuals, but as a body patterned after the divine man of the heavens. The sin of selfishness is to be removed; the curse of oppression is to cease; the reason for the struggles of the past ages is to be manifested; the rewards for overcomings are to be meted out to the ripened souls. Each according to his fitness will find his true place in the celestial kingdom which shall be established upon earth.

Dear friends, and readers, we lovingly call your attention, at this most momentous period of the world's history, to the importance of doing, to the necessity of united action, to the need of recognizing your sonship. If you are unable to realize that you are a son of God, or if you cannot recognize your divine right to the dominion, you are in no condition either to receive the dominion, or to have conferred upon you the rights of a heaven-born son. You will never possess the dominion unless you first believe that you have it. In order to obtain control of the mind, and soul powers, which give man the dominion, one must realize, nay, he must believe without a doubt, that he has the strength to command.

The mountain top of attainment is far removed from the turmoil of earth. The mountain sides are steep and most difficult to scale. Each step upward means much suffering, much patience, and much perseverance. Many disappointments are to be met, many obstacles are to be overcome. The faithful performance of the little duties proves man's worthiness and entitles him to be trusted with the greater ones. Despise not the little opportunities which are presented to all from day to day, from hour to hour. The little acts may appear trivial in themselves and of little importance, yet they are the means whereby

soul powers are developed. The little opportunities lead to a comprehension of the marvelous working of creative law.

The man who is faithful to the little tasks will soon realize that he is slowly awakening into the realm of soul, into that land where darkness cannot enter, into the presence of his God and his Creator, into that world where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The man who conscientiously performs his daily tasks, recognizing that the little things are sent in order to prove his fitness to perform the greater, will quickly rise to a position of trust, will soon recognize the true beauties of a righteous life,— a life in harmony with the mind and will of God. The soul that is awakening to a recognition of its true nature, soon develops to the point where it is constantly able to perceive and enjoy the ever increasing beauties of the Father's kingdom—that kingdom in which there are many mansions, not made by hand, but by the potency of thought,—of divine thought, which is eternal and fadeth not away.

How many of our readers realize that today they are building those conditions which they are to enjoy tomorrow? How many know that in the ages past they builded the environments in which they find themselves to-day? The wise man builds according to the divine plan, the foolish according to the selfish desires of his heart. In order to comprehend the divine plan, the individual must consecrate all that he is, and all that he hopes to be, to Him who created all things. Man, though but an atom floating, as it were, in the great immensity of space, can know the Master's will, can foresee the purpose that the Father had in mind when in the ages past he commanded this world's birth.

The things that men truly desire will assuredly come to them: the length of the time required to bring into manifestation the longings of the heart depends entirely upon the concentrative powers of the mind. The kingdom of heaven must be established upon earth, because the sons of men desire that that celestial state exist. It will not appear, however, until the need has become manifest; and the need cannot arise until an understanding of its use is born within the breast, until the knowledge of its necessity as a factor in the unfoldment of the race, is understood by the soul. Even then it will not appear until the desire grows strong enough to draw to earth the required

conditions. It is through the potency of spiritual command, understandingly sent forth, that the necessary heavenly conditions can be established and maintained.

The establishment of the kingdom of heaven is needed on earth in order that man may find a place wherein he can reach the crowning ultimate of his creation,—an immortal, conscious existence. There must be a place separated from the perverted conditions of earth, wherein one may with safety die to the old and be reborn into the new. When man receives the celestial birth, he becomes one of the immortals, he cannot die; the life of the Father-Mother has become his life; the currents of eternal, spiritual potency have been established within the organism.

A great deal has been written during the past few years about the possibility of gaining immortality and retaining the physical body: as a rule the subject has been handled by those who have little comprehension of what immortality implies, or of the methods to be applied to bring about its accomplishment. One thing we will say, and all who comprehend the subject will bear witness to its truth: no man or woman will gain immortality in this age unless the kingdom of heaven is established upon earth.

It is an impossibility for man to gain an immortal existence and remain a dweller, a co-laborer with those immersed in earth conditions. Even were it possible to gain an absolute knowledge of the laws of mind,—which one cannot do as long as he lives from the mind that controls animal life,—it would be utterly impossible to overcome the powers of death and the grave. Unless the individual comprehends the different mind realms, and knows how to enter the super or divine realm, he will always remain mortal, always be receptive to the sting which causes the physical body to disintegrate and turn to dust.

As long as one remains under the control of the mind whose power is expressed in the command "Increase and multiply and replenish the earth," so long will he be compelled to undergo the change called death. No man, even though he possess the mental powers of a thousand men, can defy the command of the supreme mind which rules all life that is engaged in generation. The mind that governs generation, or creation, has supreme power over all life bound by that law. It is for this reason that it is well nigh impossible to rise above the plane of sense; and, in fact, it would be impossible, were it not for

one fact,—God has said, “If you will obey my voice indeed, I will be your strength, your power.” An understanding of this power is man’s salvation. It is only after he has learned to apply this power, that he begins to comprehend the grandeur of an immortal existence. It is not until he feels the alliance which has been established between the finite and the Infinite, that he begins to understand the law which governs his higher nature. When he begins to perceive the law governing cause, he understands that it is only through the united effort of a body of people, sanctified and consecrated, that immortality in the flesh is possible.

Only through an absolute reliance upon the power of God, can man develop that confidence, that faith, which is so necessary to a realization of the possibility of becoming, although bound to a physical body, a celestial, immortal entity. An understanding of the need of an alliance with God permits the soul so to unfold its powers as to be able to draw sustenance from the virgin mind of its Creator,—that mind which in its absolute purity is unsullied by the taint of disease, decay, or death. It is impossible for one to live from that mind,—and all must live from it who would become immortal,—who is at all allied to the sensuous practices of a perverted and sinful world.

Dear friends, carefully examine your hearts; see that the temple of God is kept pure and holy; see that it is kept free from unholy desires. You must labor diligently, you must cultivate trust in God, in order that faith be established within your breast. Remember that if you do your part, God will do his. If you think right and act right, the time will come when the Spirit will lead you from the sorrows of earth to the joys of his kingdom.

“Build thee more stately mansions, O my soul,
As the swift seasons roll! Leave thy low-vaulted past.
Let each new mansion, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free, leaving thine outgrown shell
By life’s unresting sea.”

A PSYCHIC LAW.

Bismarck is dead—killed by the lack of sympathy. To within a few weeks ago no foreign diplomat stood higher in the estimation of the Americans than Bismarck. But an unloving wish (shall we call it ingratitude in return for our good wishes?) prompted him to say he hoped the Americans would be taught a memorable lesson by the Spaniards in being quite tolerably whipped. This turned the tide of American sympathy against him, and immediately the old man began to fail. The withdrawal of such a powerful stimulant, and perhaps substituted in large measure by unloving wishes, was too much for even an "iron chancellor," and he had to surrender his material fortress to the tomb. This teaches another lesson to the world concerning a young and vigorous nation like the American. It is that mind is as powerful as matter in ordinary material affairs as the above; that thought can kill as well as bullets when fired from honest or temperate minds against selfish or intemperate ones; and that the great or popular minds cannot afford to court the ill-will of a whole nation like ours.

This extract, taken from the *Light of Truth*, appears in several of our exchanges, and whether it refers to a fact or a coincidence, I am, of course, unable to say; but for years past I have observed that when any one gets the ill will of a number of persons it is very apt to make him sick. Some years ago there came under my notice an instance of a "hard-fisted" speculator, living in this vicinity. While going to his house one day, I passed through a psychic current of anger and hate. I stopped, and, analyzing it, found that its course was directly toward the house of this man, who was then sick. Further investigation showed that it ran in a northerly direction from where he was. I afterwards found that the locality in which he had been conducting his speculations was almost in this direction from his home. I called his attention to what I had discovered, and, while he ridiculed the suggestion, yet he admitted that there were persons in the locality indicated who were very angry with him. He soon after got well, as, knowing the cause of his illness, he put his will against it.

In the investigation of these laws of mind we have had reason to believe that, other factors of success being present, public men succeed in so far as they have the sympathy and well wishes of the majority, that as they lose this sympathy they lose their power. The old saying that "it is better to have the good will of a dog than its ill will," is well worth heeding; but, at the same time, one should not allow himself to fear these things, because as we fear them, we become subject to them. As long as a man is able to rise up in the power of his own dignity and consciousness of right, in defiance to all opposition, anger, and hate, these are powerless to affect him; but the consciousness of error is always a consciousness of weakness. The individual who feels that he is right, and has a mind centered upon his object in life and in an attitude to refuse to heed any adverse conditions, must necessarily be strong.

The disbelief, now so general, in the power of psychic currents to affect one, is a protection as long as the person is positive and energetic; but when disease attacks him, he becomes a prey to any influence that may assail him. Were it not for this fact it would be better that the people do not believe in the play of these unseen forces, and upon the whole it is better that they do not give credence to such things until they are able mentally to control adverse conditions. It is a fact well known to physicians that sick people are often cured by being made angry. Anger is an excitement of the will, which lays hold of the life currents and inaugurates a motion of resistance, and thus the individual overcomes antagonistic or diseased conditions that otherwise would have destroyed him.—[ED.

By thine own soul's law, learn to live;
And if men thwart thee take no heed,
And if men hate thee have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give.

—*John G. Whittier.*

OUR EXCHANGES.

THE DOMINION.

In a recent issue of *Freedom* a correspondent laid claim to having controlled the power of storms. It seemed to be a new idea to one of the editors of our weekly visitor, and if I read "between the lines" correctly, it even struck him as just a bit comical. If so, he isn't the first person to whom the claims of the inherent powers of man have seemed ridiculous at the first presentation; but I am also sure that no one will more gladly welcome a knowledge of the extension of those powers into unthought-of fields of action.

I have demonstrated the truth of this dominion dozens of times as clearly as any Mental Scientist has demonstrated it over disease. There is always possible the cry of "coincidence," but I have never failed once in the last five years to avert the fury of severe summer storms. The only terrific thunderstorm my twelve-year-old daughter remembers experiencing was one that gathered in all its force and broke upon us while I was at work in our photographic darkroom, unconscious of its approach.

All other thunderstorms have dissipated without the excessive explosions indicated by their appearance, veered to one side and have "gone around," or, when very near and powerful, have divided in the center, each side of us, and leaving us only a dashing shower that was a pleasure, while men, horses and buildings went to destruction within two or three miles of us on each side. The very last one occurring within a week is reported to have killed eighteen horses—four in one barn—and a storm preceding this but a short time was reported to have killed one man and burned eight barns within a radius of ten miles.

For fifteen years we have lived in a section that seems a center of terrific electrical storms. After I had been studying

Mental Science for a year or two I read some one's claim of dominion over them, and I thought few regions needed the exercise of such power—if such power there were—more than that immediately surrounding us.

The sensations experienced in dissipating or changing the direction of storms vary with the character and force of the storm so controlled. Some seem to offer little resistance to the mental command, while some give the feeling of an individual *will* of indescribable power, coming on with an assertive force and gathered momentum that seem unconquerable, and meeting one's will with a seemingly actual, *knowing* defiance.

Our last storm mentioned above was of this type. It occurred soon after sundown, the sky in the northwest taking on a strange coppery glare, as though half the world was aflame, until the light was reflected on buildings with an uncanny glow, while the different layers of clouds tore through the heavens at a furious rate, and ominous gleams of lightning threatened widespread destruction that struck terror to the hearts of the timid. Some women screamed, and some fled with their little children to their neighbors.

As is my practice under such circumstances, I went alone to a room with a window facing the oncoming storm, and, gathering all my mental and bodily force, I faced it: my will meeting that wondrous force as a foeman worthy of his steel. I used words of command mentally, but that did not seem the secret of power. All my being was a concentrated command. My whole mind was gathered to a focus, my body stiffened with a muscular tension, while a stream of electricity poured from my body, but especially from my finger tips till they quivered, stiffened and even swelled with it.

The combat was the strongest within my recollection, and several times my outer consciousness would question whether I would gain the day, but I kept it so quiescent that the underflow of will and magnetism did not yield for a moment while power met power, and I finally saw the clouds part, one gleaming phalanx marching on toward the east, while the other tore its flashing thunderous way to the north, leaving us only a

whirling gust of wind and a quick dash of rain of ten minutes duration.

The hard-fought battle was won.

If the oft-quoted aphorism of Mental Science "All is mind" is true, then all manifestation of energy is a manifestation of mind of some degree.

Organized human mentality is the highest form of manifestation that we know; and as the higher the degree or quality and the more complex and highly developed the organization the greater the power, it would follow that man's intelligently directed electrical and magnetic power should be greater than the same force in a natural, undirected, untrained state.

Like the dominion of poverty or environment, it must be largely a matter of experiment and growth in understanding of methods. How long it will be before we shall know the law of either we cannot say.

Edison admits he does not understand electricity, but by persistent observation and experiment he has harnessed the power to a thousand uses. So with our minds. Who knows what mind is? Yet by the same persistent observation and experiment this, too, may be controlled and directed to a thousand—aye, ten thousand—uses undreamed of by primitive, undeveloped humanity.

I believe the time will come when man will be wholly free from accident and all outward destructive forces, such as the elements, collisions, loss of equilibrium, etc., but will be encased in a mental aura impenetrable by any but harmonious influences.

What if it takes not generations but ages to accomplish this. Has it not taken ages to develop human intelligence to its present dim perception of the mighty forces so long hidden within itself? Surely, then, we need neither despair, nor lack patience; but hail with joy each demonstration that proves man the master and not the plaything, the controller, not the controlled.

It is said, "Self-preservation is the first law of nature." This being true, it predicates the power of such preservation: for what is the law of anything but its unchangeable method of activity, or "mode of motion?"

If there is a law of preservation there must inevitably be a

power of preservation; if a power of preservation, then man must learn of his relation to the invisible forces around him; much to gain by an attitude of positiveness toward undesirable conditions and an inevitable strengthening of his powers by dominating nature's unbridled elements.—MAY MCCOLLUM, in *Freedom*.

THE ARTIST.

A youthful artist bent over his easel enraptured; he felt he was succeeding beyond his wildest hopes in realizing his Ideal on canvas. The picture was small, but the sketch already showed all the promise of an immortal beauty, and the artist had resolved that it should be worked up to a pitch of absolute perfection.

Absorbed in his work, he hardly noticed the entrance of one who touched him on the shoulder. Turning, he saw it was the great Master in whose Studio he had attained his skill, and whom he revered more deeply than words can say. It was an honour that had never been his before, that the Master should visit him in his studio, and he hastily rose, and with a glow of pride submitted his work for approval. The Master looked at it long and earnestly.

"It is well," he spoke at length. "But now tell me, is it Art or the artist you most hope to serve in working out this Ideal which I perceive underlying your painting?"

"Oh, my Master, surely Art!" cried the young artist, half reproachfully. "How have I forfeited your belief in my singleness of purpose?"

"Then listen. If truly it be the purpose of your life to serve Art, are you prepared to leave your canvas as it is and to undertake part in a Work that is destined to live eternally? Such an one is now in progress, and I am seeking to form a band of artists who will give their allegiance to work at it night and day untiringly till it be finished. It is no easy task that I have essayed, for the canvas is so vast it must needs prove tedious in the details of the working, and the picture will live as the Master's work, so that no personal fame will attach to

those who work under him. Yet those I seek must have been trained in a certain School, must possess the utmost skill and an impassioned enthusiasm.

"I do not wish to lure any with false hopes; what I ask is a deliberate sacrifice for the sake of Art. I know you have the required ability—it is simply a question of your willingness. Take time to deliberate; it would not be well for you to draw back when once the work is undertaken."

The young artist followed his Master's words with varying emotions. "My Master," he now said firmly, "I have worked in your studio ever since I knew how to hold a brush—all that I know of my art has been through you; my confidence in you is absolute. If you can assure me that in my place you would accept the course you have laid before me, I am ready to do so."

The Master's face softened, and a smile lay upon his lips.

"Nay," he said, "I would not ask you to adopt a course which has not my personal approval—I have indeed myself, long years ago, passed through such a test of devotion as I now propose to you. Come, we will go together to the Palace."

The artist took one long farewell look at his beloved canvas, then, turning its face to the wall, he left all and followed him.—
ALICE M. CALLOW, in *Expression*.

HOW TO POSTPONE OLD AGE.

Anatomical experiment and investigation show that the chief characteristics of old age are the deposits of earthy matter of a gelatinous, fibrinous character in the human system. Carbonate and phosphate of lime, mixed with other salts of a calcareous nature, have been found to furnish the greater part of these earthy deposits. As observation shows, man begins in a gelatinous condition; he ends in an osseous or bony one—soft in infancy, hard in old age. By gradual change in the long space of years the ossification comes on; but, after middle life is passed, a more marked development of the ossific character takes place. Of course, these earthy deposits—which affect all the physical organs—naturally interfere with their

functions. Partial ossification of the heart produces the imperfect circulation of the blood which affects the aged. When the arteries are clogged with calcareous matter, there is interference with circulation, upon which nutrition depends. Without nutrition there is no repair of the body. None of these things interfere with nutrition and circulation in earlier years. The reparation of the physical system, as everyone ought to know, depends on this fine balance. In fact, the whole change is merely a slow, steady accumulation of calcareous deposits in the system. . . . When these become excessive and resist expulsion, they cause the stiffness and dryness of old age. Entire blockage of the functions of the body is then a mere matter of time. The refuse matter deposited by the blood in its constant passage through the system stops the delicate and exquisite machinery which we call life. This is death. It has been proved by analysis that human blood contains compounds of lime, magnesia, and iron. In the blood itself are thus contained the earth salts. In early life they are thrown off. Age has not the power to do it.

Hence, as blood is produced by assimilation of the food we eat, to this food we must look for the earthy accumulations which in time block up the system and bring on old age. . . . Almost everything we eat contains more or less of these elements for destroying life, by means of calcareous salts deposited by the all-nourishing blood. Careful selection, however, can enable us to avoid the worst of them. Earth salts abound in the cereals, and bread itself, though seemingly the most innocent of edibles, greatly assists in the deposition of calcareous matter in our bodies. Nitrogenous food abounds in this element. Hence a diet made up of fruit principally is best for people advancing in years, for the reason that, being deficient in nitrogen, the ossific deposits so much to be dreaded are more likely to be suspended. Moderate eaters have in all cases a much better chance for long life than those addicted to excesses of the table. Fruits, fish, poultry, young mutton, and veal contain less of the earthy salts than other articles of food, and are therefore best for people entering the vale of years. Beef and old mutton usually are overcharged with salts, and should

be avoided; a diet containing a minimum amount of earthy particles is most suitable to retard old age, by preserving the system from functional blockages. . . . The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and the derangement of health. As to diluted phosphoric acid, it is one of the most powerful influences known to science for shielding the human system from the inconveniences of old age. Daily use of it mixed with distilled water helps to retard the approach of senility. By affinity for oxygen the fibrinous and gelatinous deposits previously alluded to are checked, and their expulsion from the system hastened.

To sum up: Avoid all foods rich in the earth salts, use much fruit, especially juicy, uncooked apples, and take daily two or three tumblerfuls of distilled water with about ten or fifteen drops of diluted phosphoric acid in each glassful. Thus will our days be prolonged, old age delayed, and health insured.—
DR. W. KINNEAR in *The Humanitarian*.

THE MOLECULES. The statement is made by Prof. Wm. Crookes of London that to count the molecules in a pin-head space, at the rate of 10,000,000 per second, would require 250,000 years. The smallest particle that the eye can detect measures about one one-hundred-thousandth of an inch on a side, and such a particle is composed of from 60,000,000 to 100,000,000 of molecules; one one-hundredth of a cubic inch of gas contains 19,000,000,000,000,000 to 6,000,000,000,000,000,000 molecules. Probably no microscope will ever be constructed of such high power that these particles can be seen by its aid, and as to the measurement of their actual size, is a problem that taxes to the utmost the resources of investigators, the chief reliance at present being placed on the method which employs very fine films—these being made of soap solution, as in bubbles, of deposits of metals, by electro-plating, or of olive oil on the water, the latter a favorite process; the thickness of the films is measured in various ways, and the approximate size of the molecules then calculated. In one case of the film it was found to be one ten-millionth of an inch thick, and as, presumably, there were at least five layers of molecules, the individual molecules could be no more than one fifty-millionth of an inch in diameter.—*Notes and Queries*.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not be otherwise expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

AVON-BY-THE-SEA. Aug. 24, 1898.

B. B. Zerub.

Dear Friend:—During the current year my heart has been esoterically drawn toward you. I am in sympathy with your labor and appreciate its evangelical importance. The Bible must be incorporated in the New Philosophy, not divorced from it as our *too* radical reasoners are disposed to do. We need Biblical esotericism and we need such vicarious intellects as yours to promulgate its teachings; the multitudes are creed-bound and only by engrafting a creedal theology upon our sublime doctrine can they be brought into accord with it,—an accord sorrowfully remote, alas! but better than entire estrangement.

I am in the Esoteric life—not only theoretically but literally, and my mind mingles with your mind across the intervening miles: I share your aspirations, am actuated by the same animus and entertain the same ultimate ambitions. We are cooperative in motive and in purpose, affiliative in character, equally abstract in individuality, and equally regenerate in nature.

We live in the future and draw our inspiration from it alike; we concert in action and dissipate in sentiment alike; we live upon the influx of vitality that descends upon us from Celestial realms, and we emulate the example of our esoteric masters in all that pertains to our spiritual life.

We have been exalted into unison with the Infinite and are relatively separated from temporal interests; we are *multum in parvo* though we make but small impression upon the obduracy of ignorance, and we are *compos mentis* although the world judges us insane.

We can afford to bear ignominy and ostracism; we can afford to bear denunciation and slander: we can endure the calumny of materialism, for we are entrenched in the Invincible and fortified by eternal Love; no calamity can defeat either our work or ourselves, and no obstacles can divert us from our appointed course. We are armed for victory and our standard is the standard of enlightenment,—under its protection we are secure,—the conflict of the world can never mar our serenity, for it is founded upon immutable laws and sustained by im-

mutable principles; we derive energy from occult sources and our vigor is the vigor of immortality.

My heart has been constrained to write thus frankly and to place myself before you in an unequivocal light; across the continent I clasp hands with you and wish you success. Very sincerely yours,

PAUL AVENAL.

CHRIST'S HUMILITY AND DIVINITY.

BY ELSIE CASSELL SMITH.

One who has many friends and admirers among readers of advanced thought sends us the following poem.—[ED.]

HIS HUMILITY.

Low He lay in a manger, dim,
Crowded out of the little inn,
No room in the city of Bethlehem
For the lowly child, Jesus.

Reared in modest humility,
Waiting in meek tranquility,
No one guessed the divinity
Of the mild and gentle Jesus.

Traversing wearily sea and land,
Healing the sin-sick on every hand,
The people asking, "Who is this man?"
" 'Tis the carpenter's son, Jesus. "

Up to Jerusalem He goes at last,
Like a simple peasant, astride an ass,
Mournfully silently see Him pass!
The meek and lowly Jesus.

Doomed at last on the cross to die,
Enduring unutterable agony,
Mocked and reviled by passers-by,
This Man of Sorrows, Jesus.

Laid in a tomb, in Death's deep sleep,
Only his mother remains to weep,
While pitying stars their watches keep
O'er the grave of the Nazarene, Jesus.

HIS DIVINITY.

Out of the East a star has risen,
Glad-voiced angels descend from heav-
en,
"Unto you is a Savior given,
Go seek the holy Jesus."

In the midst of elders He stands alone,
And calmly expounds from each sacred
tome,
Wisdom the oldest have never known,
This Star and Sceptre, Jesus.

His loving voice awakes the dead,
And from his hands are thousands fed,
His peace o'er angry seas is spread,
The wonder-working Jesus.

Tho' in lowly state, like a king He
comes,
Palm-branches wave in the morning sun,
Shouts of "Hosannas to David's son!
The King of Israel," Jesus.

Dying the death of disgrace and shame,
Thick darkness over the sunlight came:
The veil of the temple was rent in twain,
For this mighty Witness, Jesus.

Empty the tomb; the Lord is risen!
Severed the chains of His earthly prison,
Great High-Priest of Earth and Heaven,
Our Lord and Savior, Jesus.

Oh, piteous His humility!
Oh, glorious his divinity!
He suffered all that we might live,
And rise triumphant from the grave.
We who on Earth his sufferings bear
In Heaven with Him his joys shall
share.

J. M. Jan. 2, 1865, 12-7 a. m. Akron, O.

⊕ in ♃; ☽ in ♋; ♁ in ♌; ♃ in ♍; ♀ in ♎; ☿ in ♏; ♄ in ♐; ♃ in ♑; ♁ in ♒; ♃ in ♓.

In your nature more depends upon the rising sign than is the case with most people, and, as we have not the exact hour of birth, we can only approximate with uncertainty your real characteristics. You are a man of good, practical, business thought and ideas. Have a very orderly brain and excellent language; but you have a restless and combative nature which greatly militates against your success. An irritable disposition, quick to take offense and to act upon it. In so far as you have an idea of the occult, it would be very apt to take the form of magic,—the production of phenomena. This you should most strenuously guard against, for there is nothing that will sooner bring disaster to life, health, and happiness, than to seek the invisible powers for phenomena and for selfish purposes. Your especial endowment is in the direction of oratory. If you would reach the high goal, you must turn your whole mind, desires, and sympathies toward knowing and doing the will of God, and bringing your entire nature into harmony with his purpose. The times of greatest danger in the regenerate life are when the moon enters Capricorn or Pisces, and when these signs rise. The period governed by the sign rising at birth you must find out by experience.

N. M. March 2, 1863, 2 a. m. Glasgow, Scotland.

⊕ in ♋; ☽ in ♌; ♁ in ♍; ♃ in ♎; ♃ in ♏; ♀ in ♐; ♄ in ♑; ♃ in ♒; ♁ in ♓; ♃ in ♔.

You were born when the earth was in that restless, dissatisfied sign Pisces. This characteristic finds expression through your love life. Saturn and Jupiter in Aries cause in you a looking for and desiring the realization of an ideal—an ideal which does not exist upon the earth as it is to-day. Your Sagittarius body is one of activity and energy. Have a very orderly brain, but you must study the practical, both in your daily life and in your musings; for if you should yield to the strong tendency to idealism and restless anxiety, it will endanger mental poise. The only way in which you can find harmonious adjustment of your peculiar nature will be by dedicating your life to God, turning all hopes and ideals from earthly conditions, and finding your entire satisfaction in God and the cause world. Even then keep in mind that spiritual thoughts and ideas must also be practical in order to be good. Remember that your body was made for usefulness on earth, therefore turn your attention toward fitting it for that sphere of use. All your study and thought should be given to practical methods for preparing the body to become the temple of God. The times of especial danger of vital loss are when the moon is in Sagittarius, Pisces, or Leo, and when either of these signs rises.

Be especially on your guard when Mercury passes through the sign Taurus.

H. M. Aug. 6, 1872, 4 a. m. Michigan.

⊕ in ♉: ☽ in ♋: ☿, ♁: ♃ in ♌: ♅ in ♌: ♆ in ♌: ♇ in ♌:
♀ in ♌: ♀ in ♌.

You were born into the basic principles of love and emotion,—a love which is well characterized by Paul's description of charity (I. Cor. XIII). The polarization into the expression of your own trinity gives you an analytical and critical mind, with an interior but subtle positiveness that is capable of accomplishing almost anything when "pushed to the wall." You need adversity to rouse you to do your best; remember your nature is a combination of the lamb and the lion. There is a deep interior sadness in your composition, which is really the link that binds you to God and the spirit world. All the emotions and the mental conditions of the world touch you, therefore, in order to keep your mental vision clear, you must close, as it were, your eyes to the world, to its interests, and to everything around you, and keep your inner consciousness open toward God, the uses of knowledge, and to the guiding voice of the Spirit that speaks to your mental perception. Have a strong body and vital temperament, with perchance, liability to stomach trouble. The times of especial danger of loss are when the moon is in Leo, Virgo, or Cancer, and when these signs rise—although different influences may act upon you through other minds and change these periods.

Mrs. H. M. July 13, 1873, 4 p. m. Le Roy, N. Y.

⊕ in ♋: ☽ in ♋: ☿, ♁: ♃ in ♌: ♅ in ♌: ♆ in ♋: ♇ in ♌:
♀ in ♋: ♀ in ♋.

Born into the maternal sign, you have unusually strong motherly instincts, careful and anxious about the little things that make up life; physically very active, positive, and restless, and subject to periods of melancholy. You are inclined to abnormal visions of death, either of yourself or of others; this, however, may be greatly obviated by harmonious conditions. If you allow yourself to be anxious and to "over do," and so strain the body, as your inclinations lead you to do, you will be apt to suffer with prolapsus or other female troubles; this will be greatly increased by anxiety and worryment. If you would reach the high goal of attainment, all these restless tendencies must be overcome, undue care for the little things of life must be conquered, and those strong motherly instincts must be expanded to take in the world of mankind; hasty and harsh words must be carefully guarded against, and every hope and aspiration must be surrendered to God—and it will require the centralization of all the powers within you to do all this and to live the regenerate life (See Woman's Circular); but your efforts in this direction will bring you health, vitality, and happiness.

J. J. April 7, 1856. Denmark.

⊕ in ♀: ☽ in ♄: ♃ in ♁: ♅ in ♃: ♄ in ♁: ♆ in ♀: ♀ in ♁: ♁ in ♁.

You are a man governed very largely by your ideals, but those ideals are very much colored by your love nature. Have a peculiarly stubborn will, which arises from an inability to follow out another's ideas—you must go your own way or get into mental confusion. If you live in harmony with your own nature, you will be a very fortunate man. Your appetites and passions, however, are your weakness; or, in other words, they are very strong—sufficiently so to cause you to yield to them. From your childhood, life has been to you an ideal dream, and is still so in so far as hard experience has failed to awaken you. If you would reach attainments of any kind in this life, it will be necessary for you to take as your motto, "Use determines all qualities, whether good or evil." Formulate and establish a well-defined purpose, then do nothing and say nothing that does not tend to the accomplishment of that purpose. The sensuous influence of the feminine has so strong a hold upon you that you are in danger of vital loss at almost any time: but when you have succeeded in overcoming such influences, which by diligence you can do, then the times of greatest danger will be when the moon is passing through the signs Aries, Taurus, or Leo, perhaps Cancer, and when these signs rise.

C. D. W. Dec. 22, 1840. Fitchburg, Mass.

⊕ in ♃: ☽ in ♄: ♃ in ♁: ♅ in ♁: ♄ in ♁: ♆ in ♁: ♀ in ♁: ♁ in ♁.

You were born with the general business idea predominant. Are very active and positive in your nature and in your expression. Have a clear, orderly mind, unusual command of language, and act very largely from the intuitions, which are excellent. If your inclinations were to lead you into politics, you would stand high as an orator in that sphere: or, as a clergyman, you would go to the head of your profession. You always make yourself felt in the community in which you happen to live. But all that is good is accompanied by its opposing quality—Mars in Pisces makes you restless, discontented, gives a love of change, liability to misunderstand the best intentions, thus often unnecessarily bringing contentions and difficulty into your life. Mercury in Aries, while it gives you a strong brain, is materialistic in its tendency, and is apt to give vivid sex imaginations. In order to reach high spiritual attainments, you should establish firmly and correctly your idea of God as the legitimate source and author of all that is good and ennobling within you: then emulate that ideal, and carry the creative power up into the realm of those ideals, that it may strengthen, refine, and intensify. Be especially on your guard when the moon enters Sagittarius or Capricorn, and when these signs are rising, particularly when Mercury is in Aries or Taurus.

F. K. Oct. 12, 1866. Ottawa, Ont.

⊕ in ♋; ☽ in ♌; ♄ in ♍; ♃ in ♎; ♀ in ♏; ♂ in ♌; ♁ in ♌; ♁ in ♌.

You are ruled more fully by the "rising sign" than most women, and, unfortunately for your delineation, we have not the hour of your birth. Born in the sign Libra and polarized into its normal expression, you have a very harmonious nature, and power over many of the weaknesses common to those born in the sign Libra. You are mentally strong, active, and orderly, governed entirely by the intuitions and inspirations. I judge that you have both literary and artistic ability. Ruled very largely by the impulse of the moment, yet you are strong and determined in carrying out what you have decided upon. It is quite necessary that you overcome combativeness,—the combative planet Mars is in a combative sign,—for irritability and even the approach of anger would poison your life currents more quickly than those of the ordinary person. You should, by all means, have a complete understanding of mental science methods by which you can control the body and keep it in perfect health. Should be very careful in your associations, for you "take on" the conditions of your associates, let them be diseased in mind or body; you will also take on the health conditions of your associates, mentally and physically.

L. O. Nov. 28, 1855. Cincinnati, O.

⊕ in ♌; ☽ in ♏; ♄ in ♎; ♃ in ♌; ♀ in ♏; ♂ in ♏; ♁ in ♏; ♁ in ♏.

You have a peculiarly active, positive nature, yet, at the same time, you possess an interior love which takes the form of a longing desire that under all circumstances throws a shadow of sadness into your life. The planetary positions give you artistic and musical abilities, and fit you for the stage, but it would take most favorable conditions and opportunities to lead you out in that direction, as you are reticent, and even inclined to retire from society—of course, the rising sign, whatever it may be, may change this greatly. If you would reach the high goal of attainment, it will be necessary that you conquer impulsiveness, that you turn that longing desire, or sadness, into an earnest spirit of devotion. Are apt to have too high an estimate of your psychic and intuitive knowledge, but that you have natural powers in that direction, there can be no doubt. Be positive and unwavering in your decisions. Cultivate an attitude of childlikeness, especially as it relates to your devotions. Avoid fortune-telling and everything that pertains to magic, and seek those powers that come directly from unity with God.

EDITORIAL.

We frequently receive letters, from parties who contemplate coming to California and especially to this vicinity, inquiring about the price of land and its products, and about the opportunities that the country offers to families with small means, and we will now answer such questions in a general way. In the first place, it rains here, as a rule, but twice a year—that is, sufficiently to be effective. In September or October we usually have the early rains, which, in favorable seasons, are in such abundance as to soften the ground so that the farmers can plow the valleys, and sow their wheat. The most of the farmers in the foothills have no hay except wheat and barley, which they sow and cut green in order that it make good “feed” for their stock. They usually take advantage of the early rains to sow this hay crop.

It frequently rains at intervals from the time of the early rains to that of the latter rains, but since we have been here there have been several years in which there was almost no rainfall after the early rain—which usually lasts a week or ten days—until January, February, or sometimes March. The latter rain frequently continues for six weeks or two months, during which time from four to six feet of water falls. While the rainy season lasts this is the wettest place I ever knew; the very atmosphere seems to be water. As the rainy season closes the rain begins gradually to lessen, although sometimes as late as June it comes as occasional showers; then all rain ceases, the clouds pass away, and our foothills become one of the driest places in the world. During summer weather the thermometer goes up to 110 and 112, but in such weather men have no difficulty in working in the sun all day, and they never have sun strokes. One day last summer the thermometer reached 118, which was the hottest day we have had here. The average summer weather is about 100. In winter it seldom reaches freezing point, and then only during the time of the latter rain. In the winter season the thermometer vibrates between 75 and

85 degrees, except when mountain storms come down, when it drops to freezing point or a little below.

Now a word in regard to the products of the ground. It does not pay to attempt to raise wheat in the foothills; and without irrigation nothing will grow, except the apple and pear in the small valleys between the hills, and on the hillsides the various kinds of nuts, and the peach, the plum, in fact, all the drupaceous fruits belonging to a temperate climate. The olive grows well, but whether it is a safe crop, or whether the seasons will prove too short, is yet a matter of experiment. Fruit and nut trees that blossom very early in the spring are not adapted to this climate, as the warm weather comes before the cold has entirely gone, and so early blossoms are apt to be killed by the frost. During the summer all fruits, nuts, and grapes must be cultivated almost continually in order to obtain anything like normal results.

When the harvest time comes the first difficulty that confronts the farmer is that shippers will accept no fruit that is not of large size and perfectly free from worms and the specks produced by worms and by the numerous varieties of birds that pick the fruit during its ripening period. By the time this careful selection is made the producer finds that but a small proportion of what he has raised is fit for shipment. But the trouble does not end here: this fruit must be packed and delivered to the shippers in first-class order. It is then put into the hands of the Railroad Company, taken to the large cities and sold, and, when the Company is paid from the receipts, the producer sometimes finds himself in debt—although during the last three years the farmers have gotten fair returns for fruit sent away. If the farmer is where he can get water from one of the irrigating ditches running down from the mountains, by paying a good sum for the privilege, he can water his trees until the fruit swells to an enormous size and looks very beautiful; he can then sell it in the cities at auction or through commissioners for a good price; but the consumer finds it tasteless, and this tends to put California fruit into disrepute in the east. If not irrigated, however, the flavor of our fruit cannot be excelled.

Plums grow in abundance and very large without irrigation. We have a young plum orchard which last year bore for the first time, and a large plum which we measured was seven and five-eighths inches in diameter, length-ways, and six and seven-eighth inches in circumference; but there was no market for the plums, and, consequently, the most of them rotted. The French prune grows well here, but unless one goes to considerable expense for a dry-house, he cannot save them, as they ripen too late in the season to be dried in the sun. The grape crop does not require irrigation and is excellent and abundant—the grapes are very large. Some seasons it pays to ship them east, but the wine manufacturers can generally buy them for six or eight dollars a ton.

This may seem a dark picture of agricultural life in the foothills, but we have described it as we have found it among the producers around us. The darkest part of the picture, however, meets the man of small means who comes here and buys land. Wild land covered with manzanita and chamiso bushes, scrub oak, etc., can now be gotten for eight or ten dollars an acre. The man who wants to make a living on it should clear the land (one man can clear from fifteen to twenty acres in a season); he should then plow it and leave it in this condition for one year. In the meantime he pays from ten to twenty-five dollars per ton for hay to feed his horses. The second year he plants whatever trees he may elect. Our experience has been that trees take five or six years from the time they are set out before they begin to bear. During all this time the beginner must buy everything he consumes, even to garden products, for gardens can only be had where there is water for irrigation. There are few streams accessible for private irrigation, because they are usually too low in the canyons. There are, however, springs, and if a man is so fortunate as to have a good one, it will enable him to have an excellent garden. When there is enough water for a garden, the vegetables cannot be excelled in quality. The man who wishes to earn a living whilst waiting for his fruit trees to bear, will find that it is a hard matter to get employment. There is still some mining being done in this vicinity, and some help is needed in that direction.

With such facts before us, and we have made our statements from experience, we could not advise any one to take up land in this part of the country, and certainly not unless he has sufficient means upon which to live for at least six years. We held Oak Park for seven years, which was an exceptionally good piece of land, and in that time, exclusive of garden produce, which was very good, we did not make enough to pay the taxes.

“Woman’s Circular”—perhaps unfortunately named—is about the size of “Practical Methods,” and women studying Esoteric thought should make it companion to “Practical Methods.” We are convinced that a lack of the knowledge contained in this little book is one of the reasons why so few women have made any attainments in Esoteric life. In some particulars the “Circular” disagrees with statements made by medical authorities, but that disagreement is upon points in regard to which the experience of every woman supports our position or will do so if she live the regenerate life. We receive letters from many women who say that they have always lived this life, when they have really no idea of what a regenerate life means. We are, therefore, very desirous that every woman who is interested in Esoteric thought should have one of these booklets.

There are used in Solar Biology three distinct planetary motions and two separate zodiacs—the third motion determines the rising sign. The zodiac first considered is that of the Sun, through which, in making a circuit around the Sun, all the planets, Earth included, pass during the twelve months. This revolution constitutes one of the motions referred to. The second zodiac is that of the Earth, through which the Moon passes during the course of its circuit around the Earth. This revolution presents the second motion. The turning of the Earth upon its axis constitutes the third motion. By means of this motion a given place upon the Earth’s surface is carried through all the signs of the zodiac approximately once in every twenty-four hours. This third motion occasions the rising of the signs.

There are many questions that we cannot yet answer, and one of them is why the dividing lines belonging to the two zodiacs are identical; but in this case the why is not essential for practical purposes. The facts are that the Sun's zodiac more directly influences the mental action, while the Earth's zodiac is more directly allied to the vital (otherwise, their influence is identical in quality and effect); it therefore becomes necessary that those making attainments in the Esoteric life know and carefully observe the position of the Moon, and, when under high tension, that they watch the rising sign.

In the study of character it will be found that the rising sign governs the physical body (its general structure), the physical characteristics, and all mental and emotional action arising therefrom. For instance, we wish to delineate the character of a person born when the earth was in Aries, the moon in Gemini, and Cancer rising. With such conditions we find that Solar Biology reads him correctly as follows: His mental characteristics are those of Aries, his expression that of Gemini,—the normal expression of the Aries nature,—while his physical appearance is that of Cancer. He would have much of the effeminate appearance and sensitiveness, would be disinclined to work with his hands; in fact, the physical manifestation would be very largely that of Cancer, governed, of course, by the basic principle of Aries-Gemini.

The time of the rising of the signs is determined by the sidereal time. We subjoin the sidereal time for each eighth day of the coming year, and, by remembering that this time progresses something like four minutes (from three to four seconds less than four minutes) each day, the student can readily calculate it for any day. We also give the time (sidereal time) of the rising of each of the signs. In order to find what sign is rising at any given time, if before noon, *deduct* the difference between that time and 12 noon, from the sidereal time for that day, and, by comparing the remainder with the column giving the time that the signs rise, you readily see what sign is rising at the required time. If the given time be after noon, *add* to the sidereal time the difference between the given time and 12 noon, and compare the result with the time of the rising of the signs. If the sidereal time be too small to make the deduction

referred to, add 24 hours to it, and then make the deduction. If the sum resulting from the addition of the sidereal time to the difference between the given time and 12 noon be greater than 24 hours, deduct 24 hours from it and compare remainder with the time of the rising of the signs.

TIME OF THE RISING OF THE SIGNS.

	H.	M.		H.	M.		H.	M.		H.	M.
♈	18	0	♄	22	32	♎	6	0	♏	13	28
♉	19	10	♌	0	55	♍	8	32	♐	15	22
♊	20	35	♍	3	28	♎	11	6	♑	16	48

For example, in order to find what sign is rising at 10 a. m. Jan. 13, we examine the column giving the sidereal time and find that the date nearest to Jan. 13 is Jan. 16. Estimating that the time is progressing about 4 m. a day, if Jan. 16 it is 19 h. 42 m., on Jan. 13 it would be 19 h. 30 m. Deducting the difference between the given time 10 a. m. from 12 noon (2 h.), we obtain 19 h. 30 m. as the sidereal time for Jan. 13. The column giving the time for the rising of the signs show, that at 17 h. 30 m. Pisces is rising, as it appears upon the horizon at 16 h. 48 m. and continues to rise until Aries appears at 18 h. Therefore at 10 a. m. Jan. 13 the sign Pisces is rising.

We give the time of the rising signs in this abbreviated form, as it is sufficiently accurate for the use of those who are observing their effect upon the life forces. Allowing four minutes daily for the progression of the earth, the variation from the exact time runs from some seconds to not more than five minutes, which is near enough for practical purposes.

The subjoined tables are calculated for 40 degrees North Latitude, and are, therefore, correct on that line, sun time, anywhere upon the planet. North of this line the signs rise earlier; south of it they rise later.

For those who do not care to make the above calculations, we have a "Zodiacal Indicator," which we are selling for \$1.00. (See advertisement in this issue.)

SIDEREAL TIME.

JANUARY.			APRIL.			JULY.			OCTOBER.		
H.	M.		H.	M.		H.	M.		H.	M.	
-1	18	39	6	0	58	3	6	45	7	13	3
8	19	11	14	1	29	11	17	16	15	13	35
16	19	42	22	2	1	19	7	48	23	14	6
24	20	14	30	2	32	27	8	19	31	14	38
FEBRUARY.			MAY.			AUGUST.			NOVEMBER.		
H.	M.		H.	M.		H.	M.		H.	M.	
1	20	45	8	3	24	4	8	51	8	15	9
9	21	17	16	3	35	12	9	22	16	15	41
17	21	48	24	4	7	20	9	54	24	16	12
25	22	20				28	10	25			
MARCH.			JUNE.			SEPTEMBER.			DECEMBER.		
H.	M.		H.	M.		H.	M.		H.	M.	
5	22	52	1	4	39	5	10	57	2	16	44
13	23	23	9	5	10	13	11	29	10	17	15
21	23	55	17	5	42	21	12	0	18	17	47
29	0	26	25	6	13	29	12	32	26	18	19

The Esoteric Ephemeris for 1899 is now ready for distribution. As was done in the Ephemeris for the passing year, we have given, for every day of the year, the degree, minute, and second of the positions of the Earth, Moon, Mercury, and Venus. The positions of Mars, Jupiter, and Saturn are given for each fourth day; their motion being slower, this is considered sufficient. The motions of Neptune and Uranus are yet slower and their positions are given for each eighth day. The Ephemeris also gives the time—hour, minute and second—of the passing of Earth, Moon, and all the planets from one sign to another. We were very late in getting out our Ephemeris for last year, and the work on it, being more than we anticipated, was very much hurried at the last moment, which occasioned the mistake in the placing of the days of the week; however, the days of the month were correct and the calculations reliable. But we have taken great care in preparing the Ephemeris now ready, and we feel that it will bear criticism.

It is due the friends of THE ESOTERIC that we acknowledge the success of their endeavor to spread the truths; our subscription list is increasing, and we hope that those who are working to interest the people will continue their efforts and not only obtain subscribers, but that they will send us the names and addresses of those who are likely to become subscribers, so that we may send them sample copies. We know that there is opposition to the Esoteric thought, and that those who would work for its enlarged circulation must expect to meet this opposition, yet we have to encounter opposition to everything that we undertake in life, and it is only by overcoming that we become strong and vigorous, and are able to learn our most important lessons. If, dear friends, you realize all this, and, whenever the opportunity presents itself, speak for THE ESOTERIC and the truths that it contains, always seeking wisdom and guidance from above, and working exclusively for the good of the people, you will be placed in touch with the Spirit of the Highest, and knowledge and wisdom will flow in at the time of need. Only by such means can you learn the law of inspiration and obtain frequent illumination and revelation, for it is by the use of the knowledge obtained that we gain more; and my past experience leads me even to venture to promise that every one who takes the attitude just described, and seeks opportunities for the presentation of Esoteric truths, will learn what it means to grow in Spirit and in the knowledge of the truth, and that he or she will receive added powers in the direction of personal attainment. But they who fear to teach the great doctrines, and selfishly seek them only for their own use, will soon find that the truths are of no use to them; for no one can receive help, strength, wisdom, and understanding from on high unless one desire these gifts for the use of others and so use them when the opportunity presents itself.

Of course, you should be careful as to the manner of presenting the truth, and use all the wisdom at your command; and, if you follow the impressions that you receive from within in regard to how and to whom you should speak, you will find a spirit illuminating your intelligence and causing you to approach people in ways unexpected, and when reason suggests that an effort would be useless. But the Lord knows his own, and, if you fearlessly follow the spirit prompting from within, speaking such words as come to your mind,—for the Spirit will give right words at the right time, if you will be passive to it,—you will find you will gain in the Esoteric life as only those can who follow such a course.

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W

WHAT IS MATTER?

A scientist once replied to this question, "Never mind," and when asked "What is mind?" answered, "No matter." This answer would be a characteristic one were it intended to convey a meaning opposite to that expressed by the words, for all that is known of causation leads to the logical conclusion that matter and mind are identical. There is at the present time a great body of people who have an instinctive—hardly sufficiently united to the mind to be intuitional—perception of the fact that all is mind, but the great majority of them have no conception of how or why it is so, or of the relation of the fact to universal law. The original party of so-called Christian Scientists are actually forbidden to think.

That matter is but a form of mind is distinctly apparent throughout Scripture revelation. The first chapter of Genesis states that "in the beginning God created the heaven and the earth;" and over and over again throughout the chapter is there a repetition of the words, "And God said, Let there, be * * * and it was so," that is, he sent forth the word and the word was a fact. John begins his gospel by saying, "In the beginning was the word, and the word was with God (or power), and the word was God (or power). * * * All things were made by him (or it); and without him was not anything made that was made." Paul, in his letter to the Hebrews (XI. 3), says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." We find not only these declarations but numerous similar ones throughout the Scriptures; in fact, the entire Bible, from Genesis to Revelation, seems designed to lead the mind of man out of the delusion of matter into the realities of spirit.

When we read that the worlds were made by the word of God, intelligent reason must connect the assertion with what we know of a spoken word. We know that, when we form a thought in the mind and give expression to it in word, it becomes a voluntary action of the will; and those who have observed the laws of mind know that certain speakers are capable of putting much greater force into their words than are others. It is commonly said that such orators are very magnetic, because the hearer realizes a force outside of and beyond the mere sound of the word, and this fact demonstrates the meaning of the declaration that God created man in his own image. Surely, God is not a man having eyes and ears, hands and feet, and all the various functions organized into a body to meet the necessities of locomotion upon the earth, of handling material things, tasting, hearing, and smelling; God is spirit. While spirit is not necessarily formless, yet use is the law of all nature, nothing can exist without it, and of what use would be the varied organs of a physical body to one who by a thought could bring into existence any and all things, who by a thought could be in any and all places, who by a thought could know any and all things, and who, at the same time, remains "unchangeable, now and forever;" forming all things, yet formed by nothing, above all things, therefore affected by nothing. Yes, by sending forth a word, a thought, the Creator builded worlds and systems of worlds, each world but a separate thought of that Deific Mind.

Our own daily experience enables us to account for the diversity of matter: a wise man does not express a thought until that thought is sufficiently matured and comprehensive to include everything belonging to the idea put forth. For illustration, the mechanic says, "I am going to build a house;" that thought, if properly matured in the mind before expression, includes not only all the methods of mechanical genius, but also takes into consideration every particle of material of which the house is to be constructed, its quality, the amount, its functions, and the means by which it is to be brought into form. Thus, when God spoke the word that formed a world, it went forth as the laws governing that world, and those laws were the formative agencies that were active therein—all necessary qualities and elements were comprehended in the thought.

We have hitherto considered this subject from the standpoint

of a Deific Mind—somewhere unknown to man—projecting, or sending out, a thought and a world stands forth, our world, as it is in all its completion. Let us now turn from revelation and direct our attention to evidences of an all-inclusive mind-substance and to the perception of methods of accomplishment which are within the range of our own cognition; some of them within the reach of the five senses, others logical conclusions from experience and from knowledge gained. First, then, it is easily shown by experiment that all solid substance is reducible to a gaseous, or an invisible and intangible condition. If this be so, it is not hard to believe that the tangible and material originated in and from that which is invisible, intangible, to the physical senses.

Now, if the intangible, the immaterial so far as our five senses go, is the cause realm next beyond that of matter, then it is for us to feel after and obtain evidences of the laws and methods by which the immaterial brings the material universe into existence. Many of the manifestations of physical nature are directly traceable as originating in this invisible realm; such, for instance, as the rolling of our earth upon its axis, traveling around its central sun and whirling its lunar companion around itself, yet ever holding it in its place; the moon influencing the tides; the earth's revolution influencing and producing not only day and night, but winter and summer in their season.

If one would go further into the cause realm and discover the methods by which mind is manipulated, worlds are formed, and the elements controlled, he must have the proper conditions. For example, the scientist who is studying the laws and methods of nature and making a careful record of his conclusions, could not successfully carry on his researches surrounded by a crowd of people, nor in the city's busy thoroughfares; he must have his room secure from intrusion, where he can be quiet and undisturbed in his work. And he that would go yet further into the realm of cause must have other and still better conditions for his work. One of the world's most prominent scientists said to a friend of ours that, if while solving one of his problems he indulged in the sex relation, it arrested the progress of his work for a long time. The man that would know the mysteries of the cause world must not only live the regenerate life, conserve all the life generated in the body, but mentally he must live in constant and careful observation of

the invisible forces. This he cannot do while exposed to the psychic, or mind currents of the excited whirl and bustle of a business and competitive world; and one who complies with these conditions realizes how foolish and weak is the mind that will essay to tell the world what is not in existence.

With the aid of Solar Biology we have for years been watching the influence of the rising signs of the earth's zodiac, the influence of the moon whilst passing through the signs of the same zodiac, the influence of the signs of the sun's zodiac during the period of the earth's travel through each, and the influence of the different planets in each sign of the sun's zodiac, and we find that there is a mental or psychological current thrown upon the earth and upon the mind organs of man, characterized by the planetary positions just mentioned, and constantly changing with the planetary movements. This fact led the author of Solar Biology to say that "the planets are the mind organs of the Infinite;" and we will add that not only is this true, but that all space is a limitless ocean of mind-element, out of which the world was first formed through the movement of those mind organs, and that the world is still in progress of creation.*

By careful observation it is known that everything is positive or solid to every other thing upon the same plane of manifestation. We have all learned that thought is solid substance to another thought. How frequently we hear the remark, "I was wounded by what was said to me; the words cut like a knife". Those who are struggling into the cause world have many experiences which conclusively prove that what we term the spirit world is, to the residents of that world, just as much material substance as is this world to its residents; that spirits, or souls, may clasp each the other's hand with as much realization of tangibility and solidity as have men on earth, although the hand of one in the physical structure passes through them as though they were thin air. At their presence the walls of our room fade away and are not existent, are no obstruction to their approach; and neither are walls an obstruction to our own vision whilst under the influence of the mental consciousness of those in the soul world. The experience of hundreds, yes, thousands of men on this planet substantiate the theory that all that we recognize as material substance is as immaterial and

As to the methods of creation, see *Seven Creative Principles* (Price \$1.50), published and sold by the Esoteric Publishing Company.

intangible to the spirit world as that world is to those in the physical body.

One more line of thought. The words recorded in Genesis relative to the creation of man, "And God said, Let us make man in our image, after our likeness," are true in their widest sense. All things created have continued in this order. Men create in their image offspring, their children, who embody and become the living expression of the thoughts, feelings, desires, and emotions, in short, the entirety of the perfect likeness of the mental and physical conditions of the parents prior to and at the time of conception. And may we not logically conclude, even without the many substantiating evidences at our command, that our Solar system was conceived and born under the thought-producing influence of a greater and grander system of worlds; that, with its central sun, it was the embodiment of the thought-forming conditions of that grand system by virtue of the position of those shining worlds of the parent zodiac, which thus repeats itself in perfect form and expression in its offspring, our own system. Again, the thought-forming power of our central sun, by reason of its worlds and its own position in the grand zodiac through which it travels, sent forth our world in its own image, both as to zodiac, the influence of its sister worlds, and in every minute particular. Thus creation is proceeding by the thought-power ever active, never resting throughout the universe; and wherever a universal thought is found, a world teeming with life and animation has expression.

The redemption of our race will come when man has awakened to a full realization of the fact that all things, even the solid rocks, are not dense, unchangeable substance, but only a psychologized condition of mind. This world of substance is a world of mundane mind influence. When Paul said, "For the minding of the flesh is death; but the minding of the Spirit is life and peace. * * * Because the minding of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. VIII. 6, 7, Marg. Trans.), he could as truthfully have said that, so long as the mind of man is under the domination of the mundane mind, or that creative thought which we call a material world, it is not subject to the law of God in the spirit or cause world, neither indeed can it be while dominated by the delusion, the false conception, that the only real substance is the gross material of earth.

But when man, by regeneration, meditation, and devotion, love to God, has awakened to a full realization of the fact that the real world is mind, and that God, the Spirit, is the controller of all mind and of all form, having thus been liberated from the bondage of matter, he will take on the divine likeness, and in that likeness earth's substance ceases to be to him a positive substance, a binding and a positive influence, but, like the Christ after his resurrection, closed and barred doors will no longer be an obstruction to his passage; he will pass through them as he would pass through a shadow. Thus the redemption of our race will be redemption from the bondage of flesh, earth, and all forms of matter, the psychic, mind, influence of the mundane word.—[ED.]

THE LAW.

We build our future thought by thought,
Or good or ill, and know it not;
Yet so the Universe is wrought.

Thought is another name for fate;
Choose then thy destiny and wait;
For love brings love, and hate brings hate.

Mind is the master of its sphere;
Be calm, be steadfast and sincere,
Fear is the only thing to fear.

Thought—like an arrow—flies where sent;
Aim well, be sure of thy intent;
And make thine own environment.

Nothing can bid thy purpose pause;
Mind is the great primeval cause;
The Lord God *thought*—and lo! He was!

Let the God in thee rise and say
To adverse circumstance—"Obey!"
And thy dear wish shall have its way.—
Ella Wheeler Wilcox in *The Suggester and Thinker*.

SIGNIFICANT EXTRACT FROM A SERMON.

The following is an extract from a sermon preached about a year ago by Rev. R. Heber Newton, as reported by *The New York Herald*:—

“All religions are moving in the same direction—reaching forth toward something new. The end of this century has been looked to by prophetic students as the end of a dispensation—the opening of a new order. Our fathers believed that Jesus Christ was to come again somewhere about this time.

“An invisible hand is shaking the intellectual kaleidoscope, and the figures familiar to generations are changing before our eyes. The traditional systems of divinity seem to hosts of men to-day of as much help as the charts of New York harbor drawn up by the primitive Knickerbockers would be to our steamers. Men are slowly and painfully realizing that there is no answer in the Thirty-nine articles and Westminster Confession for us in the year 1898. Their whole thought is as antique and obsolete as the language of Chaucer and Spenser. Men ask now for a gospel in the vernacular of the nineteenth century: not necessarily a new gospel, but at least a translation of the old gospel of the mediævals and ancients into a ‘tongue understood of the people.’

“Sublimely unconscious of the day that is breaking outside the church walls, our priests go on droning the old refrain about an impossible Bible and an unnatural Christ, and anathematizing those who don't care to come in and listen to their music of the past. Pulpits are timorous and silent on questions of the age. Conventions reauthorize, at every triennial session, as text books for theological seminaries, treatises which are as accurate maps of our present knowledge as the celestial charts of the Ptolemaic astronomers. . . .

“What is needed is not denunciation, but the quickening of a new idea and the kindling of a new ideal which shall once more guide and inspire man to a life higher than that of pleasure.

"The close of this century has witnessed the growth of monster nationalities. Are they under the inspiration of the Christian law? It does not look much like it, as we see the great Christian powers standing around China, waiting to dismember it. Have our Christian States become pirates, flaunting above their ensigns the black flag? The bishop of Breslau may invoke a benediction upon the fleet which goes forth for the protection of the cross, but the average man smiles cynically at such conception of Christianity.

"Every new advance of humanity is won against obstructiveness of the churches. Every social and political injustice that, one after another, is swept violently away—slavery, land monopoly, the tyranny of capital, war—is defended, up to the last, by the sign of Him who came to break every yoke and to let the oppressed go free; over whose cradle the angels sang, 'Peace on earth, good will among men.'

"Humanity is growing conscious of its magnificent possibilities of glorious life, which are still postponed from generation to generation because the churches, which should be consecrated to this task of social regeneration, have not the mind nor the heart to grapple with it. They are busied, as their prototypes of old, with their pretty, petty play of charities, while neglecting the weightier matters of the law, the stern and solemn sentences of justice.

"The era of competition is ended. The era of combination has opened. All business is concentrating. In this massing of capital there is coming to be an absolute domination over the wage worker, over the interest of the people at large, over the life of the State itself. Yet this movement is natural and necessary. It is in the line of economic progress. The real question concerning it is, Can this new order grow a soul within it, a spirit capable of mastering these monster powers and using them, not for self-aggrandizement, but for human service? If it cannot, there is a revolution ahead worse than any the world has hitherto known. If it can, there opens an era of boundless, beneficent progress. This is a question of religion. It is the old need of an ever fresh faith and hope and love.

"Plainly, a real religion of some sort is needed, more needed

than ever," said the speaker in conclusion. "It is the one thing which alone is really needed. All else will flow from it. Without it all else will disappear—political institutions, wealth, civilization, everything. Our duty as we find ourselves in this epoch of transition is to keep our minds open for the new light that God is preparing to send forth into the world, and our hearts eager for the new life into which he is preparing to lead us."

* * *

PAGANINI.

He shambled awkward on the stage, the while
Across the waiting audience swept a smile.

With clumsy touch, when first he drew the bow,
He snapped a string. The audience tittered low.

Another stroke! Off flies another string!
With laughter now the circling galleries ring.

Once more! The third string breaks its quivering strands,
And hisses greet the player as he stands.

He stands—the while his genius unbereft
Is calm—one string and Paganini left.

He plays. The one string's daring notes uprise
Against that storm as if they sought the skies.

A silence falls; then awe; the people bow.
And they who erst had hissed are weeping now.

And when the last note, trembling, died away,
Some shouted "Bravo!" Some had learned to pray.

—*Selected.*

"Learn from the earliest days to insure your opinions against the perils of ridicule. You can no more exercise your reason if you live in constant dread of laughter than you can enjoy life if you are in constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear. Do it, not for insolence, but seriously and grandly—as a man who wears a soul of his own in his bosom, and does not wait till it is breathed into him by the breath of fashion."

—*Sidney Smith.*

THE DIVINE SON.

Materialistic man is in darkness and chains, he is fettered by shackles of his own forging. He is in darkness because he refuses to recognize the light which ever shines within and around him. He can never be free, can never rise above the condition of earth until, through soul growth, he is able to recognize his true condition and makes the effort to free himself from it. Man must remain bound within the narrow confines of a fleshly body until, through an effort of mind and will, he is able to dispel the darkness, break his chains, and free himself. He believes that he is bound to earth; the belief makes it a reality. The one who is able to recognize his divine sonship has dominion over the material things of this world. The way to obtain freedom is to recognize oneself as a center of divine power, the offspring of God, created in the image and likeness of the Father.

Affirmation is a great help in the unfoldment of the ego. Affirm thus: "I am spirit," "I can, I will be what I will to be;" but remember, spoken words avail but little unless you believe; you must from the interior of the inmost realize the truth of what you affirm. The man or the woman who can affirm, "I am well," and believe the affirmation without a doubt, is proof against disease. The one who can affirm, "I am above want," sets in motion the currents controlling wealth, and all things needed are his. Many persons continually affirm, "I am superior to disease," yet, when their span of life has run, they sicken and die and pass into the invisible. The question arises, Why is it? why are these not people able to retain their physical bodies throughout the ages? why are they not superior to death and the grave?

The man who is able to control the powers of death and the grave, has reached the final attainment of earth life; he is no longer human, but has become a divine man. In order to reach this most exalted attainment one must break every link, must

sever every tie which binds him to a world of matter. Not only must he sever every link of a material character, but he must re-form his mind organs, he must be able to live independent of the mind currents of earth; he must be able to re-create his body from thoughts drawn from the mind from which the angels live. A man who depends upon the mundane mind for existence, cannot affirm, "I am beyond the power of death and the grave." If he tries to do so, he will always find an interior prompting that denies the affirmation. A man cannot enter the realm of the super-mind until he first recognizes that he has been living in a realm of thought that is tainted with disease and death, and applies methods that will enable him to rise superior to it. Jesus expressed such a condition when he said, "I and my Father are one." It is our privilege, as sons of God and joint heirs with Christ Jesus, to enter the self-same state. When man is able to lose himself in the Divine (which no man can do until he has lost love of self), when he is able to exclaim, "I always do the things that please my heavenly Father," he has, metaphorically speaking, passed through the portals of the grave; in other words, he has passed through the mysteries of the resurrection, he has been freed from the psychologized state that has misled him for many ages. This stage of unfoldment marks the time of man's recognition as a divine son. It places him upon the mount of transfiguration,—the mount of attainment whereon he casts aside the garments of mortality and takes upon himself the celestial covering of spirit. This attainment reached, man can with confidence affirm, "I cannot be diseased, I cannot die." Such a one cannot suffer pain or sorrow; he cannot know want; he has passed beyond the feebleness of flesh. Truly, he is a divine son; he is no longer under the law; he is one with the Mind that cannot suffer, cannot be moved by suffering; in the serenity of his exalted fellowship with the Father he moves forward calm and with unfaltering certainty.

The divine son knows perfectly what the lessons of the past were intended to teach; he comprehends the problem of life; the grave can hide no mysteries from him. In the eternal light of truth he ever lives; nothing can be hid from him; the things he

desires are ever within his grasp—"What the Father knows the son knows also." O glorious state! O celestial heritage! free gift from a heavenly Father to a divine son! This state is the only one worth striving after; the only one which places in the hands of man the keys of death and the grave. It is only when this perfected state is reached that the mysteries of the universe are made plain.

When we contemplate the heights that man must mount before he gains his inheritance, we are filled with awe; we are apt to falter, are prone to believe that the task cannot be accomplished in this incarnation. If such thoughts enter the mind, dismiss them; they weaken, and make the task more difficult; they are the promptings of the deceiver who has ever misled the race. Man, if he is faithful to his highest guidance, if he depends absolutely upon the power of the Spirit, if he lives in conformity with the highest law, and refuses to be deceived and discouraged, can gain control over the material powers of earth, can unfold the spiritual spark, can change from the human to the divine.

Falter not, dear ones; let your motto be "Ever onward." A little duty well performed to-day, makes to-morrow's task the lighter. Each day of persistent effort, each year of unselfish devotion, draws the soul further from the deadening influence of a carnal world, and brings it closer to the living fountain of wisdom, knowledge, and understanding. To falter is to acknowledge weakness; to cease from striving is an indication of a faint heart, a lack of trust in Him who declares, "I will be thy strength." Trust the guidance of the Spirit; it may lead you through many tribulations, but it will lead you into rest, into peace, to that kingdom where God's love is the governing power. If you are ever faithful, ever refuse to be misled by the senses and appetites, you must succeed, you must sooner or later stand acquitted before the judgment bar. Once acquitted, you are forever free from the errors of the past. Remember, however, that the higher you stand, the graver the responsibilities intrusted to you. Be watchful that you do not err; to err after receiving the illumination entails upon the neophyte the gravest consequences. If you are to gain control over the

things of earth, "your righteousness must exceed the righteousness of the Scribes and Pharisees." Pray for wisdom; without it you can never overcome, never reach divine sonship. If you lack devotion, cultivate it; it is the source of spiritual illumination.

The atheist, the man who denies God, can never unfold a spiritual consciousness, can never become a divine son. The act of denial blinds the eyes and shuts out the illumination of the Spirit; prevents soul unfoldment, and narrows the prison walls of flesh. The man who persists in denying God places himself in a dungeon of awful blackness and solitude; shut off, not only from the celestial ones who would minister to him, but from all hope in this world and in the world to come. When death comes to such a one, he finds himself in a realm of awful blackness; blackness and solitude of a such nature as to be inconceivable to mortal mind. In that awful darkness, alone and unattended, he blindly gropes, constantly calling upon the God that he denied, until kind nature robs him of the power of thought and he sinks into unconsciousness, a condition which holds him until he once more takes on a material body. Such is the edict of that law which is unchangeable. As you think, so you are; as you live, so you find yourself in the land of shadows. If you build for yourself a prison while on earth, that prison you will inhabit after your probation as an earth-dweller has expired. If while on earth you build a heavenly kingdom of light, in such a kingdom you will find yourself when you lay down the outer garments and stand clothed in the one of spiritual brightness.

I love that tranquillity of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.

—*Longfellow.*

The consciousness of power comes from conquering obstacles. Hindrances are, after all, our opportunities. God must regard our struggle. And that he has a purpose in it all we are forced to believe from the way he treats us, and gives us all, at some time, a battle to fight.—*Roderick Stebbins.*

THE ESCAPE FROM SUBJECTIVITY.

Horatio W. Dresser has just issued a characteristic work entitled "Voices of Hope," the title page explaining that it is "a series of Essays on the problem of Life, Optimism, and the Christ." The book is an interesting one, and contains much that is suggestive and valuable. As we have discontinued regular book reviews we give the following chapter from the work, which speaks for itself. Price, \$1.50. The book is sold by Geo. H. Ellis, 141 Franklin Street, Boston.—[Ed.

"He that loseth his life shall find it."

One of the most strongly marked tendencies in the progressive thought of the last quarter of a century is the endeavor to explain life by reference to our inner attitude. The discussion commends itself at once to common sense, for a close psychological analysis shows that the center of activity lies within. Practical philosophy has received great impetus from this discovery, while the individual solution of the problem of life is greatly simplified. The truth is, in fact, brought home with such force that one is left with no alternative but to begin to know one's self, to practice self-control, develop character and spiritual poise, and take advantage of the possibilities of optimism and the numberless opportunities which ethical thinking presents.

But after a time the mind discovers a difficulty almost as serious as the problem of evil. If one accepts the solution of the great mystery suggested in the foregoing chapter, the subjective world becomes fairly beset with burdens demanding the soul's attention. Philosophical idealism adds its word by showing that all we know of the objective world is acquaintance with our mental representation of it. Scepticism makes a strong contribution by doubting whether we ever pass beyond purely egoistic consciousness. And the perplexed thinker looks out in despair upon the strange world his surprisingly rich personality has apparently created. Practical philosophy, too, enters its word of protest. It suggests the possibility that regard for the personal attitude alone may cause one to become self-centered and absorbed in contemplation of faults and virtues.

The danger is surely serious. One sees many selfish people who make this their rule. They look within, conclude that their attitude is right, then assume a superior, indifferent, un-

sympathetic, or critical attitude, which makes them disagreeable companions. Many, too, have practiced spiritual meditation* until they mistook egoistic emotions for intimations of "the Absolute." There has been much self-gratulation in recent years, due to the endeavor to develop a philosophy of mental causation. There has been a tendency to neglect the outer world, and deem even Nature the product of our mental life. Subjective idealism is carried to such an extreme that one frequently hears of the law and order, the beauty and variety, of the physical universe characterized as so many aspects of man's belief, as though matter had no qualities of its own, and Nature only such beauty as the mind of man projects into it. In his "Grammar of Science," Karl Pearson goes so far as to say that scientific law describes "the routine of our perceptions." But H. V. Knox* shows conclusively that there is no routine of our perceptions. "Consciousness of routine is very far," he says, "from being the same thing as routine of consciousness." If there is one fact persistently forced upon human consciousness, it is the objective regularity of Nature. The prudent man ever tries to bring his conduct up to the level of nature's routine. "The universe is invested with inevitable conditions which the unwise seek to dodge." The critic may therefore well take objection to methods of self-help which tend to imprison one in the subjective realm, with all its subtleties and illusions, to the neglect of the laws and actualities of objective nature.

The careful reader need not be reminded that the doctrine of this book is the reverse of this. Unless one look within to adjust conduct with due consideration for others, to free others from blame, help them, by becoming unselfish, sympathetic, and loving, to become aware of the splendid possibilities of hope and the outgoing life, one would better not introspect. Self-consciousness is an intermediate, never rightfully a final, stage of development. One is to look within,—not to make life smaller and exclude others, but to make it large enough to include all humanity. In its fulness the adjustment of the inner attitude calls for the largest charity, never for adverse criticism of others. We are to look far within, and trace all activity, selfishness, and evil to their home center, that we may truly come to judgment. We are to display the characteristics

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of selfhood in bold relief, that we may discover the ugliness of the egoistic life, and by contrast the beauty of altruism. Nor is self-control really attained until we can thus turn the ingoing life into the outgoing.

Stated in larger terms, the entire process is the search for freedom. Our foes are our habits. For a large part of our conduct we can assign no other reason than custom. In the Old World one is deeply impressed by this tendency toward repetition and imitation,—a tendency as strongly marked as servitude to dogma and authority, which we have considered in Chapter II.,—whereas in the New World man has dared to branch out into unexplored fields. We each have the old world and the new within: our hope lies in the possibility of throwing aside the thralldom of the old. Subjectivity may easily become a habit, but we must take care that it does not. We must constantly rouse ourselves, putting new energy into the day, into our work. We should keep the entire field of life open, free, expectant, and astir. There will then be no danger that "rut-bound" will be inscribed over our door.

So far as purely subjective philosophy is concerned, the slightest reflection upon our relationships with our fellows and with Nature, convinces the mind that no moment of existence is really separated from the objective world. This fact has been persistently forced home to us in the discussion on character-building. The utmost our subjective self can do is to observe the intimately related world in which it lives, and redirect tendencies which it did not originate. There is, in fine, no valid reason to doubt that we contemplate a real world rising beyond the confines of subjective selfhood.

But the most joyful escape from subjectivity is the return to Nature. There are infinite resources in the psychological world, there are pathways to the sublimest inspirations. Yet they are not to be compared in breadth of thought with the inspiration of Nature. In the library it is easy to speculate upon the subjectivity of matter. But sail upon the stormy sea, stand before a vigorous waterfall pouring its mighty forces toward you, or try to ascend a great snow mountain, and you are at once overawed, not only by Nature's grandeur, but by the aggressiveness with which she makes her presence known. Man cannot control these mighty forces: he can only adjust himself to them; and adjustment through discovery of natural law is

the great lesson of life. In the presence of such environments the subjective life assumes its true place as the observer and interpreter, the mental participant in Nature's great mechanism. The mind is inspired with fresh hope to co-operate with Nature, and attain freedom from the burdens of the inner world. Communion with her enlarges the life. It inspires confidence to come forth from the subjective shell. It everywhere invites one to enter the fuller experience attendant upon the free life which existence with her makes possible.

The search for the soul should therefore lead to two important conclusions: (1) the utter narrowness of the self-conscious, subjective, egoistic life; and (2) the impossibility of finding the soul except through the higher life of spiritual love, service, and the Christ. The real way of escape is through the desire to live the altruistic life. Any one who is ready to set self aside can escape from subjectivity. Any one can be free from hampering circumstance and sensation who will place the thought not on the condition, but on the ideal to be realized through it.

What we find within, then, depends upon what we look for,—the spirit with which we enter the sanctuary of the inner world. It may be an imprisoning sensation or the Christ, the finite self or the infinite God. A certain amount of self-consciousness is necessary to learn discrimination, to find the clew to knowledge of humanity at large. But only the unprogressive will linger there. After a time one learns to think objectively, to take as full account of the inner world, but through the study of other people instead of the contemplation of self.

"Exact science," says Paul Carus,* "eliminates the subjective and aims at a purely objective statement of facts. He who wants to think correctly must leave aside the I's and me's. It is no exaggeration to say that the intrusion of self is always the main source of error."

The problem of life becomes more and more an objectively social question. The adjustment of self to society, of friend with friend, in the light of the rich knowledge which subjectivity has brought us, becomes the great study; while introspection is forced to assume its specific place. Henceforth the problem is, How shall man be persuaded to live the higher life, how can altruism become universal? Evidently, each is to play his

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part by beginning at home. We are to look within to sow the seeds of idealism, with social spirituality as the end in view. We are to test ourselves by the high standards of love and the Christ. We are to consider more in detail what shall be our views on these high themes. True subjectivity shall thus prepare the way for the nobler life of service. It presents its own means of escape to those who penetrate far enough. It is a danger only to the fearful and inactive.

If God is the cause and source of all things, then it must of necessity follow that he is unchangeable, unaffected by anything that we may do. If this is so, it is impossible for man to sin against God: his sin, therefore, is against himself. This leads us to the inquiry, What is sin? Sin is that which injures ourselves, physically, mentally, or spiritually. We commit sin when we eat or drink anything that is injurious to the body, or that creates an abnormal condition of the mind. What, then, is righteousness? Righteousness is that which aids in the work of development of body, mind, or spiritual consciousness. It is obedience to the laws of nature as they relate to either of the three departments of our being. Anything that will facilitate the awakening of the son of God within us to a true conception of our relation to God, to the earth, and to the universe, this is righteousness.

“From its very inaction idleness ultimately becomes the most active cause of evil, as a palsy is more to be dreaded than a fever. The Turks have a proverb which says that the Devil tempts all other men, but the idle tempt the Devil.”

There are degrees of contentment, but it will be found that the most contented are those who are engaged in useful work of some kind down into which thought flows, and that the least contented are those who are idle.—*John G. Whittier.*

“Father Jove, grant us food, whether we pray for it or not; and avert from us evil, even though we pray for it,”—a prayer by an unknown poet, highly commended by Plato.

REVERIE.

ABBIE W. GOULD.

I sit by the cottage hearth, to-night,
The lamps burn dim and low,
But the merry flames, with flashing light,
Toss hither to and fro:
And as the sparks, up to the sky,
From out the sooty chimney fly,
A lesson of truth I read in fire,
Of the dream called Life, with its deep desire.

O Soul of mine, how in the dark
Thou dwellest, and alone!
And from the tiny sun-light spark,
In majesty thou'st grown;
And though the body chained thee fast
Its time of slavery could not last,
But swift to the spirit's call, "mount high"
As the sparks of fire, Thou sought the sky.

Man seeks the evil, seeks the good,
He asks not how or why,
Life's lessons are not understood
'Till youth has hurried by;
But with our gathered, faded leaves,
And roses dead, the spirit grieves
That thorns are hid beneath life's flowers
To wound and sting, in sweetest hours—
To wound and sting, in sweetest hours.

But Life and Light, as in the wood,
Their flames could not conceal,
So ever in true sacrifice,
Their aims to man reveal;
And though the ashes softly fall,
A glory still will shine o'er all,
For as the dross and rubbish burn,
The Soul of man doth sun-ward turn.

PRECIOUS STONES.

We frequently have letters of inquiry in regard to the precious stones, as to what particular signs they belong, their efficacy, etc., knowing that authority upon such matters must be ancient, and not having at our command time to look into the old writings upon the subject, we give some extracts from a work upon the "History of Precious Stones," by C. W. King, M. A., Fellow of Trinity College, Cambridge, a man of extensive research and unquestionable reliability.

From *Camillus Leonardi* he quotes the following upon the general nature and intrinsic value of stones, explaining that Camillo was probably a student of Arabic authority, as he designates the gems by Arabic names, and goes on to say that the mysterious "A. C.", the supposed founder of the Rosicrucian order "acquired all his arcana at the Arabian College of Damascus:"—

"All things in nature have a certain form, and are subject to certain influences. Stones therefore, being natural productions, have a certain specific form, and are likewise subject to the universal influence of the planets. Hence if they be engraved by a skillful person under some particular influence, they receive a certain virtue as though they had been endowed with life through that engraving. But if the effect intended by the figure engraved be the same as that produced by the natural property of the stone, its virtue will be doubled and its efficacy augmented.

Our author then proceeds to give what he terms "Camillo's well-executed summary of the theories of Aristotle" upon the origin of stones, as found in his famous treatise "On Minerals:"—

"The efficient or generative cause of stones has been variously assigned by different writers. But passing over their conflicting theories let us come to the true cause, and maintain with the greatest of philosophers, that the efficient virtue, or generative cause of stones, is a certain mineral virtue that subsists not merely in stones, but also in metals, and moreover in the substances that hold the middle place between these two species. And forasmuch as we are without a proper name for this virtue, this one, that is to say, 'The Mineral Virtue,' hath been attributed to it by inquirers; for things that we are unable to express by their proper names, we are obliged to define

by a similitude, not that the same facts are examples of the manner in which this mineral virtue subsists in stones,' to use Aristotle's words. For we give an example not because a thing is done in the same way, but in order that those who are learning may form an idea thereof; and thus, by taking the case of animal seed, we can illustrate in what manner the mineral virtue, which we assert is the efficient or generative cause of stones, operates in stones. Thus, we say that the seed of an animal is the superfluous nourishment descending into the spermatic vessels, and issuing out of those vessels. The efficient, or generative, virtue is infused in the seed itself, through means of which such spermatic matter is rendered fecundative, according to the doctrine held in natural history. The which virtue however doth not act by means of its essence, but by the means of its inherence; as we say, for example, an artist is implied in the idea of an object made by art. So by a parity of reasoning we maintain that in fit matter for the production of a stone there subsists a formative or efficient virtue for the producing a stone of this or that species, according to the disposition or requirements of the matter, the place, and the influence, where such matter is found ready for its operation. The which virtue is indeed designated by some 'the Virtue of the Heavens.' And this is what Plato means by saying that 'the virtues of the heavens are infused in proportion to the worthiness of the subject matter.'

"In *Physics* also it is granted that all formative or efficient virtue has some proper instrument in some particular species, through the means of which it effects or produces its own operation. For this reason we must adopt the opinion of Aristotle put forth in his treatise 'On Minerals,' and maintain that 'the peculiar efficient or generative virtue of stones, existing in the material of stones, which is termed mineral matter, is made up of two things; or, as it were, instruments, which instruments are diversified according to the difference of the nature or the species of the stones. Of which instruments, the one is Heat digestive, extractive or desiccative of Moisture, inducing form in the stone through the medium of the coagulation of its earthy particles, to which it is subjected by the unctuous moisture; and this heat is directed by the formative or mineral virtue of the stones themselves, which last is termed by Aristotle 'the Hot, Desiccative Cause.' Nor is it doubtful that such

heat, if it were not regulated by some other condition, would be in excess above the nature of the stone, and would reduce it to ashes; and, on the other hand, if the heat were lessened, it would not digest the matter properly, and so not bring the material of the stone to its best and perfect form, because it was insufficient to produce that effect. The second instrument is Cold subsisting in the matter of the aqueous moisture, which aqueous moisture is affected by the dryness of its earth, and this is the 'Cold constrictive of moisture,' which moisture by means of such constriction is forced out, and does not remain in the matter except in such a proportion as is necessary for the continuity of the same. And this is termed by Aristotle the 'Drying and Congealing Virtue of the earth.' And this is the cause why stones cannot in any way be melted by the desiccative heat in the same manner as the metals are melted. For in metals the moisture has not been completely squeezed out, for which reason the matter of metals remains capable of fusion. For which reasons we must maintain that Heat, that digests and repels moisture, and Cold, that constricts moisture after it is acted upon by the dryness of the earth, are the peculiar instruments of the Efficient or Mineral Virtue of stones. And this is the doctrine laid down by Aristotle in his treatise 'On Minerals,' viz., that stones are produced in two ways, either by congelation or by conglutination; as already stated."

Next follows an elaboration of this theory of Aristotle, by his disciple Theophrastus, the writer suggesting that in the theory if we substitute the terms "Electric action" and "Affinity of particles" for "Efficient Virtue" and "Condensation," "we really measure all the advances modern science has made in solving these mysteries of creative Nature":—

"Of things growing within the earth, some are of Water, others of Earth. Of Water, are the metals, such as silver and gold and the rest: of Earth, are stone, and all the more precious kinds of stones, and also whatever other peculiar varieties there be of earths properly so called; peculiar, that is to say, on account of their color, their polish, their density, or any other quality. The subject of metals has been considered elsewhere; at present let us discuss the latter substances, stones, and earths.

"All these therefore, we ought, speaking generally, to consider as made up of a certain pure and homogeneous matter,

produced either by a flux or a filtration through some medium, or else secreted in some different manner, as has already been stated. For it is possible that some are formed in the latter, some in the former way; others again by a different process: from the which causes in fact they derive their smoothness, their density, their brilliancy, their transparency, and all such properties. And the more pure and homogeneous each substance may be, in so much higher a degree do the aforesaid qualities subsist in the same. For as a general rule, according to the perfection possessed by the agent employed in the composition, or the condensation, of the subject-matter, so does the product turn out of the same kind. Now condensation is in some cases the result of heat, in others of cold; for there is no reason why certain kinds of stones should not be formed by either of these causes, inasmuch as all the various kinds of earths may be supposed to be produced by fire, if indeed it be a fact that the condensation and the dissolution of any substance are brought about by opposite means. Now in stones many peculiar qualities subsist; for in the earth, their origin, lie the causes of most of their different distinctions with respect to color, tenacity, density, smoothness, and similar properties: whilst in other respects differences between them are not commonly to be observed."

Yet another quotation from Camillo is especially interesting:—

"It is indisputable that there are virtues in stones, but the origin whence such a virtue is derived has not been determined. Some lay it down that there are in stones special virtues, besides their complexional, derived from the elements composing them, and they support their assertions by the following argument alone: that whatever is composed of anything possesses the virtue of what composes it, just as a rivulet has the taste of its fountain head. But it is a known fact that stones are composed of the elements, therefore whatever there is in stones comes entirely from the elements and not from any other virtue. Plato and his followers, who hold the doctrine of Ideas, say that all composite bodies, in whatever species, have their own Idea (or type) that infuses virtue into them; and in proportion as such mixed or composite bodies possess a purer substance of their own derived from the elements, in the same degree does their Idea, when it is infused into them, produce a more perfect result

through the means of the same pure matter. But inasmuch as the 'Precious Stones' are of this nature, it follows that their Idea superinduces in them a greater virtue than in the case of other composite bodies that are less pure; and thus they account for the special virtues in stones by means of the Idea."

"But Hermes, and several other astronomers who have studied matters celestial, assert that all virtues of things below proceed from the planets and the constellations of heaven. And according as the composite body is made up out of purer or coarser elements, so do the stars and the constellations infuse a greater or a lesser virtue into the same. And since precious stones possess a purity of their elements, and, so to speak, almost a celestial composition or syncrasis (as is apparent in the Sapphire, the Balais, and the rest), these stones have greater virtue than others not composed of equally pure elements. Wherefore Hermes saith concerning the virtue of stones: 'We should hold it for certain that the virtues of the things below all proceed from the things above: for the things above, by their substance, light, position, motion, and also figure, infuse all those remarkable virtues that be in stones.' It is therefore made out from the decisions of these philosophers, and likewise of Ptolemy, that the virtues of stones come from the planets, stars, and constellations, through the medium of the pureness of their complexion. Other opinions might be adduced, but since they rest on no foundation we may as well pass them by, and accept at once the above-cited explanation: seeing that no other theory is so consistent with truth as that of Hermes and the other astronomers, who lay it down as established that things below are governed by the influence of things above."

* * * And to sum up all, whatever benefit can be thought of for mankind, the same can be brought about through the virtue of stones. It must however be understood that in stones there is sometimes a single virtue, sometimes two, three, or several; and these virtues do not subsist in consequence of the beauty of the stone, for some of the most efficacious stones are extremely ugly and yet possess very great virtue; whereas others are very beautiful and yet possess no virtue at all. On which grounds it is held amongst the most famous doctors as an indubitable and established truth, that virtues subsist in in stones, as they do in other things, but as to the manner in which they subsist, there is a diversity of opinion. One theory

is that of the Pythagoreans, who hold that virtues subsist in all things, and proceed from a soul; and maintain that stones as well as all inferior things are endowed with souls. They pretend also that souls can enter, and can leave a different substance by means of the soul's operations, in the same manner as the human intellect extends itself to the objects of the understanding, and the imagination to the objects of the imagination. Thus, with respect to stones, they hold that the souls of the stones extend themselves to man by means of the proximity of the particular stone; and so impress their peculiar virtues upon the substance of the man: and they explain that the virtue in stones is operative through the means of the soul, in the same way as fascination takes place from the glance of the eye, through the means of the soul. They assert that it is through the sight that the soul of a man or of another animal enters into a man or another animal and affects the action of that animal; which same fascination, or "stroke" is believed to come not from the sight only, inasmuch as the act of sight takes place by receiving impressions, not by sending them out.

* * * Nor does this happen by means of the sight only, but, as above declared, from another cause, namely the soul of the agent giving the stroke. And this opinion was accepted by Democritus, who asserted that all things were full of gods; and by Orpheus likewise, who said that gods were diffused through all things, and that God was nothing else than that which forms all things and is diffused in all things. In this sense, therefore, they believed that souls are gods; and they attributed virtue to things, through the operation of the soul.'

Plato in his "Phædo" gives the following description of the "True World," or the one above us in the heavens:—

"The story is, that in the first place this supernal world presents exactly the same appearance, if viewed from above, as those children's balls covered with twelve different stripes; for it is multicolored and divided into compartments of different hues, of which the pigments we have here below, that is to say those used by painters, are mere samples. But in that world all the earth itself is made up of such tints, and in great part also of others still more brilliant and more refined than these; for one part is purple and wonderful for its beauty, another is gold-colored, another whiter than plaster or snow so very white is it, and in the same measure that which is composed of the

other colors surpasses all those in our painters' stock: and moreover, some portions are made of others yet more diversified, and more lovely than any we have ever seen. Moreover, even the hollow places also of this earth we are speaking of, being filled up with water and air, present the appearance of coloring, inasmuch as they reflect the diversity of the colors of the other parts, so that every single division of the land appears continuously painted. And in a region of such a nature as this, the trees, the flowers, and the fruits, come forth in a manner to correspond with the beauty of the rest. And similarly the rocks there, and the stones, have in the same proportion a polish, and a luster, and a color far superior to ours. And of those stones, the gems so much prized here, the Sardis, Jaspers, and Emeralds, and all such like things, are the mere fragments. For in that land there is nothing but what is of their quality, nay even still finer than they; and the cause of it is that the stones there are pure and not corroded nor corrupted as those with us, through decay and through the action of salts, in consequence of the conflux of the liquids hitherwards which produces disfigurement and diseases both in stones and in earth, and its animals and plants. For that earth is adorned with all these [precious stones] and besides them with gold and with silver, and with all other matters of like nature: for they are produced visibly, and are both numerous, and abundant in quantity, and plentifully dispersed over the soil; so that to behold the same is a sight to render the beholders happy."

We subjoin the names of the precious stones allied to the twelve signs of the zodiac—reprinted from the first volume of THE ESOTERIC:—

The name of the first son of Jacob was Reuben, which means "vision of light;" belonging to the mouth of ♎ (Libra), from September 22 to October 23, and the stone allotted by the angel that gave the Revelation to John, was the Chrysolite.

The second son was Simeon, ♏ (Scorpio), which is from October 23 to November 22, and the stone allotted by the same authority was the Beryl, *i. e.*, Aquamarine, and many authors ally the Opal to the same sign or period of birth.

The third son was Levi, ♐ (Sagittarius), from November 22 to December 21, the angel allotted the Topaz to all in that sign.

The fourth was Judah, ♑ (Capricorn), from December 21

to January 20. The Chrysoprasus, probably the Turquois.

The fifth was Dan, ♈ (Aquarius), from January 20 to February 19, to which was allied the Jacinth, Zircon or Hyacinth, and some authors ally the Garnet.

The sixth son was Naphtali, ♋ (Pisces), February 19 to March 21, to that period or tribe head was allied the Amethyst.

The seventh son was Gad, ♈ (Aries), from March 21 to April 19, to which is allied the Jasper, or Bloodstone.

The eighth son was Asher, ♉ (Taurus), April 19 to May 20; to it is allied the Sapphire, and many authors give it also the Diamond.

The ninth son was Issachar, ♊ (Gemini), born between May 20 and June 21. Allied to it was the Chalcedony, Onyx or Agate.

The tenth son was Zebulun, ♋ (Cancer), from June 21 to July 22, to it was allied the Emerald.

The eleventh child was Dinah, or Diana, the only daughter, representing the interior or the soul; the "woman," in mystical language.

The next son must stand as the physical or external expression, so Joseph was placed in that sign which is ♌ (Leo) the heart, the time of which is from July 22 to August 22; to this sign is allied the Sardonyx (a reddish yellow or nearly an orange colored stone), and by most authorities the Ruby and Carbuncle.

We then have to turn to Gen. xxxv. 22, 23, where the account is given of the birth of Benjamin, ♍ (Virgo), between August 22 and September 22, to which sign is allied the Sardius or Carnelian.

Thank God every morning that you have something to do that day which must be done, whether you like it or not. Being forced to work and to do your best will breed in you a hundred virtues which the idle never know.—*Chas. Kingsley.*

Of all our infirmities, vanity is the dearest to us; a man will starve his other vices to keep that alive.—*Franklin.*

BRIEFS.

One of the most potent tenets held by Mental Scientists of the various schools is that diseased states are purely of the mind, and that all is mind. When one turns upon a pain or disordered state the thought that it is merely a racial belief, and, in consciousness, is able to rise above it, the condition disappears very quickly.

The habit of hearing and forgetting or of reading and letting what is read pass immediately from the mind, has produced a general mental disorder which precludes the possibility of people reading, digesting, and utilizing the most important truths. Esoteric truths should be read slowly and thoughtfully. Does thoughtfully express the idea? Perhaps not. True, the attitude of mind is a thoughtful one, yet it is more nearly described as being one of musing thoughtfulness. Read quietly, and when a sentence or an idea impresses the mind, instead of reading on to find it more fully carried out and elucidated, stop at once and fix the mind—yet not the mind as ordinarily understood: exclude all vital consciousness of everything but the one thought that has impressed you. Let your inner consciousness hold to the idea, and at the same time look expectantly for other thoughts and further knowledge upon the subject to take form in your mind. If this method is carried out, you will be surprised at the revelations of truth that flow in upon your mentality and consciousness. Remember that to think is one thing, but to take the thought into your consciousness is quite another. Divine truths are of the vitality and not of the mind alone.

There is a legend that Jesus never laughed, and whether it is true or not, one thing is certain,—he whose life has been touched with divine light can, in a single moment, laugh it away, so that he loses all realization of the glorious light that had illumined his consciousness.

If you want a firm will or if you desire to hold an interior consciousness of Spirit, either one of these or both, keep your mouth shut, breathe through the nose, and breathe regularly, governing the inhalation and the exhalation so that they are equally voluntary and of the same duration; breathe deep down in the body, but not too full—just enough so to be comfortable. A little experimentation along this line will make you conscious of just what constitutes the positive breath and together with it the breath of the interior stillness.

Hold your consciousness in your forehead and before your eyes, so that your eyes and all your senses may be occupied with your own thought, and may not be diverted by the thoughts of others, and by what you see and hear around you.

HOW DO I THINK? Perhaps some of our friends will feel like answering this question for the benefit of the readers of THE ESOTERIC. When you want to think, you simply try, and then you think; that is, thinking is a voluntary act. It is true that there is an involuntary thought process; but there would not be such a thing, at least, there would be no thought beyond the control of the will, if this subject were properly considered and fully digested in one's own mental constitution. When you say that you have but to try in order to be able to think, the question is, How do you try? What do you do when you try? How do you cause your limbs to move when you walk? or how do you move your hand? Some of you will call this a foolish question; you say that you simply contract the muscles and the hand responds. There was a time when, if we had asked by what process the sun rose, it would have been considered a sufficient answer to have said that it simply rises when the time comes. Now we know that the earth turns on its axis at a regular speed, so that the sun appears to rise every time the earth makes a complete revolution; yet even this statement is not sufficiently accurate for the modern mind. But it is of vastly greater importance to you and to every individual to know how one thinks, and the mental process by which one

moves a limb. We would be glad to hear from our readers upon this subject. We hope, however, that our friends will not find themselves in the dilemma that meets us when we try to express our thoughts on the subject.

The object of the Esoteric work is to free humanity from the bondage of the mundane creative forces, wherein there is labor, sorrow, and death, and to unite the mind of the race with the mind forces of the Creator, in which the volitions, loves, sympathies, and desires will be free, being entirely under the control of the individual will. There is no freedom whilst under the domination of the mundane. It is true that mankind act largely according to their own will and desire, but the mundane mind controls that will so that it is out of harmony with the laws of life, peace, and happiness, and leads into the paths of struggle, combat, discontent, and forced effort. If there can be found a way to free the mind from the domination of this power and to unite it with the mind of Heaven, of the God of the universe, then all will be peace, quiet, and happiness. The first step in this direction is the basic principle of the Esoteric work,—regeneration; thus accomplishing the object announced by Jesus as the one he came to accomplish, namely, "I am come that they (his people) might have life, and that they might have it more abundantly."

But the life generated in the body is qualitated by the mental habits and especially by the habit of what is called the involuntary thought. This involuntary thought, which becomes manifest when we try to stop thinking, is the mundane mind; consequently we should discriminate very carefully between the mundane mind and the mind of God, and endeavor to transfer our consciousness from the one to the other. This can only be done by reading such subjects as lead to unity with Divinity, and governing the musing consciousness so that, by the force of the will, it is kept busily engaged upon either the problems of creation, of life, of immortality,—the knowledges of the universe,—or fixed on God in the spirit of loving devotion. Five minutes of useless thought or conversation, or allowing the mind to run riot, will undo the work of a whole day.

Therefore the great task before the Esoterist is to keep the mind staid on God and his work; thereby the life qualities gathered and generated in the body will be characterized by this vital attitude, so that it will eventually become the normal habit of one's life. By this means we may take the reins of government from the control of the mundane and place them under the control of Yahveh, the God of the universe; and as the object of creation is to make man in his image, after his likeness, his mind and will is that of freedom,—a mind subject to our disposition. When we have attained to this consciousness, we have made the transit from the power of the mundane—where, like the animal world, we are subject to the vicissitudes of earth life—to that of the sons of God.—[ED.]

MAN.

“The human mind—that lofty thing!
 The palace and the throue,
 Where reason sits a sceptred king,
 And breathes his judgment tone.
 Oh! who with silent step shall trace
 The borders of that haunted place,
 Nor in his weakness own
 That mystery and marvel bind
 That lofty thing—the human mind.

“The human heart—that restless thing!
 The tempter and the tried;
 The joyous, yet the suffering,—
 The source of pain and pride;
 The gorgeous thronged,—the desolate,
 The seat of love and hate,—
 Self-stung, self-deified!
 Yet do we bless thee as thou art,
 Thou restless thing—the human heart.

“The human soul—that startling thing!
 Mysterious and sublime!
 The angel sleeping on the wing
 Worn by the scoffs of time,—
 The beautiful, the veiled, the bound.
 The earth-enlaved, the glory crowned.
 The strickened in its prime!
 From heaven in tears to earth it stole.
 That startling thing—the human soul!

“And this is man: Oh! ask of him.
 The gifted and forgiven;
 While o'er his vision drear and dim,
 The wrecks of time are driven;
 If pride or passion in their power,
 Can chain the time, or charm the hour.
 Or stand in place of heaven?
 He bends the brow, he bows the knee,—
 “Creator, Father! none but thee!”

OUR EXCHANGES.

DIVINE DESIGN IN PLANTS, ETC.

"As above so below; as in heaven so on earth."—*Hermetic Axiom.*

"Thou hast ordered all things in *Measure, and Number, and Weight.*"—*Wisdom xi. 21.*

Every intelligent student knows that the Spiral motion is the type of life, the very motion of life. Although the deeper Mysteries of the Universe are almost unknown to mortal minds—being an unexplored and fathomless ocean for so-called materialistic science—nevertheless there are some grand elementary lessons in the great book of Nature, which are so simple as to be almost within the comprehension of a child, and those afford undeniable proofs of grand creative Intelligence, working according to mathematical law, throughout all the realms of animate, organic, and so-called inorganic nature. Speaking of the spiral arrangement of Nature, let us devote our attention for a few moments to what is termed *Phyllotaxis*, that is, the law of leaf arrangement. If it was "chance" that arranged the leaves upon the stem of a plant, sometimes they would be all upon one side, sometimes upon the other, or they might be in one or two rows from top to bottom, each leaf standing precisely over the first leaf in the row. But leaves cannot grow perfectly without light and air, therefore, according to the above arrangement, the upper layer of leaves would get all the light, but the lower ones would be in constant shade, hence although this plan might commend itself to some of those wonderful geniuses who boast they could run the world much better than the Almighty, who could improve upon His Divine plans, who glibly talk such rubbish to open-mouthed fanatics who so gullibly swallow all, to the tune of paying a few dollars for such sickening twaddle—nevertheless practically this plan would never work well. The seeds of the generality of plants require a liberal amount of sunshine to ripen them; they are

therefore usually placed at the top of the plant, where nothing can shade them. The leaves and branches of a tree shoot out in various directions, otherwise it would be unbalanced and one-sided, and they are arranged so that each leaf gets a fair exposure to the light which comes from above, and this requires careful planning and must be done by *design*. Now what has been done?

Thousands of years ago our ancient Geometricians undertook to make out a *Pentagon* (or five-sided figure) within the circle. This they could not accomplish directly, either by measurement or otherwise, without having recourse to a complicated method of dividing the radius of the circle into what is called "extreme and mean ratio," thus dividing the whole so that the *smaller* part should bear to the *larger* the same ratio that the *larger* bears to the *whole*; thus proving that the large part, when laid off as a chord in the circle, was the side of a *Decagon*; and then by joining the alternate angles of the decagon by straight lines forming the *pentagon*. The ratio of the parts of the radius thus divided to each other is what is called incommensurable, or incapable of being expressed exactly in decimals of the same unit; the larger part being somewhat more than 618 thousandths; the smaller somewhat less than 382 thousandths; but the geometrical construction is theoretically exact. From long anterior to the birth of Christ to the present time has the division in "extreme and mean ratio" been known and used in Geometry, but strange to say none of our scientists suspected that this beautiful principle existed throughout Nature, until 1849. Let us go out into the orchard and examine our young apple and cherry trees, we shall find that their leaves are *spirally* arranged around their stems in series of *fixes*, the fifth leaf, or bud, standing *directly above the first*. Now you will at once see that this strange placing of five leaves at *equal distances* around the central stem of a plant, involves the ancient problem of the *Pentagon*, and embodies that principle we have spoken about, viz., the "division in extreme and mean ratio," which cannot be expressed by figures; and this principle is continually employed throughout Nature, in so dividing the circumferences of plants, or stems, that the leaves

and branches may be evenly distributed around the stalk, thus bestowing upon each its fair and proper chance of catching the light and air from above, as also of maintaining the balance and symmetry of the tree.

Starting from any leaf of any plant, as a zero, and counting around and upwards till we find another leaf which stands exactly above the first; which in Grasses will be the second, in Sedges the third, in the Quince and in the Raspberry the fourth, in the Apple and Cherry-tree the fifth, in the Peach and Pear the sixth, in the Holly and Aconite the eighth, in the rosettes of the Houseleek and cones of the White Pine the thirteenth, and in certain Pine cones the fifty-fifth; we shall find the principles of mathematical law constantly exhibited in the distribution of these leaves. And we shall find that the number of *leaves* in a *series*, and the number of *turns* of the *spiral* before a leaf stands directly over the first, as a rule, are in all individual plants or trees of each species *exactly the same*. We can thus trace arithmetical arrangement in every tree and bough and plant around us, and we shall find each plant made upon its own plan, and its leaves in every instance regularly counted off, by this same Mathematical Mind. We are not, of course, to expect mathematical accuracy of division in every instance, any more than we should expect the fly-wheel of an engine to be polished like the escape wheel of a chronometer; but we find the same mathematical principles governing the whole vegetable creation, and showing that long before Geometers had invented division in "extreme and mean ratio." He who caused the earth to bring forth plants and trees, understood and acted not only upon the simplest methods of numeration, but also the most obscure mathematical and geometrical principles.—*The Morning Star*.

DREAMS AND DREAMING.

Dreaming is commonly regarded, and correctly no doubt, as the activity of the mind in complete sleep, which leaves sometimes distinct traces in the waking consciousness—at other times indistinct traces, or none at all. The phenomena of sub-

consciousness indicate that the mind is always, even in the most profound sleep, more or less active. Only when the results of the thinking process come into the conscious mind do we take note of the mental activity.

Although Zeno recommended examination of dreams as a means of acquiring knowledge of the true self, and many philosophers have attached the greatest importance to dreams, yet they are probably in most cases, as Dryden says, "a medley of disjointed things." But they sometimes furnish evidence of intellectual capacity which surprises the waking self. Spurgeon relates that once when he had been unable to prepare a sermon for the following Sunday, he arose in his sleep on Saturday night and prepared the notes of a discourse which was not inferior to those sermons which he thought out and prepared in his normal conscious condition. The work was done without that consciousness which was suspended when he went to sleep, and resumed when he awoke. When the notes were completed, he returned to bed and his repose was continued until his usual hour of waking. He was surprised to see the notes when he went to his study, all prepared and ready for use. Evidently his mind had been in active operation during the night, though the activity was not perceptibly connected with the memories of his conscious state. This case and others of a similar character which are authenticated, point not only to mental but to muscular activity as well, and to a precision of movement which is surprising, considering that the eyes are usually closed under these circumstances.

Condillac, while engaged in writing one of his works, completed in his dreams a train of thought where he had left off on retiring for the night; and Coleridge, as is well known, wrote from memory one of the pieces that he had composed in his sleep. He commenced the writing as soon as he awoke in the morning, continuing till he was interrupted by a visitor, with whom he conversed for a while on business matters; but he could never recall the thread of the story, and "Kubla Kahn" remains a fragment.

We have the testimony of mathematicians, who while asleep dreamed the correct solution of problems which had baffled

them while awake, and of authors, who in dreams were directed to authorities which they had vainly sought to find when regularly engaged in their work. Dr. Gregory states that ideas and phraseology occurred to him in dreams, which were so apt that he made use of them in giving lectures before his college classes: and Sir Thomas Browne composed comedies in his dreams which amused him greatly when he awoke. Samuel Johnson relates that he once in a dream had a contest of wit with some other person, and that he was mortified by imagining his antagonist had the better of him. Gœthe often recorded during the night ideas which had occurred to him during sleep on the preceding night. Helen Hunt, when she sent her last poem for publication, wrote to her editor: "I can hardly say that I wrote this poem, for I awoke with it on my lips." James Grant, an electrician of New Haven, Conn., relates that in a dream he located a break in the insulated cables which the electric experts had tried in vain to discover. He dreamed that the difficulty was where it was thought not likely to be found, and he was laughed at for the suggestion when he offered it. But the examination was made and the break was found at the exact point designated in his dream.

The dreamer often sees beautiful pictures, hears melodious strains of music, and feels the presence of departed or distant friends as vividly as if the external organs were in active exercise. Taste and smell are in like manner excited in sleep.

These and a multitude of similar facts prove that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, and they show, too, that what is originally perceived is not the external object, but the effect which the object has produced upon the mind—a symbolic representation of the external thing. Thus, when the avenues of the body are closed, the impressions may be as vivid as when the senses are alive to the outward world.

What is still more wonderful, if possible, is that the imagination may during this time indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

There is a large amount of testimony, including statements by persons whose intelligence and veracity are beyond question, which would seem to show that the mind, during natural sleep and hypnotic trance, possesses clairvoyant powers of seeing what is occurring at a distance. The most careful investigators of psychic phenomena assert this as a fact experimentally proved, thus confirming the testimony in support of the claim of thousands who have had the experience but who have never systematically investigated the subject. . . .

Is there in a man, as Mr. F. W. H. Myers suggests, a larger and more comprehensive consciousness, in which all the apparently different personalities unite, and to which what we define as the subconscious is as much a part of the conscious mind as are the thought and experiences of the ordinary waking state? This view, if now only a speculation, may yet come to be recognized as an important fact in the psychology of the future. Be this as it may, all who have given careful attention to the subject will agree with Dr. Edward Von Hartmann when he says: "What we possess to-day in the way of history and among contemporaries suffices to convince me that the human organism contains more faculties than exact science has discovered and analyzed."—B. F. Underwood in *Suggestions*.

THE NAROS. Dr. E. V. Kenealy says: "The Naros, from *Nara*, which was a mystic name for the Virgin Spirit of God; whence she is called in one of the Hindu books *Narayna*, which is translated 'the Mover on the waters,' though it has *another secret meaning* which I cannot reveal; and by Amosis it is said, 'The Spirit of God brooded like a dove over the face of the waters.'"

Maimonides says: "Taken to the letter, Genesis gives extravagant and most absurd ideas of the Divinity; whoever shall find the true sense of it, *ought to take care not to divulge it.*"

This is a maxim which all our Rabbis impose on us, and above all respecting the work of the six days: "If a person should discover the hidden secret of it, either by himself, or by the aid of another, then he ought to be discreetly silent, or spreading obscurely, leaving a portion to be understood."—*Notes and Queries*.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

LINCOLN, NEB., Nov. 16, 1898.

Dear Brothers:—

Will you please state in the next issue of *THE ESOTERIC*, or at your earliest convenience, for my benefit as an earnest seeker after that demonstrated truth which leads to the highest spiritual unfoldment, the cardinal points of difference, somewhat amplified, between the Esoteric teachings and Christian Science?

I am deeply in love with your doctrines as set forth in *THE ESOTERIC*, but there being no organization of your order here with whom I may mingle, I affiliate with the Scientists. I desire the highest, clearest, and least encumbered Truth, regardless of the name under which it is presented, so I appeal to your deeper understanding for the distinction between these two teachings.

Your compliance with my request will but serve to deepen the obligations of your earnest sister in Truth.
M. E. O.

Ans. This letter is one of many that come to us asking a similar question. The difference between Esoteric belief and that of Christian Science is very difficult to define, because Christian Science and Mental Healing, in their varied branches, have a great diversity of belief, all agreeing, of course, upon healing disease by mental methods. In most cases there is probably no real difference between their belief in this particular and ours, except that we believe it wrong to make affirmations which are in themselves untrue. We also hold that in order to have sufficient mental power or power with the Spirit to heal properly, there is a work to be done within oneself. The affirmations that the individual is perfect, that he or she is one with the Spirit, that he is without sin, etc., we consider false declarations until the man or woman does live a perfect life, and has reached a condition of conscious unity with God that enables him or her to make such an affirmation with a realization that it is true.

Again, the Christian Scientists who have come under our immediate observation do not believe in making any effort toward the purification of the body; as a rule, they think that following a line of practical methods for reaching a higher plane of existence would be a recognition of matter, and, as they say, would give them "so much to

demonstrate over." The Esoteric student believes in a practical course of life and a training of mind that will enable him not only to take command of the physical body and keep it in health,—which seems to be the alpha and the omega of Christian Science doctrine,—but which will give him the dominion over all things. In other words, Esoteric methods lead to the same unity with God that our Lord possessed when he was here, and to the ultimatum of the work of the redemption of the world. As we have before had occasion to remark in the pages of this Magazine, the matter of healing the body and keeping it well is only a very small part of the work of the Esoterist; we believe in the full and complete redemption of the body, and, in connection therewith, we believe in the realization of the spiritual, mental, and moral ideals of the Christian religion and Christian civilization.

The idea of comparing ourselves with others is, for some reason, so repugnant to our feelings—we know not why unless it is the words of the apostle who said, "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise"—that we will not carry this line of thought further. When we repeat what we have before said, that Esotericism embodies all that is true and useful in Christian Science, finding in it but a small portion of its foundation truths, and all that is good and true in every other doctrine and movement before the world, we think we cover the ground as perfectly as it can be covered. Those who are familiar with Esoteric teachings can answer the question under consideration as perfectly as we ourselves could answer it; but the difficulty is that most people are in the habit of dividing the public into factions, one belief being assigned to one faction and another to another, and when a doctrine or theory is advanced, they look round to see to what body of people that particular tenet belongs. This is a great error; the question should be not as to what class of people a principle belongs, but rather as to whether it is true and useful. If it is true, then we need know nothing else in regard to it; we should accept it, apply it in our lives, and in doing so we do not become a Christian Scientist, an Esoterist, a Methodist, or a Spiritualist.—[ED.]

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

J. W. Dec. 29, 1870, 11 a. m. Yorkshire, England.

\oplus in \mathcal{B} ; \mathcal{D} in \mathcal{V} ; θ , \mathcal{X} ; \mathcal{W} in \mathcal{B} ; \mathcal{h} in \mathcal{E} ; \mathcal{L} in \mathcal{I} ; \mathcal{J} in \mathcal{E} ;
 \mathcal{Q} in \mathcal{E} ; \mathcal{Y} in \mathcal{A} .

You were born into the ideals, without much idea of the real, hard facts in nature. A most unfortunate person, meeting difficulties at every turn in life. You may have suffered much with female weaknesses, but the regenerate life will restore you to perfect health in that direction. You must, however, overcome anger and combativeness, for they will augment and perpetuate such weakness. Again, you must regulate your habits of life so as not to overdo the strength of the body, or to strain or injure it in any way. If you are reasonable upon all these points, you will soon find yourself in possession of great vitality. You need very carefully to consider the Esoteric maxim that "Use determines all qualities, whether good or evil"—use, in view of all the results attending every act in life. Overcome a tendency to surface thinking, and form the habit of looking for cause and effect. You have the mystic deeply lain in your nature; but remember that the true mystic is one who finds mystic powers in God alone, and not in methods of magic. One of the greatest essentials to you in this direction is a deep, calm, restful interior. It is not enough to keep the external in calm composure, but it is the government of the feelings and interior thought that is requisite to obtain true divine harmony.

D. W. K. Oct. 4, 1863. Cape Gerardeau. Mo.

\oplus in \mathcal{A} ; \mathcal{D} in \mathcal{E} ; \mathcal{W} in \mathcal{I} ; \mathcal{h} in \mathcal{V} ; \mathcal{L} in \mathcal{Y} ; \mathcal{J} in \mathcal{V} ; \mathcal{Q} in \mathcal{A} ;
 \mathcal{Y} in \mathcal{X} .

You have a very sensitive nature, one that is subject to many extremes and changes. It is very difficult for you to prevent taking on

and being just what the people are with whom you associate. Have a very clear, orderly mind, and could make an abundant success of literary pursuits. But, in order to succeed in anything in life, you must have a purpose well defined, and keep that purpose ever uppermost in your mind, and cling to it with unyielding tenacity, for your nature is so constituted that at almost every turn you meet with difficulties and with forces that would throw you out of your normal channel. Carefully guard against undue criticism; remember that many times you see things in a perverted light. While you should live largely in the spirit of devotion, yet you must be careful that devotion does not become an ideal dream state. Withdraw your sympathies from the spirit of nature and unite them with the God of nature, with the Power that controls it; for if you enter into the nature spirit, which you are so inclined to do, you will never be able to rise above it.

C. K. June 14, 1865, 11 a. m. Havana, Ill.

⊕ in ♀; ☽ in ♋; ☿, ♁: ♀ in ♏; ♃ in ♏; ♄ in ♀; ♅ in ♋; ♆ in ♁; ♇ in ♁.

You have a restless, nervous, struggling nature, critical and exacting—fortunate, however, in everything except in money matters. A good orderly mind and excellent language. Your success in life would be that of a public speaker. Your combativeness is in your words; are even in danger of making enemies thereby where the result would be serious financial losses. The reason that you are financially unfortunate arises in the above fact. A hasty word spoken has gone forth and you can never recall it; you must reap the reward of it, let it be wisely or unwisely spoken. Remember the words of the Lord who said, "Forgive your enemies"—yes, you think you forgive, but at the least provocation it will be called up, if it is years afterwards. This must be overcome if you reach the high goal. Study the principles of unsullied honor, for as you are in thought and deed in material things, so will you be in spiritual things. Overcome extravagant imaginations, and hold your mind down firmly to the practical and useful. The times of greatest danger of loss will be when the moon is in Gemini, Virgo, Pisces, or Libra, and the hours when these signs rise.

W. T. C. March 19, 1875, 7-9 p. m. Wheeling, W. Va.

⊕ in ♋; ☽ in ♁; ☿, ♁: ♀ in ♏; ♃ in ♏; ♄ in ♏; ♅ in ♏; ♆ in ♁; ♇ in ♁.

You have much of the exacting, critical nervousness in your nature, with high ideas, a love of the scientific, also love, order, symmetry, and beauty. Have good natural abilities for the fine arts. If you are in a profession of that kind, you manifest originality and good taste; but to be appreciated, you must lead in the artistic and not follow. Are a natural genius in many directions; but the base of your nature he-

ing so restless—and shall we not say timid—greatly hinders the success that you would otherwise have; are influenced too much, however, by the senses. In order to reach high attainments in the regenerate life, you must guard carefully the feelings and emotions, and take rigid control of the sense-organism. Anger, combativeness, and irritability arise in the sensations, and unless they are under the control of your will, they will be not only a great source of annoyance and hindrance to you, but will greatly retard your efforts in every department of your life, and more especially in the line of your spiritual attainments. The times of greatest danger in the regenerate life, in power and effect, are as follows: when the moon is in Libra, Pisces, Virgo, or Taurus,—especially when Mercury is in Taurus,—and the hour when these signs rise. Mercury will also have an influence in this direction when it is in any of the signs named.

J. E. April 10, 1866. Toledo, Iowa.

⊕ in ♈; ☽ in ♋; ☿ in ♌; ♃ in ♍; ♀ in ♎; ♁ in ♏; ♄ in ♐; ♁ in ♑.

A woman governed by the ideals and naturally too much by the senses. You are almost entirely swayed by the love nature; your attachments are all-absorbing and controlling. Your ideals are of home and family, toward which you turn the entire powers of your life in order to elevate, protect, and exalt, and are exceedingly jealous of any interference. If you would reach attainments in a spiritual life, all these powers, while good in a material way, must be subordinated,—your ideals separated from all else and centered upon unity with the mind and will of God; your love and attachment to home and family must be given to the new heaven and the new earth, and you must trust to the mind and will of the Father for the maintenance and establishment of that higher and holier family relation. Overcome jealousy and irritability, otherwise they will poison your life and make it impossible to reach the high goal. Search out and eliminate a certain element of pride, which is peculiar to you, yet strong and active. Have a combination of planetary positions which has made your life quite unhappy, and unless you dedicate your life to God, and give your whole mind, sacrificing everything to unity with God the Father, you will continuously find something to keep you in a state of worry and ferment.

C. E. Oct. 18, 1868. Farmington, Iowa.

⊕ in ♉; ☽ in ♌; ☿ in ♍; ♃ in ♎; ♀ in ♏; ♁ in ♐; ♄ in ♑; ♁ in ♒.

At the time of your birth the earth had crossed the line of Libra where it begins to take strongly of the influence of Scorpio. This gives you the sensitiveness, psychic perception, and much of the zeal

of Libra, and the strength, poise, and self-sufficiency of Scorpio. Your mind is orderly, especially in writing—it is rather too slow for speaking. Your business ideas are peculiar, which will greatly militate against your success in a business way. Are very active and very determined in whatever you set your mind upon. Have a certain irritableness which should be carefully guarded. You have a high ideal of obtaining knowledge in any and all departments, and a special tendency toward the spiritual and invisible forces; yet it is with some degree of difficulty that you can sit down and put your whole attention into the thought that occupies your mind whilst you are active. This should be overcome; force yourself into a condition in which you can sit down quietly, centralize your attention upon spiritual things, banish all other thoughts and hold the mind in a calm passive, contemplative, or thoughtful condition. As we have not the hour of your birth we cannot point out the times of main difficulty in the regenerate life. Be on your guard while the moon is passing through Libra, Scorpio, or Sagittarius, and when these signs rise.

M. A. D. Feb. 5. 1864. 8–11 a. m. Seattle, Wash.

⊕ in ♍; ☽ in ♋; ☿, ♃ or ♀; ♁ in ♌; ♃ in ♃; ♀ in ♌; ♄ in ♌; ♅ in ♌; ♆ in ♌; ♇ in ♌.

A nervous, sensitive temperament. You live very largely in the ideal, and only by special effort and persistent drill will you bring yourself to the realization of the actual conditions and requirements of this world. Unless, by thought, study, and personal effort, you bring your mind down to the realities of life, there await you many hardships, disappointments, and difficulties, together with nervous debility. But if you take hold of Esoteric teaching with a will, and with careful thought and effort, you will free yourself from these troubles. Have a clear, orderly mind, with the exception of its excessive idealism; but you make many enemies by hasty and sarcastic speaking. Your combativeness is in the words, and you are easily stirred to harsh speech, which, unless overcome, will get you in much trouble. Remember that, in order to reach attainments in the Esoteric life, a woman must have quiet, harmony, and peace; therefore the position of Mars, giving you caustic tendencies, is much against your attainments. Uranus in Sagittarius gives you strong inclinations toward the spiritual and mystic, and with your orderly mind it will greatly aid you in a true understanding of the principles of nature and divine law.

R. F. V. Oct. 10. 1855. 9.21 p. m. Landesberge, Hanover.

⊕ in ♌; ☽ in ♌; ☿, ♃; ♁ in ♌; ♃ in ♌; ♀ in ♌; ♄ in ♌; ♅ in ♌; ♆ in ♌; ♇ in ♌.

A natural sensitive. Although very skeptical, yet you have peculiar occult powers of perception. While in a way you are like one

in a dark place, yet there is always an open door before you. Are a fortunate man,—although you may not feel like hoarding money, you will probably never know real want; however, Mercury in your body sign greatly militates against your following your intuitions and lowers the standard of your acceptability to strangers. Your hands are very useful to you, and you can do better than you can direct others to do; yet it goes against your nature to serve under others—there is a feeling within yourself that you ought to be head. You can lead if you live the regenerate life, conquer the inclinations of the physical body, and live in the mind. Have both music and art in your composition, and the an adaptability to the study of languages. In your efforts to live regenerate life, you must overcome your appetites; feed the body sufficiently to keep it in health and vigor, but no more. Overcome an appetite for strong drink, tea, coffee and all stimulants; such things will greatly stupefy your mentality, and your psychic perceptions, which are your strong-hold for attainment. The especial times of danger in the regenerate life are when the moon is in the sign Cancer or Libra, and when these signs are rising.

E. M. July 19, 1859. London, Canada.

⊕ in ♋: ☽ in ♋: ♃ in ♌: ♄ in ♍: ♅ in ♎: ♆ in ♏: ♇ in ♏: ♈ in ♌.

You were born into the maternal sign Cancer, which is the extreme feminine and mother nature; but the moon and all the planets, except Venus, appear in signs represented by the Solar Man, which contributes to your mental action a great deal of the positive and practical. The basic sign, together with the position of Venus and Mercury, gives you power to inspire and incorporate a tremendous vital energy, so that the powers at your command are almost unlimited, providing they are not turned in the channels of domesticity and the sex nature. There is a deep, interior sadness underlying your organism, which naturally allies you to the occult forces in nature and to the powers of the Spirit. The moon was in the paternal sign at your birth, which gives you the the expression of the practical paternal service, as your mind currents seem to rise in the positive of the negative and find expression in the positive of the masculine. Your extreme carefulness for home, family and those around you is a hindrance to your reaching the highest goal. The one effort of your life should be to free yourself from the cares and anxieties relative to the things of this world and to unite your interests solely with God and the world that is to be. You should carefully study "Woman's Circular" and strictly follow its instructions.

P. F. H. Jan. 8, 1870, 4 a. m. Saxony.

⊕ in ♃; ☽ in ♁; θ, ♃; ♀ in ♃; ♁ in ♀; ♃ in ♀; ♁ in ♀; ♃ in ♀; ♁ in ♀; ♃ in ♀.

You are a man of general ideals, but have also a great deal of the practical in your nature. A superabundance of self-esteem, which, if carried wisely, will make you strong and successful in the things of this world, but in matters relative to the spiritual, it is a point of great danger, if not a positive hindrance. Have plenty of self-protection, even amounting to combativeness and lack of amiability in home and family; yet there are indications that you will be fortunate in your home and family life. Have naturally a good strong body. You must, however, avoid anger and excitement or you will have heart difficulty; especially will this be so as you advance in years. Have scientific abilities, also mechanical abilities. If you love a person, you like to serve him, yet you have a natural repulsion to serving. If you would reach high attainments, be quiet, thoughtful, and keep in mind the maxim announced by our Lord, "As ye would that men should do to you, do ye also to them likewise." Keep your mind stayed on God in the spirit of loving devotion; this will keep you out of many difficulties. The times of danger are when the moon is in Scorpio, Capricorn, or Aries, and when these signs rise.

A. D. S. Nov. 7, 1871, 11 a. m. Flint, Mich.

⊕ in ♃; ☽ in ♁; θ, ♃; ♀ in ♃; ♁ in ♀; ♃ in ♀; ♁ in ♀; ♃ in ♀; ♁ in ♀; ♃ in ♀.

You are a man of dignified bearing, rather quiet, usually making a favorable impression among men; thoughtful, inclined to study and to the accumulation of learning. All the above will be emphatically true unless the sex nature has been abused. Have a mind that is critical and exacting. Your ideas are naturally too large for a successful business career. Have much combativeness in your composition; and beware of the green-eyed monster jealousy, for it might at some time get absolute control of your mind, and might lead you to desperate deeds. If you would reach attainments in the regeneration, you must lay hold upon the external mind and physical body with a most resolute determination to bring them into harmony with the principles of Esoteric teaching, and with the mind and will of God. Study carefully and emulate the life and character of Jesus, the Christ. Remember that anger poisons the life and prevents its conservation; and if it is conserved after an angry feeling it will augment like conditions in mind and body. The times of greatest danger are when the moon is in Capricorn, Scorpio or Virgo, and when these signs rise. This will be greatly accentuated when Mercury is in Taurus.

H. E. Jan. 19, 1857, midnight. Sweden.

☉ in ♋; ☽ in ♎; ☿, ♁; ♃ in ♎; ♅ in ♋; ♆ in ♁; ♇ in ♎;
♀ in ♎; ♁ in ♌.

A man well qualified for the business world: have within you the elements of success. One side of your nature is nervous, restless, and struggling; externally you are quiet, calm, rather subtle, keeping your own counsel. Unless early education and the circumstances of life have led you into a positive course, you are probably weak and sickly, but a positive will and an active mind will enable you to rise above it. Have strong attractions toward the occult, but are too much inclined to magic. The only magic that does not lead to disaster is that obtained by the perfect unity of the mind of man with the mind of God. Your digestive system and also your intuitions are somewhat marred by careful living and a devout life, they may be restored to harmony. Avoid hasty or impulsive action; weigh well your course before deciding. The times of greatest danger in the regenerate life are when the moon is in Aquarius, Libra, or Scorpio, and the hours when these signs are rising.

P. P. Dec. 31, 1858-9, 11 p. m.—1 a. m. Montreal, Canada.

☉ in ♋; ☽ in ♌; ☿, ♁; ♃ in ♌; ♅ in ♋; ♆ in ♌; ♇ in ♁;
♀ in ♋; ♁ in ♋.

A man of general business ideals. Quick in execution, with keen perceptions. Qualified to be successful with the public; with sufficient combativeness to take care of yourself. Could have made a success as a pianist, but your general business ideas would lead you into other spheres of usefulness. Inclinations for great undertakings. A good mathematician, but opposed to being bound down to minutiae. The great mysteries bound up in the Capricorn sign give you strong attractions toward the unusual. The baneful influence of Mars in Libra and the dangers arising from the position of Saturn in Aquarius may have brought unfortunate conditions to the physical body that reverse all that has been said in the above, leading into the opposite extreme, but we trust not. In order to maintain health, it is necessary that you avoid over-work, and be very abstemious in your habits in every department of your life. The mysteries of Godlikeness should be your study. Your whole mental powers are focalized—as it were, brought to a point—so that you are apt to exhaust your life forces through your mind and your words, and thus bring on nervous exhaustion. Learn, first of all, to be anxious for nothing; place your mind on God, and earnestly desire to know and do his will. Should have little trouble in living the regenerate life, but the times of danger are when the moon is in the sign Libra, Capricorn, or Sagittarius, and when these signs are rising.

M. E. P. April 3, 1822. Place not given.

⊕ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀.

A woman with great ideals of harmony, beauty, elegance, and general excellence. Your ideals in that direction have always transcended realization; and although there are evidences that your life has been marked by some degree of prosperity, yet wealth, friends, or position would never satisfy a characteristic ideal toward which you have always struggled. No doubt this has been the cause of much disappointment and perhaps inharmony in your life. You have always possessed peculiar intuitions, or, rather psychic perceptions, which have enabled you to foresee important events in your own life and that of your family. Your intuitions have made you a better physician to your family than the doctors have proved; however, your fears may have restrained you from confiding in your intuitions in such directions. Are very solicitous lest your children come short of your high ideas of what they should be. In the absence of the hour of birth (rising sign), we can tell but little as to what are the liabilities to disease. You should keep physically and mentally active. Music will do much to maintain your health and vigor; and always remember that the spirit of devotion to God is a devotion to the fountains whence you derive your life. Remember also that your mind can do more than anything else in the world to preserve physical health and vigor.

J. H. O. Aug. 9, 1864, 6.30 p. m. Parkersburg, W. Va.

⊕ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀; ♀ in ♀.

Have a kind, sympathetic, loving nature, which is really your weakness. It is difficult for you to understand yourself, and much more so for others to understand you. Are fond of dark sayings and mystic meanings. If the sex nature is not abnormal, you have a very clear mind and orderly brain, naturally adapted to the finer branches of science, such as, Chemistry, Electricity, the study of the Occult. In order to reach high attainments in life, you will have a desperate struggle with self. The lower passions being your weakness will often lead you into what is to your detriment. In living the regenerate life you will have an unusual struggle. Overcoming the lower passions will be a matter of years of the most persistent and determined effort. But your nature is peculiarly that of devotion, and in it and in the alliance of your mind and will to God, will be your strength. Carefully study "The Covenant" (published by the Esoteric Publishing Co.). Overcome an inclination to speak in insinuations, and also the peculiar secretiveness of your nature: strive to open up the "inner-most." Say what you have to say in the plainest and most unmistakable lan-

guage, in other words, be sure that you are correctly understood in every thing you say; otherwise much trouble will follow in your path-way. There are four periods in each month of special liability to involuntary losses: when the moon is in the sign Aquarius, Leo, Scorpio, or Taurus, and the hours when these signs rise.

EDITORIAL.

Many of our subscribers are still sending us, for delineation of character, the dates of birth of their children. Evidently they have not observed the note at the head of that column of our Magazine stating that the delineations are intended to aid those who are striving for the regenerate life. True, when we first began the publication of character-sketches we gave those of children, but we soon found that we have more applications for delineations of adults than we have room to fill. We hope, therefore, that our friends will send for delineations the dates of birth of only those who wish information to aid them in living the regenerate life.

An editorial in our last issue gave the dimensions of a plum as being seven and five-eighths inches in diameter, length-ways. This was a "California story." When we reached Salt Lake City on our way to California, we were notified that we must not believe all that was told us out this way. That proverbial California influence was so strong that the word diameter was substituted for the word circumference. The description of the plum should have read, seven and five-eighths inches in circumference, length-ways, and the circumference around the middle six and seven-eighths inches. Allow us to say that the exaggeration was a mistake and not intentional.

We are pleased to notice a publication of the fact that our co-laborer in the cause of humanity, Mr. Paul Tyner, is about to occupy the editorial chair of the *Arena*. Judging from his past work, we look forward to the *Arena* becoming a more powerful instrument for the enlightenment of the people upon higher lines than it has ever been. We hope that he may prosper and be abundantly successful.

The Esoteric

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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No. 8.

REASON THE HUMAN GUIDE.

“When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.” EZEKIEL X. 11.

This vision of Ezekiel is generally supposed to be, and really is, the most spiritual manifestation in all the Scriptures. We wish particularly to call attention to the words, “To the place whither the head looked they followed it,” as being most pregnant with meaning and suggestion.

First, let us examine the character of the vision in which they occur. Ezekiel says that the four who “turned not as they went” were the cherubim, the keepers, or the watchers. Strange to say, the idea of there being four spirits in the heavens who watch over the affairs of men on earth, is older than historical record. Egypt represented these watchers by the figure of the sphinx, which, however, imaged but two, as was also the case in regard to the ark of the covenant. God commanded Moses to make this of shittim wood, to overlay it with pure gold, and to put a crown upon the top of it, and to place upon the crown two cherubim. These two keepers of God’s covenant with man remained alone as long as the ark of the covenant continued in the tent, and not until Solomon built the temple were the other two cherubim added. It is not generally known, even to the Israelites at the present day, that the ark of the covenant was then put upon a golden chariot, or two-wheeled cart, before which stood the image of an ass, symbolic of generation, and beside the ark were placed two immense cherubim standing with out-stretched wings upon the floor, on either side the cart, two of these wings touching the wall, north and south, and two joined together over the ark of the covenant, and, consequently, over the two lesser cherubim that were upon the cover of the ark. Thus the first two cherubim were

made the two interior ones, and the two later ones, the exterior.

As to the symbology of these images and their relation to the incoming age we may have more to say in the future, but we have presented the above facts as they bring to light the truth that the mind of man discovered the formula of the heavens, the correctness of which God sanctioned by revelation to his people and in the building of the temple. The vision under consideration was once before given to Ezekiel, and is recorded in his first chapter; it was also given to Isaiah, and is found in Isaiah VI. In the latter case the watchers appeared as seraphim, flaming cherubim, or cherubim of fire. These four cherubs, or living ones, are made the central figure of the entire Apocalyptic vision, which is the summing up of all revelation, and, therefore, the most important vision ever given to man.

Now, if an image or representation of a form of mind is given such importance throughout revelation, we feel that it will be well to look at the subject from the standpoint of man's experience. In doing this we must, however, arrive at conclusions partially through Biblical revelation, and we therefore turn to the text so much quoted in this Magazine; namely, "God said, Let us make man in our image, after our likeness." In the beginning of creation the word was sent forth and man was formed upon the earth (it is not our purpose here to speak of the methods by which he was formed), and he began his evolutionary climb from a mere instinctive, animal existence, toward an embodiment and manifestation of mind. In the infancy of the race he was wholly governed and led by the interior or instinctive thought. Even Israel was led, throughout their history, by that interior thought, as was shadowed forth by the two cherubim, representing the soul of the man and the woman which remained alone whilst Israel's development was going on through the ages—a character of development which is still progressing in so far as relates to the Christian religion; but when the time comes for the building of God's house, a temple not made with hands, but a cubical number of living men and women, then the time will have arrived for the external, thinking, intelligent man to stand in the world of manifestation, as the representation of God's plan and purpose in creation, and in the revelation or prophecy of this period the four living ones appear.

Now let us turn more fully to the common-place history and

experience of the race. Probably there has never been a time when so many of the old books and records of the speculations, dreams, and interior visions of the race have been collected and translated into the English language as is now being done. All of these unite in saying that in attaining the higher knowledge man did not follow the head, the reason, but that he followed the interior or instinctive thought; and yet we see symbolized forth in Ezekiel's vision that, in the fullness of times, the people will not follow the instinctive but the intuitional thought. We cannot, however, use the terms instinct and intuition with the meaning given them by the authorities, but must assign them definitions more in consonance with the general comprehension of them and with the needs of the occasion. Instinct, then, is commonly understood to be that mysterious something which guides and governs the animal world, which is without reason or knowledge, and which is not dependent upon education. Intuition is a manifestation of one phase of wisdom, in which this same principle of instinct is not blindly followed without intelligent reason for doing so, but is brought before the council of reason, and from the experience of the past it is united to knowledge. But it remains simply animal instinct, and does not become intuition, until it is united to the brain-mind, in its function of suggesting to the mind that concerning which it must think and reach conclusions. Thus in the fullness of times the reason is made the master, the guide and leader of every physical manifestation and act of life.

Herein the modern student of the mystic as well as the adherents of the Christian Church make a most serious mistake, —belittling, if not altogether ignoring, the judgment of reason, and following what they call intuition, but which is nothing more or less than animal instinct. Another class of people are guilty of the equally grave error of altogether ignoring the instinctive, and using as a basis of reason only those things which are manifest to the senses. But they who reach the cherubic state will go to neither extreme; they will find the golden mean between the two; they will find it necessary to call upon, develop, and utilize the instinctive faculties, for they are the organs played upon by the mind of the Creator.

Let us look at this thought carefully, because it is an important one. We have shown that instinct is the action of the Creative Mind upon the animal consciousness. For the pur-

pose of clearness of understanding let us call this Creative Mind the laws of nature, for all nature is governed by the mind of the Creator. This being so, all manifestation in creative nature is an expression or form of the thought of the Creator. Now, that thought, playing upon the sensorium of the physical organism, impels it to act in harmony with its own peculiar structure and qualities, and also in consonance with the original object and methods of creation. For instance, the cat, moved by the same Creative Mind, preys upon the lower order of animals as its legitimate source of existence. So the animal or physical structure of man is impelled to continue in the work of creation, led by generation; and the same Creative Mind instructs him, as it does all the animal world, in all the methods of self-preservation.

But for centuries past man has been led to ignore the instinct and to act altogether from the reason; it has been recognized that the dividing line between the animal and human worlds lies in the fact that the animal world is governed wholly by instinct and is incapable of reason, while that of mankind is ruled by reason. This line is more particularly marked in that ancient and wonderful science of numbers,—animals cannot count, men can. (As we advance toward the realm of externality the links in the chain are successively—form, number, reason.)

Since the beginning of the world nothing has existed in life or mind which has not had its object in the mind of the Creator and its consequent use in creation. The present materialistic tendencies of the race, the great value set upon education, culture, etc., are the finishing touches put upon that magnificent structure, the human organism, developing, constructing, bringing into order, harmony, and refinement, the human brain, so that when the time comes that the true light of the Mind of God, the HOLY SPIRIT, begins to enlighten the race, it will act upon a highly refined animal sensorium united to and governed by a well developed and finely organized intellect, reasoning brain, which will correctly define the thoughts of God thus reflected upon the sensorium of the individual life, creating thoughts in harmony with the purpose of God in creation, images and structures of thought and usefulness in giving manifestation to the mind and will of God in a material world. And so "whither the head looked the cherubim followed it;

they turned not as they went;" and wherever the perfected human mind decides to go, there also will God with all his power and wisdom go, and be the soul and life thereof.—[ED.]

LOW PHYSICAL STANDARD.

The following extract is taken from the *San Francisco Chronicle*, and, if true, shows a marvelous decline in at least the English people; and we believe, if similar examinations were conducted in America, similar results would be found. If the present perverted manner of living be persisted in, it will soon exterminate the race. There must come in the immediate future a higher order of life, or the present civilized world will have to give place to the barbaric tribes.—[ED.]

An eminent English physician has created something of a sensation by writing a letter to the *London Times* in which he gives the results of his examination of a number of boys recently entered at one of the great public schools. The boys were supposed to be typically healthy lads between the ages of 13 and 15 years; and the parents, in most cases, were not aware of the existence of any physical defects in their children, who, as a rule, had received every advantage that it was in the power of money to bestow.

The results of the first hundred examinations were so remarkable that the doctor felt it to be his duty to direct attention to them as a matter of national concern, and he has done so without reference to what he calls "minor imperfections," such as stammering, a tendency to chilblains, defective teeth, and many other failings.

Apart from these he found that 39 boys were below the average in height and 53 below the average in weight. Sixty-eight were below the average in chest measurement, 63 were the subject of "deformities," explained to mean lateral curvature of the spine, pigeon-breasted, knock-knee and flat foot; 20 had defective sight, 9 had "defective hearing," 1 an "abnormal growth," 1 was color blind, 2 had heart disease, 2 were ruptured and 22 were the subjects of albuminuria.

To believe without knowing is weakness; to believe because we know, is power.—*Constant*.

IS OUR THOUGHT PRACTICAL?

Ever since I entered the Esoteric work I have heard it pronounced impractical; again, I hear of it that it is far-fetched, that it is mystic, that the people do not understand it, that they do not see the use of it. It is certainly true that no one will see the use of it until he feels the need of it; it has come to fill a need of the race. The people are like the caged canary that has never known freedom; the bird is satisfied, contented, in its confinement and limitation, but were it to see another flying about free, it would at once become restless and dissatisfied with its imprisonment. We do not expect the people generally to feel the force of their confinement and limitation, to realize their helplessness under the power of disease, sorrow, anxiety, and strife, until they see another or others who are free from all these conditions, and who are able to manifest that fact to the world. The use of the Esoteric work, then, is to free mankind from limitations of all kinds, and, as man is the crown of all things in nature, to place all nature under his control, including life and death.

As to this work being vague, far-fetched, or impractical, it is always difficult to make plain to an individual that about which he has not been in the habit of thinking. We are told that new thoughts build new cells and cut new grooves in the brain. The brain is the epitome of the body, and subject to similar laws. A mechanic may be thorough in his own line, yet if he is called upon to do a kind of work that is unfamiliar to him, causing unaccustomed movements of the body, no matter how simple it may be, he will find his task a difficult one, and if persisted in it will make the muscles sore and lame. And so with the brain, we may be accustomed to thinking, yet if we take up an entirely new line of thought, we find it difficult; no matter how simple it may be in itself, it requires the building of new brain cells.

Esoteric thought necessarily runs in new directions—new, at

least, to the people of the present time, therefore, no matter how plain and simple the ideas presented, they do not and will not run in old brain-grooves, nor suit the old habits of thought. If they did, they would be of no use in the work for which they are intended, which, as I have before stated, is to lift the people out of the old habits of thought that have brought upon them weakness, and, consequently, all the ills to which flesh and mind are heirs. It has been correctly said that all is mind, at the very least, it is mind that makes us what we are; therefore if we change the mental action, we change not only the physical action, but the entire being. And those who are even willing to think new thoughts, in most instances expect the change resulting therefrom to be an immediate one. If it is not so, they are apt to throw the whole matter aside and say that there is nothing in it.

Again, Esoteric thought is practical, every thing about it relates to the practical,—something for one to do that he or she has not been accustomed to do. This is so contrary to the ordinary habits of life that but few have the energy, courage, and perseverance to study such thoughts and put them into practice. The real trouble is that these thoughts are too practical and not enough in the ideal. When Esoteric truth meets the individual for the first time it is apt to make him angry. It is as though one lies comfortably asleep, and a stranger comes along and shakes him and says, "Arise, you can do better; here is something for you." But the sleeper does not want to be disturbed; he becomes angry, turns away, and slumbers on. Ask such a person what is the matter, and the answer would be a very disagreeable one—possibly better imagined than expressed. And thus it is when THE ESOTERIC comes to an individual; it disturbs him; it is so practical that it would throw him out of ruts and start him upon new lines—this he will not allow.

Literature that simply talks well, gives good words and pleasing ideas without demanding practical action, is the literature of the day; it is the literature that is appreciated and called practical; but it is esteemed because it is *not* practical, because it permits one to read, dream, and stay where he is, it

requires him to make no change in life and his habits. The fact is well understood among the clergy that it is not well to give the people more than one idea at a time. The minister talks to his congregation for an hour on just a single thought, and that such a simple one that a child should understand it upon its first presentation.

On the contrary, Esoteric thought is nearly all new, and in order to make it useful, one should read quietly, slowly, and think of each idea, associating and relating it in his own mind before going further in the reading. If so radical a change is to be brought about in the individual as that proposed by THE ESOTERIC, a reasonable person will see at a glance that it involves an entire system of thought altogether different from all other systems that occupy the attention of the world; and it is clear that, if an entirely new system of thought and practice is to be introduced, no one will be able to grasp it all at once; the whole system must be studied from the beginning and each idea weighed, balanced in the mind, and its correlation established, until the whole system of ideas is complete. Imagine the folly of a man, who, having never heard of the science of chemistry, picks up a book upon that subject and after glancing over the pages here and there, throws it aside saying that there is nothing in the system, that it is the work of some "crank," thus assuming that he possesses absolute knowledge, and is therefore capable of deciding upon truth at a glance, without the trouble of a careful investigation. The world is filled with just such egoists; and it is these who pronounce Esoteric thought impractical, vague, far-fetched, belonging totally to the ideal.

The name—Yahveh—is the basis of our dogma and of our mystery.—*Reghellini.*

Light at any spot in the world's space creates a central point.—*Oken.*

BE YE ALSO READY.

The most difficult of all the tasks that confront man is to forget self. It seems almost impossible for him to realize that all are brothers, that all have been created by a common Father, that all have been brought forth to fill a particular use; and yet all are sons of God, all will sooner or later unfold the likeness of Him who willed them into being. Poor indeed is he who is so bound up in self as to be unable to perceive the image of the Father hidden beneath the distorted external covering of his brother man. The man who fails to understand the bond that unites all, and which makes of humanity a common family, is spiritually blind,—blind to his material interests and to his future welfare.

Until man recognizes that all are one, until he comprehends that each depends upon the other for a continuation of life, he can never hope to understand the mission of Christ, or be a partaker of the kingdom that our Lord came to establish among men. Christ was the seed-man of this age. The seed that he planted within the heart of man has been maturing for nineteen hundred years. Those who are to sit with Christ upon his throne must fit themselves to fill that high and exalted station, must apply methods in harmony with divine law. When the Master comes we must be ready, or we will be greeted by that dreadful reproach, "I know you not." If we follow after the things of flesh, we will not be ready to enter in with him and partake of the riches of his kingdom.

A great problem is presented to the inhabitants of earth, a problem that each must solve for himself. The word of God has gone forth; even now his voice vibrates throughout the land, "The time is at hand, be ye ready to partake of the glories of my new dispensation." A dispensation is to be ushered in of which the governing principle is not to be that of brute strength, but the power of divine love. No one will be fitted to enjoy the fullness of that dispensation unless, through the

regeneration, he has purified his life and incorporated within himself the Spirit of the divine Mother, which is love. Love is the fulfilling of the law; love is the power which rules, the power which unites us to God, and makes it possible for us to become, as Christ was, a son of the Father. Be ye also ready. Dear reader, this thought is for you. Your salvation means much to us; we would that your soul awaken to a realization of its need; we would that you understand the necessity of putting your whole trust in God.

“Fear not, but trust in God, O child of earth!
Night’s darkest shades precede the dawning light.
Thy morning hour, though late, shall have its birth,
And flood thy pathway with its radiance bright.
Fear not, but trust in God; his ways are grand,
He holds thee in the hollow of his hand.”

If man desires oneness with the Father, if he hopes to be free from sin, he must centralize his mind on God, he must still every desire of the heart, the one purpose of his life must be to know and to do the will of his Creator. That purpose must be so fixed that nothing will be able to turn him from the path he has determined to follow,—the path of righteousness. Dear readers, remember that we often feel that we are doing God’s will when in reality we are doing our own. This road is so narrow, that in our blindness we frequently believe that the voice of self is the voice of the Spirit, and we are led to do those things which retard our growth, and prevent us from being ready when the Father would lead us into an understanding of the sublime mysteries of the kingdom of God.

If you determine to consecrate your life to the Spirit, do it wholly, do it without a single reservation. Our Father is a jealous God; he will permit no other power to usurp his place in your heart. Above all, strive to fit your mind to receive the inspiration from on high. Many earnest souls fail to recognize the necessity of a practical, cultured mind; they believe that if they are truly devout they will be accepted of God. This is altogether wrong. Devotion is a beautiful thing and much to be desired, but unless we have a practical understanding of law, devotion will amount to but little. The spiritual man, the one

who has been truly illuminated by the power of the Holy Spirit, is a practical man in every sense of the term. He may not be able to cope financially with those who are devoting every energy to gain power in this world, but in the end he will come out victor, a conqueror not only over the powers of earth, but over the unseen as well. He is continually storing up riches that fade not, that are eternal. Each day adds to his understanding of spiritual truth; each day he draws closer to the great white throne.

“Choose you this day whom ye will serve.” If you choose this world, be honest, unselfish, and just. These principles will insure you a great reward in the present as well as in the future life; they will not, however, impart to you the true riches; they will not crown you with the celestial diadem of immortality, of eternal life. If you choose to renounce the world and live wholly to glorify God, your pathway through life will be one of peace and content, and in the world to come life everlasting will be yours, oneness with our Father, and with his son the Lord Jesus, the Christ.

FIRESIDE PHANTOMS.

JOSEPHINE CURTIS WOODBURY.

And who art thou, dread shapeless wraith—
 Across my path
 With shadows flung—whose icy breath
 My lips doth freeze?
 “I am thy Past,” it saith,
 “Quick hastening to my death.”
 And who art thou, with seraph palm,
 Whose gentle mien
 My frightened gaze doth hold and calm?
 “I’m named To-day;
 My heart with love is warm;
 I bring thee Gilead balm.”
 Again I spoke and questioned one
 Who came not near;
 O’er her, with rainbow-hues, there shone
 Rich, promised joy.
 “Thy Future, I, ne’er won,
 But ever leading on.”

FOR BEGINNERS IN ASTRONOMY.

BY C. E. POND.

The following article, from the pen of one of our old-time friends who has settled in our vicinity, is one of a series of articles appearing in a county paper. This particular number is such a concise statement of the general principles of astronomy that we think it may be interesting to our readers.—[ED.]

Certain important particulars in regard to each leading member of the solar family are given in this lesson for four distinct reasons:

First—That the different members may be easily compared, the one with the other.

Second—That these particulars may be more readily found and more easily learned than when scattered through several lessons, or through a graded series of text-books.

Third—That when an important particular in regard to some member of the solar family has been forgotten, the reader may know just where to go to find it.

Fourth—That this lesson may increase in value and usefulness the longer it is preserved and used.

In this lesson some items that have been given in previous lessons will be repeated. Not one person in fifty can remember astronomical particulars by reading them once.

THE SUN—Our blazing sun, to an observer on one of the earths that revolve around Arcturus, for instance, if seen at all, would be seen only as a small star among the untold millions of other small stars. Our sun, like all the fixed stars we behold, is red-hot and self-luminous. The hot visible surface of the sun is called the "protosphere." The diameter of the sun is over 860,000 miles, more than three times the distance from here to the moon, and over one hundred and eight times the diameter of our earth. The sun rotates, or revolves on its axis, once in about twenty-seven days. It is so large that its attractive power is twenty-seven times that of the earth. Hence a person weighing 100 pounds on the earth would weigh 2,700 on the sun. The number of dark spots on the sun increase and

decrease in periods of about eleven years. A single spot on the sun is sometimes large enough to be seen through a smoked glass. To-day, Nov. 30th, at 10.30 a. m., there was only one medium-sized spot to be seen on the sun through my small telescope that magnifies about 30 diameters. Sometimes I can see a dozen or more spots at one time. The mass, size, or weight of the sun is fully 700 times more than that of all the planets and satellites combined, so that it easily controls them all.

VULCAN—Some astronomers entertain the opinion that there is a small planet revolving around the sun inside the orbit of Mercury. To this half-discovered planet they have given the name Vulcan. There are certain definite influences on the weather, and on the movements of the planet Mercury, that tend to substantiate this opinion.

MERCURY—This planet, so near the sun that it is never seen two hours after sunset or two hours before sunrise, is still sometimes visible to the naked eye. From the 1st to the 10th of this month (December) it will be visible under favorable circumstances from the hilltops around Auburn. Don't fail to watch for it just where the sun goes down, half or three-quarters of an hour after sunset. The diameter of Mercury is about 3,000 miles. Its distance from the sun is about 36,000,000. Subtract this amount from 93,000,000—the distance of our earth from the sun—and that will give you the distance between Mercury and the earth when Mercury is between us and the sun. Add it to 93,000,000 and you will get the distance between Mercury and the earth when Mercury is on the other side of the sun. The journey of Mercury around the sun occupies only about three months of our time. It has short years. Its speed around the sun is terrific, 30 miles per second. Multiply this by 60 and you will get its speed per minute. The time of its own daily revolution is unknown.

ROUND NUMBERS NOT EXACT FIGURES.

In these lessons I usually give astronomical figures in round numbers. Some one may wish to know why I do not give exact figures. It is simply because exact figures are not known. For example: In one of my standard works on astronomy, the author gives the exact figures of twenty distinguished astronomers who have computed the distance from the earth to the sun. And with their superior mathematical ability, and with every instrument

and convenience that modern science can invent, they differ, not only in the thousands and hundreds of thousands, but in the millions even. But the average distance of the earth from the sun, as given in text-books, in round numbers, is 93,000,000 miles. This is generally considered to be within two or three hundred thousand miles of the exact distance. The orbit of the earth, like all other planetary orbits, is somewhat elliptical (elongated). And hence in January the sun is about 3,000,000 miles nearer the earth than it is in July. No human being is yet competent to give exact stella and planetary distances. But average round numbers are a great satisfaction, and answer all practical purposes.

VENUS—Its diameter is about that of the earth, 8,000 miles. Its average distance from the sun is about 67,000,000 miles. Its journey around the sun—its year—is nearly eight months of our time. Its speed in passing around the sun is about 22 miles per second. The time of its daily revolution is nearly 24 hours. Venus is more brilliant than any other planet. At times it casts distinct shadows at night. It is sometimes seen in the daytime. Venus has just passed out of sight, after being our evening star for about nine months, and will soon be seen before sunrise, and become morning star for another nine months.

THE SIDEREAL AND SYNODICAL REVOLUTIONS OF VENUS.

A sidereal revolution is a revolution measured by a given fixed star. A synodical revolution is a revolution measured by the meeting or conjunction of two heavenly bodies in a straight line with the sun.

Some thoughtful reader will naturally inquire, "How is it that Venus can be seen by us in the west after, and east of, the setting sun, as evening star, for about nine months at a time, and then after a few days be seen in the east, before, and west of, the rising sun, as morning star, for another nine months, when it only requires a little less than eight months for her to make a complete revolution around the sun?"

Well, follow me closely and you will see. The earth and Venus are both revolving around the sun in the same direction: the earth at the rate of 18 miles per second, and Venus at the rate of 22 miles per second. The distance of the earth from the sun averages 93,000,000 miles. The orbit of the planet

Venus is within the earth's orbit, like a spokeless wheel within a wheel with the great sun for a hub. And the average distance of Venus from the sun is only about 67,000,000.

To-day (December 1, 1898) the planet Venus, fortunately for us, is for a short time on a straight line between the earth and the sun. And this special position of Venus is called her "inferior conjunction" with the earth and the sun. At this conjunction Venus is between the earth and the sun. On the 15th of September, 1899, Venus will be on the opposite side of the sun in "superior conjunction" with the earth and the sun. Mercury and Venus are called "inferior" planets, and they each have both inferior and superior conjunctions. But planets outside of the earth's orbit have superior conjunctions only.

Since Venus to-day is in exact conjunction with the earth and sun she will in a little less than eight months have made a complete circuit around the sun—a sidereal revolution—and be back to the same place among the stars where she is to-day. But where will the earth be then? Away round the other side of the sun, and more than half way around its own orbit, nearly eight months ahead of Venus. So that before Venus catches up with the earth again the earth will have gone more than once and a half times around its own orbit, and Venus will have gone more than two and a half times around her orbit.

Now, since Venus and the earth are traveling around the sun in the same direction, and since their difference in speed is only about six miles per second, and since their distances from the sun differ only about 26,000,000 miles, and consequently since they travel so nearly side by side, as it were, it is not difficult to see how we can keep our eyes on the beautiful Venus about one-half of her synodical revolution as morning star, and the other half as evening star.

The *sidereal* revolutions of Venus from a given star, or point in space, around the sun to the same point again, occupies 225 days, or about 7 1-2 months. The *synodical* revolution of Venus occupies 584 days, or nearly 1 9 1-2 months.

Please remember the foregoing explanation of the sidereal and synodical revolutions of Venus. It will apply to the revolutions of the moon, of the planets, and of their moons.

THE EARTH—Its diameter is 8,000 miles; its distance from the sun is 93,000,000 miles; its journey around the sun, 584,000,000 miles long, occupies just one year. Its speed on this

journey is about 18 1-2 miles per second, or 1100 per minute. Its daily revolution is performed in about 24 hours. Its speed in daily revolution is about 18 miles per minute.

THE MOON—Its diameter is about 2,000 miles. Its distance from the earth is about 240,000 miles. Its speed on its journey around the sun with the earth averages the same as that of the earth, 1100 miles per minute. The moon rotates slowly on its axis once a month, and hence keeps the same side towards us all the time. This affords the inquisitive side of humanity a standing opportunity to be always guessing and wondering what is on the other side of it.

The moon's *sidereal period* is a little more than 27 1-4 days. Its *synodic period* is a little more than 29 1-2 days. This period is the *lunar month*.

In astronomical figuring there seems to be no exact or even numbers. Every number has an enigmatical fraction at the end of it.

When the moon is new we easily see the dark part as well as the crescent. This is because the *earth shine* on the moon is strong enough to make the dark part visible. When the moon passes between us and a star, hiding it from view for a time, the star is said to be *occulted* (hidden) by the moon.

THE PLANET MARS—Its diameter is about 4,000 miles. Its average distance from the sun is about 142,000,000 miles. Its journey around the sun—its year—its *sidereal period*, is 687 days, nearly two of our years. Its speed on this journey is about 15 miles per second. Its daily revolution occupies a trifle more than 24 hours. Its circular orbit around the sun is so *eccentric*—so much elongated—that its distance from the sun varies some 13,000,000 miles each side of the average distance. Mars has two satellites. This planet is so much like our earth that its study has been of peculiar interest to astronomers during recent years.

THE ASTEROIDS (Star-like bodies)—Between the orbits of Mars and Jupiter there is a vast space of about 340,000,000 miles, wherein circle around the sun a multitude of telescopic bodies, called "minor planets." They are from 10 to 400 miles in diameter. Last August the number whose orbits had been calculated and published was 422. And they are all named. Others have been discovered since. All of these minor planets combined would not make a planet more than one-fourth the size of our earth.

GIANT JUPITER—Its diameter is 86,000 miles. Its distance from the sun is about 483,000,000 miles. Its journey around the sun occupies nearly 12 years. Therefore it lingers about one year in each constellation of the zodiac. Its speed around the sun is about 8 miles per second. The farther planets are from the sun the slower they move in their orbits. Jupiter's daily revolution, notwithstanding its immense size, is performed in a little less than 10 hours. Jupiter has four moons as large or larger than our moon, and one infant moon.

Let us make a few comparisons. Our little earth, 8,000 miles in diameter, revolves on its axis once every 24 hours. Jupiter, 86,000 miles in diameter, revolves on its axis nearly 2 1-2 times every 24 hours. Our moon, 240,000 miles distant from the earth, makes its apparent path around the earth in about 29 1-2 days. But Jupiter's moon No. 1, distant from the planet 267,000 miles, makes its apparent path around the planet in 1 3-4 days; No. 2, distant 425,000 miles, in 3 1-2 days; No. 3, distant 678,000 miles, in about 7 days; No. 4, distant over 1,000,000 miles, in less than 20 days.

Jupiter's infant moon was discovered by E. E. Barnard in 1892, with the Lick telescope. Its diameter is estimated at 100 miles. Its distance from the surface of Jupiter is only 70,000 miles, and it spins around that great planet once every 12 hours.

THE WONDERFUL SATURN—The average diameter of Saturn, the most beautiful and most enchanting of all known heavenly bodies, is about 75,000 miles. Its polar diameter is 7,000 miles less than its equatorial diameter. Its average distance from the sun is 886,000,000 miles. Its journey around the sun occupies nearly 30 years. Therefore it lingers in each constellation of the zodiac about 2 1-2 years. When we saw it last August as evening star, near Venus, another evening star, it was in the constellation Scorpio'. Hence you may look for it not far east of the same place next year.

Amid all the planets there are only four prominent morning and evening stars—Venus, Mars, Jupiter and Saturn.

The speed of Saturn in its journey around the sun is about 6 miles per second. Its axial revolution occupies a trifle more than 10 hours.

The time it takes any planet or satellite to revolve on its own axis measures the length of its day. And the time it takes

any planet to journey around the sun measures the length of its year.

RINGS OF SATURN—Saturn is surrounded at the equator by three thin concentric rings. These thin flat rings are like three rings cut out of the same piece of paper, with small spaces between each ring, and a round open space in the center of the inner ring. The inner edge of the inner ring is out 10,000 miles from the ball of the planet. They all revolve one beyond the other, in the same exact plane, edgewise toward the ball of the planet. This whole system of concentric rings is not more than 100 miles thick. The distance across the whole ring system is about 173,000 miles. The distance from the inner edge of the inner ring to the outer edge of the outer ring is about 38,000 miles.

Saturn never turns his rings broad side to the earth, but once in about 15 years of our time, or twice during Saturn's single year, occur Saturn's equinoxes (nights and days equal in length), and at these times the rings, like a single sheet of paper, are exactly edgewise toward us, and hence cannot be seen except through the largest telescopes.

Saturn's last equinox occurred in 1892. About a year after that, when the rings began to be visible through a small telescope, it was my privilege to take a look at Saturn through a six-inch glass, stationed on a street in the city of Topeka, Kansas. After taking my turn I stepped aside for a girl about 12 years old. "Oh!" said she, "it looks just like an apple with a stick stuck through it." Her description was so perfect that I have never forgotten it.

During 7 1-2 years from any one of Saturn's equinoxes, the rings turn their sides more and more towards us. Then during the next 7 1-2 years they turn gradually away from us. And since Saturn's last equinox occurred in 1892, the rings will attain their widest opening and greatest beauty sometime next year, 1899. Hence be sure and take a good look at them next year through some sort of a telescope. The larger the better.

MOONS OF SATURN—Out beyond the edge of Saturn's rings are 8 beautiful moons revolving, one straight out beyond the other, on nearly the same plane as the rings. One of these moons (Titan) is 3,300 miles in diameter—nearly one-half that of the earth. The outer moon (Japetus) is distant from the ball of the planet 2,300,000 miles. So that the whole Saturnian system is nearly 4,500,000 miles in diameter.

SATURNIAN SCENERY—The sublime magnificence of the Divine handiwork, as seen from the surface of Saturn, with its sunlit belt of rings, and its 8 silvery moons of different sizes in ever-changing positions, must surpass our highest conceptions of material beauty.

No wonder that the inhabitants of Saturn are said to be much better than we are. And to say that Saturn, with its supreme beauty and adaptability was not made for the dwelling place and enjoyment of intelligent human beings, who are made in the image and likeness of God himself, is equivalent to saying that the all-wise Creator exhausted His skill on a useless thing. Nothing can be more absurd.

There can be no order of created being higher, or superior to, those of us who finally wear the image and likeness of the infinite Jehovah, Jesus.

THE PLANET URANUS—Its diameter is 32,000 miles, four times that of the earth. Its distance from the sun is nearly 2,000,000,000 miles. Its journey around the sun—its year—is about 84 of our years. If that “graud old man,” Gladstone, had lived on the planet Uranus he would have been just one year old when he died. The speed of this planet in its journey around the sun is but little more than 4 miles per second. The time of its axial revolution is unknown. Uranus is a telescopic planet attended by four moons that seem to revolve backward, that is, from east to west.

THE DISTANT NEPTUNE—This is the outermost known planet of the solar system. Its diameter is 35,000 miles. Its distance from the sun is nearly 3,000,000,000 miles. Its journey around the sun—its Neptunian year—is about equal to 165 tertial years. It is said that some of those self-sacrificing adepts in India live long enough to ride around the sun on the planet Neptune two or three times. The orbital speed of this planet is only about 3 1-2 miles per second. Please notice the difference between the speed of this outermost planet, and the speed of the innermost planet, Mercury. Neptune has one moon, that rotates from east to west, backward, like the moon of Uranus. Its time of rotation is unknown.

THE COMET FAMILIES OF OUR SYSTEM.

Each of the large planets has its own family of periodic comets, that take a long sweep around the planet, then come in close around the sun and back again.

Neptune, the outermost planet, has a family of six comets, that play back and forth around the sun.

Saturn, in addition to his first family of rainbow rings, and his second family of eight silvery moons, has a third family of three roving comets. They seem to carry the news back and forth to the life-giving sun once in about twelve years.

Jupiter, the giant planet, has, in addition to his lively family of four large moons and one infant moon, a gigantic family of rushing, dashing comets, about twenty in all, that take a hasty trip around the sun and back once every five or six years. They do not, however, go in a body, like a company of delegates to a convention, but each travels separately and alone, so that communication between Jupiter and the sun must occur every few months.

After carefully reading this condensed description of our magnificent Solar System please take time to picture it out in your mind, either all at once or a part at a time, and then close your eyes and look at it, think of it, study it, leisurely, teachably, thankfully, and grow wiser and better.

If there be some weaker one.
Give me strength to help him on:
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do.
Clothe with life the weak intent,
Let me be the thing I meant.
Let me find in Thy employ
Peace, that dearer is than joy,
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature habitude.—*Whittier.*

Opportunity, sooner or later, comes to all who work and wish.—*Lord Stanley.*

BRIEFS.

Desire is a dark veil worn by the mass of humanity, and is composed of ideals of gain, social position, and so forth. If by any chance the veil is lifted so that the light of truth reaches the preception of the individual, he starts back affrighted, fearing that he will lose some of the good things for which he longs.

We read that "Enoch walked with God: and he was not; for God took him." If a person walks with God he must walk alone. The prophet said of Jesus the Christ: "I have trodden the wine-press alone; and of the people there was none with me." God is found in and through the inner consciousness, and while the people or an individual, a man or men, enter in and possess that consciousness, God will not enter. One may be alone even though he be surrounded by the thousands; and one *must* be alone if he would find and walk with God.

A lady said to me the other day that, in a conservatory of music with which she was associated, there were some people who were said to be Christian Scientists; that, although they had seemed to be very nice people, she had always viewed them with a certain degree of suspicion, not knowing at what moment something uncanny might crop out. No ignorance so dense as that which holds itself superior to knowledge!

I took the glass and looked through the big end, as that was the most convenient and conspicuous, at a great and high mountain, and, behold, it was nothing but a little mole-hill. In looking out into the universe of matter, men discover therein diminutive evidences of mind, intelligence, and they talk about it with pompous egoism—it is a great marvel that, outside of self, there exists mind, apparent thought and intelligence. If they could reverse the glass and get the eye down to a focus suffi-

ently small to see the great spectacle as it is really presented in the theater of nature, they would soon find themselves at the small end of the glass.

Many of those who have begun to study occult and spiritual subjects think that, if they could get away from the world, get where they could be entirely alone, they could then study and think to very much better effect. They little know the law governing a condition of isolation, and without the experience they would scarcely believe how disappointing the result would be. When they began to study under such circumstances they would find that everything seemed insipid, and that they themselves had lost the energy of thought and action; and when the books were laid aside and they attempted to think, they would discover that the brain would not work. Instead of good vigorous brain action, they would find themselves floating off into a vague, incoherent, and unprofitable dream state. This has been the experience of many, and to those who understand something of the laws governing the human mind, the reason is obvious. It is this: the body of humanity is one, and the energy and the push of the many give food and stimulus to the particular brain that wishes to think, give a motive power; if one sits down listlessly to muse, he finds himself caught away upon one whirlwind of thought, and another, and another. It is this that causes the Esoterist and other students of spiritual thought and mystic subjects to desire to get away from the surroundings of ordinary life. But the real facts in regard to the matter are, that one who has all his life lived under the powerful stimulus of the public mind cannot get along without that stimulus until, after years of most persistent effort and determination to overcome the counter currents of the popular thought, loves, sympathies, and interests, he gains, by such resistance, the strength within himself to stand alone, as it were, and to think and act independently of the public mind. This cannot be accomplished, however, except by, so to speak, drawing out from the body of humanity, withdrawing all one's hopes, desires, loves, and sympathies from its present order of existence. But no man can live to himself: if he withdraw from the present

organized body of mankind, he must ally himself to another fountain of mind, in order to prevent extinction of his mental consciousness. Some have allied themselves to the realm of the mundane or elemental mind, gaining thereby certain magic powers, but, at the same time, losing everything that is worth living for. Therefore, before anyone withdraw from the world, he should be consciously united with the Spirit of God, and with the holy ones, who, like Christ, have overcome the world.

The apostle said, "I believed, and therefore have I spoken." Suppose that he had believed and had not spoken, or had not done according to his belief, would that have saved him? would that have even helped him? He gives belief as the foundation and cause of action. To believe without acting according to that belief, is to bring upon oneself condemnation.

Those who are satisfied with their present surroundings, and with the present civilization, should not read *THE ESOTERIC*: it is not well that their equilibrium be disturbed by glimpses of a new heaven and a new earth wherein dwelleth righteousness. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Egotism was the cause of Lucifer's fall. We are also told that it was the cause of the fall of Moses. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Egotism naturally takes the form of the exaltation of self above others, and, instead of uniting the individual to the body of

Christ, it separates him from it. My experience among those who are coming out from the old and beginning to think along new lines, proves that egotism is a frequent and serious barrier to progress; in many instances it has brought the individual into a condition of mind almost hopeless from the higher standpoint.

Adherence to accepted authority is another great barrier to progressive thought in right directions. Truth, to be acceptable, must come clothed in most ancient garb, or it must be armed with credentials from some one of eminent respectability in the scientific or mental world. Those who are to stand upon the heights commanding the widest expanse of knowledge, the clearest and most extended vistas of truth, are they who, by careful thought and devotion to God and to right, lay the foundation of a structure of truth within themselves. Then, in their pursuit of knowledge, it will not matter to them whether a truth emanates from accepted authority, whether it has been handed down from antiquity, or whether it is uttered by a "crank" or fanatic of the lowest order—it will be equally acceptable; for the individual accepts nothing upon the authority of another, but having the standard of truth (spirit of truth) within himself, he is able to recognize and appropriate it, no matter whence it comes.

"He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." No wonder that it was said, "Choose you this day whom ye will serve," and, again, that the great Teacher said, "No man can serve two masters;" for it is true that God has set the world in man's heart, and therefore he cannot find out the works of God so long as the world is the object of his love. He beholds nature, the beautiful things of art, the excellent things that wealth has brought, and these are his rightful heritage as long as he lives in generation, but, if he would live in the regeneration, all these things must be expelled from his heart—he must be satisfied to find his pleasure in God.

OUR EXCHANGES.

ORMAZD, OR THE ANCIENT PERSIAN IDEA OF GOD.

The Monist is one of our regular visitors, and it is one that we value most highly. The contributors to its pages, men of literary and scientific attainment, discuss at length the higher philosophies, and furnish the best journalistic thought upon these subjects. Its learned and able editor, Dr. Paul Carus, is a deep-thinking and practical metaphysician, and is also doing a good work in bringing Chinese and Japanese literature before the western world. We have taken the liberty of publishing a portion of an article on the Persian idea of God, by A. V. Williams Jackson of Columbia University, New York, which appears in the January number of *The Monist*. The harmony between the Biblical idea of Yahveh—commonly pronounced Jehovah—and the Parsee conception of Ormazd, is strikingly brought out by the writer. Oriental travelers tell us that the Parsees are the most admirable class of people in all the East, which is a confirmation of our claim that a man is what his religion is. The contrast between these people and the Chinese and the Hindu Buddhists places the Buddhists at a most marked disadvantage.

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Ahura Mazda, thou Spirit Most Holy,
Creator of the Material world,
Thou Righteous One!

These are the words in which Zoroaster, the Prophet of ancient Iran, was wont to pray to the Holy One of Persia, to the Lord God of Iran, as we read in the Avesta or ancient Sacred Books of the Parsis. It was this figure of Ahura Mazda, or Ormazd, that Zoroaster proclaimed to stand at the head of the host of heaven as supreme ruler over the great kingdom of good, of truth, of light, and as regent and sovereign above all peers. "A great god is Aura-mazda, the greatest of the gods" says King Darius also in the grand royal inscriptions on the rock at Behistan when he invokes blessings upon his people and gives thanks to Ormazd for all his mercies and kindnesses,

in tones that resemble the fervor and dignity of the Psalmist chanting "the Lord is a great God, and a great king above all gods." Everywhere in the Zoroastrian scriptures the supremacy of Ahura Mazda is recognized and acknowledged; everywhere in his names, titles, attributes and functions, there is evidence of the exalted idea which the Persians held of the majesty of this supermundane figure, of the purity of this transcendental divine being whom the Zoroastrian religion set up to be worshipped as god. So characteristic is this supreme deity, that the religion itself is often called "Mazdaism" from Mazda's own name.

The very lines of address to the deity, given above in the formulaic stanza that serves as text to open the discussion, show a certain ideality of thought that characterized the ancient Persian temperament. The Greeks, with their anthropomorphic notion of the pantheon of heaven, seem to have been struck by the spirituality and the immaterial nature of the Iranian conception of the godhead. Herodotus tells us that the Persians charge with folly those who erect statues or temples of the gods, "because they do not think the gods have human forms, as the Greeks do"; while according to Deinon, "they regard fire and water as the only images of the gods." Plutarch best expresses the Zoroastrian idea of divinity when he says, in describing the nature of Ormazd, "among objects of sense he most of all resembles the light." Porphyrius adds of Ormazd, "his body is most nearly to be likened unto Light, his soul unto Truth." From the Pahlavi books, or patristic literature of Sassanian times, which stand in the same relation to the Avesta as the Church Fathers stand to the Bible, we learn that it is in the majesty of the sacred flame that Auharmazd reveals himself to the transported seers of Iran, just as Jehovah manifested himself in a great light to the prophets of old. It must not be supposed, however, that the figure of the great Iranian god is absolutely free from all anthropomorphic traits. Such suggestions of anthropomorphism as are noticeable, and they are slight, will be discussed hereafter. But first we must look at the general attributes and functions of the Persian divinity.

Ahura Mazda. The name Ahura Mazda which always

stands first in the formulaic address by the Prophet when he begins to commune with his god, is in itself an ideal title. It means the "Lord-Wisdom" (*Ahura Mazda*). This "Sovereign Knowledge" universally appears as the chief characteristic of the Iranian deity. In a chapter of the Avestan ritual devoted to Ormazd and anticipating the thousand names of Allah, Ahura Mazda himself says: "my sixth name is Intelligence, my seventh name is the Intelligent. My eighth name is Knowledge, my ninth name is Endowed with Knowledge. I am the Sage by name; and I am by name the Sagest." Everywhere in the Avesta, moreover, Ahura Mazda is represented as creating with "Intelligence"; whereas his antagonist Anra Mainyu creates with Ignorance. Ormazd is prescient, rich in wisdom, and omniscient; his opponent Ahriman is ignorant, lacking in knowledge, and endowed only with after-thought. The contrast between Ormazd and Ahriman, however, must remain to be discussed more fully upon some other occasion.

Thou Spirit Most Holy. These words of the address, "Spirit Most Holy," or "Spirit Most Beneficent," exhibit one of the most characteristic attributes of Ahura Mazda as *Spenta Mainyu* or *Mainyu Spénishta*, the good spirit, opposed to the evil spirit *Anra Mainyu*. And now we must philosophise for a moment, as we have before us a tenet which is as metaphysical as the Trinitarian doctrine in Christian theology.

The attribute *Spenta Mainyu*, as part of Ahura Mazda's personality, is in some instances, especially in the Gāthās or Zoroastrian Psalms, conceived of as an emanation from Ahura himself. In such cases it comes to be regarded almost as a personal being that plays the rôle of intermediary, especially in creative activity, somewhat like Vohu Manah, or the archangel of Good Thought. This relation between Ahura Mazda and *Spenta Mainyu* in the Psalms of Zoroaster much resembles that of the Holy Ghost to the Father in the New Testament, because *Spenta Mainyu*, or the "Holy Spirit," is of the same substance with Ahura Mazda; and, as we might naturally suppose, so subtle a distinction naturally gave rise to different views of interpretation in Zoroastrianism itself and to the varying dogmas of sects.

* * * * *

The attribute *Spenta Mainyu* has been translated above by "Holy Spirit." The English word *holy* (A. S. *hāl*) with all its comprehensive idea of absolute excellence, fulness, completion, finish, perfection, is not far remote in its original sense (cf. *whole*) from the Avestan *spenta*. The latter has as many cognates and derivatives in the Avesta as the English *holy* has in the Bible (cf. also Germ. *heil* and its kin), and like "holy" the word "spenta" is a great cardinal term in Zoroastrian theology. The true and fundamental idea of the Iranian word and its cognates is that of "growth, increase, furtherance, progress, power, beneficence, perfection," which are synonyms with the Zoroastrian conception of holiness.

As for *mainyu*, "spirit," it has been sufficiently shown above how ideal in its spirituality the Iranian conception of the god-head really is. Attention has already been called to what the Greeks remarked on this subject. Herodotus emphasises that the Persians have no images of the gods because they do not believe, as the Greeks do, that the gods have "human forms." And when the Avesta speaks of Ahura Mazda as having a "body" (*kehrp*), we must remember that it is rather in the shape of the holy flame that he manifests his presence to mankind, or in the form of light, because "he wears the heaven as a robe."

* * * * *

Ahura Mazda as Creator.—With the phrase "Creator of the material world," in the formula of address above, we come to one of the most characteristic of all Ahura Mazda's attributes,—the divine attribute of creative power. There is a noble "Psalm" (Gāthā) in which Zoroaster inquires into the nature and origin of creation, the maker of the sun, moon, and stars; of the earth and the sky; of the trees, winds, and mists; of the light and of darkness, morning and evening, wakefulness and slumber; and of the governing power that rules and directs the world; and, finally, in the confidence of his belief he rises to a grand climax as he bursts out into an exclamation calling upon "Thee, O, Mazda, the Creator of all through thy Holy Spirit." In the Avestan prose "Seven Chapters," which can be but little later than the metrical Gāthās, Ahura Mazda is the creator of

"all good things," including especially the animals, plants, the light and the earth. In the opening paragraphs, moreover, of the Yasna, or celebration of worship, Ahura Mazda is invoked as "the Creator, radiant and glorious, most great and good, most fair, firm and wise, he who is most beautiful in form, who is supremest in Righteousness, sage and comforting, he, finally, who has created and fashioned us, he who has nourished us, he the Spirit Most Holy." The attributes "created by Ahura," "made by Mazda" (*ahura-dhāta*, *mazda-dhāta*), which are applied to holy places and sacred things, are among the noblest attributes that can be bestowed. Ormazd's creation is everywhere characterized as a creation of intelligence; and his creative "Wisdom" (*khrauu*) becomes glorified as a personified abstraction, as a separate individual.

* * * * *

Thou Righteous One. The true force of this final attribute "righteous" (*ashavan*), which sums up the formulaic address, can best be appreciated when we understand the significance of the original word *asha* "right, order, law, purity, righteousness," from which it is derived. This is the same word as the Sanskrit *ṛta*, and it primitively denoted the order which pervades the world, the law in harmony with which men should live. In the Avesta this concept becomes personified by Zoroaster as *Asha* "Law, Order, Righteousness," one of the seven Archangels or Immortal Holy Ones. Ahura Mazda, in the Zoroastrian Psalms, is "the father of Asha" and "the very founder of Righteousness"; or, in the words, of the Christian writer Eusebius, who quotes from Zoroaster, Ormazd is the "father of law and of righteousness"—*πατήρ εὐνομίας καὶ δικαιοσύνης*. Throughout all the Pahlavi texts Aūharmazd maintains this position of righteous lord, the great upholder of that universal law and order which the world observes, the law which regulates all that is right.

Other Attributes and Functions of Ahura Mazda. From the Avesta, from the Ancient Persian Inscriptions, and from the Sassanian or Middle Persian writings, we may hastily present some of the epithets which have been gathered, and we may notice the other functions which Ormazd performs. He is not only a righteous creator but he is also the "keeper," "guar-

dian," and "protector" of all his creatures to whom he is ever ready to lend his aid. He is "watchful" and "infallible," and he is "not to be deceived" for he is "omniscient"; he is a giver of rewards and punishments, according to Zoroaster in the Gāthās; and, furthermore, the great king Darius invokes God's wrath upon his enemies as well as his blessing upon himself.

In Plutarch he is "the Lord Ormazd," in Xenophon he is "Zeus the King"; in the Avestan Gāthās Zoroaster prays to see his "kingdom," or empire, established upon earth. Therefore "powerful, great, good, and royal" are among the many attributes which occur in the special chapter of the Avesta devoted to Ahura Mazda and his titles. He is "immutable," or unchanging, and his existence is from eternity unto eternity. His throne is in the heavens, in the abode of endless light. Round about him stand ministering angels and archangels. These are the Amesha Spentas (Immortal Holy Ones) and the Yazatas (Worshipful Ones) who make up the celestial council. They are ever ready to his bidding; and through these as his agents his beneficent works are shown or his mercy is manifested to men.

* * * * *

Certain Mythological Traits, or Traces of Old Survivals.

Every religion shows traces of older survivals, or a lingering tinge of nature worship, in its conception of the deity. The Psalmist's grand image of the divinity that rides upon the wings of the wind, with clouds and darkness beneath his feet, and with darkness and lightnings around his throne, or, again, who makes the heaven his seat and the earth his footstool, is a picture not free from naturalistic touches. Zoroastrianism cannot be expected to be more exempt than Judaism from preserving some traces of an original identity of the god idea with the sky. Search in the Iranian scriptures will reveal the presence of certain physical traits in the notion of godhead which survive from an older stage of the religion and represent a more material and concrete conception than the spiritual and abstract idea described. We ourselves know how to judge of these.

* * * * *

Summary and Conclusion. Zoroastrianism, and the religion

of Ancient Persia, presents us with a strikingly ideal conception of the godhead. In its purity and spirituality the figure possesses an individuality, elevation and loftiness that is not to be paralleled in the ancient religion of Greece, of Rome, of India. The gods of the Greek and Roman pantheon, with their human forms, their human passions, their human failings, can offer no likeness to the Lord God of Iran with his heavenly host of angels and archangels. Nor can the frenzied Indra, exhilarated by copious draughts of intoxicating *soma* and accompanied by the warring elements of the storm, afford a parallel. No, nor the pale and colorless Brahma, nor that vague Nirvana or state into which the faithful follower of Buddha sinks back or is re-absorbed. No, none of these present a true match for such a conception of the Supreme Being as Zoroaster taught. The majesty of the kingly figure of Ahura Mazda in the Avesta, in the Achæmenian inscriptions, in the Pahlavi literature of Sassanian times—this truly characteristic production of Zoroaster's spirit—finds its parallel and superior in Sacred Scripture alone. The concept of Ormazd, however, in its purity, its ideality, its dignity, can offer a fair comparison to the flaming majesty of the Holy One of Israel, the God of truth, of justice, of power and of wrath, or to the Being who, in our Savior's teaching, is more especially the God also of love, of goodness and mercy—the Father in Heaven in whom we believe and place our trust.

In one point, however, the god of ancient Persia strikingly differs from the God of Israel. This is in the attribute of Omnipotence. Ahura Mazda, although omnipresent and omniscient, is nevertheless not omnipotent; his power is ever limited, hampered, confined, by that self-existent, coeval, but not co-eternal, rival—Anra Mainyu. "May Ahura Mazda rule at will over his creatures"—rule at will, as shall be when the millennium comes—this is the constant prayer of the pious Zoroastrian. But a fuller discussion of this point and of the resemblances between Ormazd and Jehovah, must remain for another occasion.

THE NEW PLANET "D. Q."

The discovery by Herr Witt of a small planet on August 13th last has aroused very great attention in all astronomical quarters. We drew attention to the discovery in this column several weeks ago, since when several important papers have appeared dealing with the question.

According to a memoir on the subject in the *Observatory*, the diameter of this new planet, "D. Q.," is probably about seventeen miles, and its mass about one two-millionth of that of the Moon. Apart from the fact that the body is (with the exception of the Moon) our nearest neighbor, the planet is of great interest, as it will afford a most excellent means of determining the Sun's parallax. It is estimated that we may by means of it hope to determine the Sun's parallax with an accuracy three times as great as that given by any previous method. It has been suggested that the planet may have recently been introduced into the solar system through perturbations, but this does not seem possible, as the orbit does not approach that of any large planet sufficiently closely, and it seems pretty clear that "D. Q." is an original member of the solar system.

ASTEROIDS.

In discussing the fact that this planet does not fall in with the law of Bode, Mr. William Lockyer, in *Nature*, suggests that perhaps the new body was originally part of the planet which, when broken up, gave rise to the group of minor planets. Opinion, he tells us, is still divided as to the true origin of asteroids—namely, whether they are the result of a large series of explosions of an original planet which revolved between Mars and Jupiter; whether they are the condensation of matter which originally was distributed in rings like Saturn's, but which was disturbed by the action of Jupiter; or lastly, whether they are the result of tidal action on the tenuous primitive masses. The presence of the new planet in this exceptional orbit might be accounted for on any of these hypotheses. It is possible that several of these bodies may have been violently disturbed by Mars when in a very favorable position,

and thus made to revolve in orbits more eccentric and inside that of Mars.—*Modern Astrology.*

THE POWER OF FEAR.

A STORY FROM THE ORIENT.

Once upon a time a merchant was journeying to Constantinople. On the way he was overtaken by another traveler on the same road, and after greetings they fell into conversation.

"Whither do you go?" asked the merchant.

"To Constantinople," was the reply.

"You seem greatly hurried. Why do you hasten?"

"I have business of great importance."

"Indeed," said the merchant. "May I ask your name?"

"My name is Cholera," was the reply.

"And what will you do in Constantinople?"

"Follow the bidding of my master, Death. He requires many lives of me."

"How many?" asked the merchant.

"Not less than ten thousand," answered Cholera.

Upon hearing this, the merchant began to beg and entreat that Cholera be merciful and spare the people. Finally, in response to the merchant's urgent entreaties, Cholera said:

"I cannot spare them all, but I will agree to kill only one thousand."

Not being able to gain any further concession, the merchant at last answered:

"Very well. I depend upon your word that you will take only one thousand."

Just then they came to the city gates and each went his way. In a few days the merchant learned that the dreaded disease, cholera, had appeared among the people, but he consoled himself by thinking that only one thousand would become victims. However, as time passed, the disease spread with fatal power until at least ten thousand had been gathered in by Death.

About this time the merchant had completed his business and set out to return home. After journeying for a time he was again overtaken by his former companion, Cholera.

"Ah!" said the merchant, "you deceived me; shamefully deceived me. You solemnly promised me that you would kill only one thousand people, and instead fully ten thousand have died. Out upon you for a liar and a villain!"

"Nay, nay, not so fast," said Cholera, "I have not broken my word. I killed only one thousand."

"But how is it that ten thousand have died?"

"It is true I killed only one thousand, but FEAR killed the nine thousand."—*Universal Truth.*

BUDGET.

FROM THE CONSERVATOR.

Man after all is not ripened by virtue alone. Were it so this world were a paradise of angels. No! Like the growth of the earth he is the fruit of all the seasons; the accident of a thousand accidents, a living mystery, moving through the seen to the unseen. He is sown in dishonor; he is matured under all the varieties of heat and cold; in mist and wrath, in snow and vapors, in the melancholy of autumn, in the torpor of winter, as well as in the rapture and fragrance of summer, or the balmy affluence of spring—its breath, its sunshine, its dew. And at the end he is reaped—the product, not of one climate, but of all; not of good alone, but of evil; not of joy alone, but of sorrow—perhaps mellowed and ripened, perhaps stricken and withered and sour. How, then, shall we judge anyone?—*Lord Roseberry.*

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

W. F. Dec. 13, 1862, 8.50 p. m. England.

⊕ in ♏; ☽ in ♏; θ , ♁; ♀ in ♏; ♁ in ♏; ♃ in ♏; ♄ in ♏; ♅ in ♏;
♀ in ♏; ♆ in ♏.

E. A. F. Dec. 14, 1862, 1 a. m. England.

⊕ in ♏; ☽ in ♏; θ , ♁; ♀ in ♏; ♁ in ♏; ♃ in ♏; ♄ in ♏; ♅ in ♏;
♀ in ♏; ♆ in ♏.

The planetary positions given above are those of a gentleman and his wife. It is quite a remarkable circumstance to find husband and wife born within 4 hrs. and 10 mins. of each other. It will be seen that the positions are identical, the only difference in the data being that the husband has a Leo body (rising sign) and the wife a Libra body. Both are active, industrious, with good mind, high-spirited, lovers of science, hard workers in whatever direction the mind tends. Both are well adapted to the study of chemistry, of electricity, and of the subtle laws of nature. Born for the pursuit of science. We will now consider the characteristics of the gentleman.

Mr. F.—You are free, open, and bold in the face of danger. You do not like to be bound by any law, yet are faithful and law-abiding. There is a peculiar kind of suspicion in your nature, which will be a great hindrance to success. Are too critical and exacting. If you would reach the highest goal of attainment, search out and eliminate all inclination toward selfishness; overcome a hasty temper. Give your mind to the *musings* study of the laws of God and of nature. Earnestly desire the gift of inspirational knowledge. Plenty of physical exercise is necessary to the preservation of your health. Be careful not to have too many ideas on hand at the same time. The times of especial danger in the regeneration are while the moon is passing through the sign Leo, Virgo, or Sagittarius, and the hours when these signs are rising.

Mrs. F.—You have a nervous temperament. A great deal of discontent in your nature, which, unless it has been restrained and overcome, will affect your health and bring on female weaknesses. You often feel like a bird beating against the bars of its cage. In order to reach the high goal of attainment, endeavor to be calm and contented. Remember that the least flutter of anger in your organism, or worry arising from suspicion or jealousy, is a canker eating away the vital centers. Take up some one line of thought and study and find in it your amusement. Live much in the spirit of devotion, with a perfect resignation to the mind and will of God. You have musical abilities, and if you have studied composition, your music is peculiarly weird and mystic. You would play or sing, however, more from a scientific than an emotional basis. Do not set too high an estimate upon those occupying positions of honor. You have a tendency to attribute to people excellencies that they do not possess, therefore it is necessary that you study human nature from a scientific standpoint; and by setting a proper standard of life in its general sense, you will be better able to form and strengthen your own character.

Wm. R. S. Nov. 2, 1881. 2.15 p. m. Buffalo, N. Y.

⊕ in ♍; ☽ in ♋; ☿, ♁; ♀ in ♋; ♃ in ♍; ♄ in ♍; ♂ in ♌; ♁ in ♋; ♃ in ♌.

A person of great vital stamina; dignified, proud, and inclined to be somewhat ostentatious. You should by all means be a graduate of West Point, as you are especially adapted to military life. Yet if your hope and decisions are in favor of high spiritual attainment, while their would be much to overcome and transform in your nature, you would have the strength of will and the dignity of character to succeed in that direction. In whatever course your choice lies, your greatest struggle will be to overcome combativeness. You need to live the regenerate life, for otherwise you will have bad health and frequent and serious illnesses. Your peculiar structure is such that, unless you are very studious and are well posted in the laws and habits of human life, and especially in relation to your own nature, you will be in great danger of being led into habits that will destroy your prospects and ruin your health. Beware of anger, jealousy, and suspicion—be sure to overcome them in their incipient stages. The times of danger of loss are when the moon is in Scorpio or Pisces, and when these signs rise. "A rolling stone gathers no moss."

G. A. D. Sept. 10, 1852, 12.30 p. m. Toledo, O.

⊕ in ♍; ☽ in ♏; ☿, ♁; ♀ in ♍; ♃ in ♍; ♄ in ♌; ♂ in ♌; ♁ in ♌; ♃ in ♌.

A man of determination; whatever you undertake you are disposed to force to success, no matter what stands in the way. Your first impulse is usually the correct one, but the position of the moon gives a

backward polarity, which makes you unnecessarily cautious, rather subtle in your inclinations, and uncertain in your decisions—upon the whole, however, I should say that you are called a lucky man, a man who would make a success of mining. Have great vitality, activity, and energy. Should understand the methods of mind-healing, that is, the laws governing life and health, or you may suffer with dyspepsia, which would derange your intuitions and militate against success. A natural mystic, but should direct all such inclinations into the spiritual. Should cultivate religious devotion, and with it spiritual knowledge, so that your devotions may be governed by knowledge and understanding. A life of regeneration is quite natural to your organism, notwithstanding the fact that you will have quite a struggle to live it. The times of especial danger are when the moon is in Leo, Virgo, or Sagittarius, and the hours when these signs rise. Give some attention to Libra.

W. H. P. Nov. 17, 1841, Pontiac, Mich.

⊕ in ♍; ☽ in ♋; ♁ in ♏; ♃ in ♌; ♄ in ♈; ♀ in ♏; ♁ in ♏.

You are characterized by quiet dignity and thought. Set a high value upon true merit. Your mind is a critical and exacting one; are very unyielding in that which you think to be right. While you have a kind heart and sympathetic nature, yet under opposition you are cold, hard, and even merciless; "a good friend, but a bad enemy." Beware of jealousy, for actuated by such impulses you might be led to extremes that would ruin your life. Are a natural student of Esoteric subjects; your scientific thought lies in the direction of domestic and biological research. In order to reach the high attainments for which your organism fits you, you should give much thought to the laws and conditions governing human life. In order to overcome intolerance you should remember that everything acts its nature, and cannot do otherwise, and wherein you possess superior powers in one direction, the powers of others lie in other directions, and that there is no real superiority of one over another. Have excellent language, and should be a public speaker and teacher; but you overestimate the qualifications necessary to such a position. The times of danger in the regeneration are when the moon is in the sign Virgo, Scorpio, or Capricorn, and when either one of these signs is rising.

A. L. R. July 25, 1857, 6 a. m. Germany.

⊕ in ♏; ☽ in ♏; ♁ in ♏; ♃ in ♋; ♄ in ♏; ♀ in ♏; ♁ in ♏.

You are governed by the ideal focalized in the emotional and in faith. Have a very critical mind—too much so for your own good. An inherent pride of person and appearance and position. Good business ideas, but you lack the economy necessary to make your bus-

iness a success. A good strong physical organism; the only probable difficulty is dyspepsia, but if you live like your ancestors did, there will be no difficulty in that direction. Lain at the very foundation of your nature is a contradiction,—you are loving, kind, and tender, and, together with this, there is a hard arrogance that is apt to make for you enemies and thereby difficulties to be met and overcome. You should have been in the medical profession; have, however, in your nature a great deal of the artistic. Excepting the difficulties that we have mentioned, you are a fortunate person; if you make it the business of your life to overcome these defects and live the life of regeneration, you will be successful. The times of greatest danger of loss are when the moon is in the sign Leo or Virgo, and the hours when these signs rise.

R. Aug. 7, 1855. Bruceville, O.

⊕ in ♏; ☽ in ♀; ☿ in ♎; ♃ in ♏; ♄ in ♏; ♂ in ♏; ♀ in ♏; ♁ in ♎.

Two characteristics constitute the basic principles of your nature, and by these all else is characterized,—you are loving, kind, and emotional, but these feelings are met in their expression by a restless, dissatisfied, combative condition. A great love of home and family, amounting even to selfishness, yet a good wife and mother, except that an extreme love of elegance produces extravagance and a restlessness which causes continual dissatisfaction. Your combativeness is apt to take the form of thinking that you are ill-used, and will be manifested through the emotions. You have a vitality that should carry you to a very great age. There is danger of injuring your health and bringing on female weakness through undue exertion and a fretful disposition. If you would have health and reach the high goal of attainment, you should live much in the spirit of devotion, dedicating your life to God and overcoming that restlessness and dissatisfaction. Have a high spiritual nature, and much to qualify you for the highest attainments. Determine to live in love, peace, and harmony, and if you always refuse to see the evil or cause for discontent, and rest in the harmonies of divine love, you will not only enter the realm of peace and calm, but may radiate that peace and light to all around you, and become an important instrument for good in the world.

J. K. June 22, 1876, 1.30 p. m. Fayette Co., Texas.

⊕ in ♁; ☽ in ♁; ☿, ♁; ☿ in ♁; ♃ in ♁; ♄ in ♁; ♂ in ♁; ♀ in ♁; ♁ in ♁.

A man of plans, ideas, and good words, and ability to put your ideas into successful form. Artistic, and of whatever you take hold, you attend to all the minutiae to the smallest details. Should be a

clergyman or a physician. Have great faithfulness to those you love, but may suddenly change your attachments and start out on entirely new lines. Have a peculiar sensitiveness, in that, if there has been any unpleasantness between you and another person, you are apt to conspicuously avoid him. Are very sensitive to the psychic influence of other minds, so much so that, if one thinks evil of you, you are very apt to do just what he has in mind. When talking to an audience you are unconsciously led to say what is in their minds; and if you exert a strong self-control and positive force of thought, this inconvenience will become a great factor of success, for you would be able to take the mental state of the listeners and formulate their unformed thoughts, and make of them a picture transcending their or your own ideals. Your power is in words, and whatever sphere of use you may occupy in the world, your success will come through suavity and elegance of language. The times of especial danger are when the moon is in Cancer or Libra, and when these signs are rising.

H. McC. Feb. 26, 1871, 10 50 a. m. Utah.

⊕ in ♋; ♃ in ♏; θ. ♏; ♄ in ♎; ♅ in ♍; ♆ in ♌; ♂ in ♋; ♁ in ♌.

You are a person of thought, of energy, and of general ability; sometimes a little pessimistic, especially in relation to your business associates. Have an ideal of honor and integrity which is extravagant in view of the present condition of the world, and even in view of your own habits of life. You should be a man trusted in high position of responsibility. If you are not, it arises from an inability to push yourself forward, and to give expression to that which is within you, also your inability to bend to the methods generally employed to gain positions of honor and trust. One thing you should weigh carefully; namely, the difference between your ideals and habits. There is every indication that you are a successful man, but in your relation to the regenerate life and its high attainments, you are too cautious, have too much fear to risk anything; the eyes of your mind are fixed upon the hard materiality of this world, and it is exceedingly difficult for you to have confidence in anything else. You would have but little difficulty in living the regenerate life, and would rapidly realize results; but unless you can develop faith in God and a child-like devotion, you would fall far short of reaching the highest goal of human attainment—yet you would get that which would be of great value to you. If there are periods of danger they will occur when the moon is in Scorpio, Pisces, or Gemini, and when these signs rise.

C. C. May 20, 1883, 7.40 p. m. Salt Lake City.

⊕ in ♉; ♃ in ♎; θ. ♌; ♄ in ♋; ♅ in ♎; ♆ in ♎; ♂ in ♎; ♁ in ♎.

You have a strong, vital temperament. Very active and execu-

tive—have good abilities for a business career. Your nature is marked by two extremes,—secretive and subtle, open and expressive. Early in life you will have many secrets that you confide to friends, but experience will convince you that you can confide in no one; then your career of success will begin. Have good musical abilities, and we believe that you could reach eminence in that direction; you would probably compose well. Have a strong brain and can endure much mental work, but you must always keep physically active or you will suffer from dyspeptic difficulties. If you would reach the highest goal of attainment in this life, you should muse much upon the words of Jesus who said, "He that loveth his life shall lose it;" for you have a great love of life and the things of this world, and much selfishness, all of which must be overcome in order to find unity with God and harmony with his purpose. Have a good understanding of spiritual things, and you should study them carefully and practice the principles of a spiritual life most zealously. You should have "Woman's Circular" as a companion to "Practical Methods," and study the phenomena of your own life from the light it will give you.

J. G. G. Jan. 28, 1854, 11.45 a. m. Swansea, So. Wales.

⊕ in ♉; ♃ in ♉; θ, π; ♄ in ♉; ♁ in ♉; ♃ in ♉; ♁ in ♉; ♁ in ♉; ♁ in ♉.

You are a man of nervous temperament; subject to fevers—even a slight cold will cause fever. A very active, clear-minded business character. Quick in perception. The mechanical order and symmetry is ever at your finger tips. A natural artist and a lover of music, with probable abilities in that direction. Have a high ideal of home and family—too high, in fact, for realization; yet there is a wavering in your ideals in that direction between the high and the lower order. The mystic and the occult have a peculiar attraction for you, and, if you are unmarried, you will probably foresee the important events of your own life, if not the lives of those in whom you are interested. Have a superabundance of self-protection, or combativeness. If you would reach the highest goal of human attainment you must develop within yourself the spirit of loving devotion, with an earnest desire to know the truth that you may live a right life. You must also be careful about controlling others by the unusual psychic power you possess in the eye, causing them to do contrary to their own disposition, for that would put up many barriers and bring many adversaries against you in your efforts toward a spiritual life. Again, you must be careful not to take unnecessary chances where the profit of others is at stake. You will have but little trouble in living the regenerate life if you take hold of it with a will. The times when you should be on especial guard are when the moon is in Gemini or Aquarius, and when either one of these signs is rising.

L. R. L. Sept. 19, 1848. Midnight, N. Y.

⊕ in ♀; ♃ in ♀; θ, in ♄; ♀ in ♄; ♃ in ♀; ♃ in ♀; ♃ in ♀;

You are a woman of unusual intuitive powers, governed almost entirely by the impulses. You are naturally very clairvoyant, and have psychometric abilities. Have good mental capacity, but there is a lack in your executive ability. There has always been an ideal of coming before the people in a prominent way, and a consciousness of ability to do so, but it has appeared that the way is always obstructed. It would take much determination and decision of character to overcome these obstructions, but this you can do; and when done, you will find that you have great psychic or magnetic power to enable you to carry the people with you. Especially will this be so if you live the regenerate life. Thus you can turn all your stored up energies and powers to the spreading of the vital truths of Esoteric thought. You belong to the people and would not be satisfied anywhere else. Should understand the methods of keeping the body in perfect health by the powers of mind and will, and especially will this be necessary in order to keep the digestion in order. Overcome your super-sensitiveness, the imagination of evil or enemies where no evil exists. Let your combativeness be kept under the control of a well-balanced mind, so that it be useful only in self-protection. Govern the amount of flesh that you carry by the appetite. Your strong mother-love must be extended to all humanity, and your life consecrated to God and a will to work in the direction of the dissemination of spiritual truths, when the dream of your life will begin to be realized.

N. W. P. Jan. 18, 1855, 11-12 a. m. Mass.

⊕ in ♃; ♃ in ♃; θ, ♃ or ♃; ♀ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃;

A woman of great business ability. Mind clear and orderly, and always ready. Have more of the paternal feeling and characteristics than of the maternal. A strong, magnanimous love nature, which leads you always to strive to do as you would be done by. A disposition to provide for and help those with whom you are associated in business or in other ways. Your greatest difficulty lies in the strong tie which binds you to the things of this world. To tell you that it would be difficult for you to make the sacrifice necessary for the attainments, would seem to you preposterous, as you are apparently making sacrifices all the time, but it is an order of sacrifice which forges the links of a very strong chain to bind you to the body of humanity. You surround yourself with and live in an atmosphere of love, which makes others love you: this prohibits your ability to draw yourself out of the body of humanity and to connect yourself with the body of the heavens, and without this your attainments will be wholly of an earthly char-

acter. Therefore the question confronts you for answer, Can you withdraw your love and dependence from all persons and centralize them wholly upon God and the Spirit. So far as is possible, you should avoid excitement and separate yourself from the passions of humanity, or you will suffer with the heart and nervous system. The one thing you need above all else is to live in the spirit of devotion to God so perfectly that you obtain a consciousness of your acceptance with him; then you will be able to follow the guidance of the Spirit, which will lead you into all truth, and the ultimate attainments.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

From one of our friends we have received the following extracts from an old number of *Notes and Queries*, who thinks they will be interesting to our readers and profitable to those who object to our Fraternity because we require an obligation of secrecy in connection with certain rites and initiations:

In the *Apostolic Constitutions*, which are ascribed to CLEMENT, the fellow-laborer of Saint Peter and Saint Paul, there is this injunction. — "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them." And it is made a part of the deacon's office, not only to see that the uninitiated, *amnetoi*, have retired before the presiding officer speaks, but to keep the doors, that none, who are *uninitiated*, should enter during the time of the obligation, a service still performed by deacons in the masonic lodges. Nor can it be doubted of whom are required the qualifications "*irreproachable and well reported; of a sound mind and body, having no blemish or defect, neither maimed nor mutilated.*"

ST. CLEMENT OF ALEXANDRIA, one of the most eminent fathers of the church, who wrote towards the end of the second century, frequently compares this SECRET DISCIPLINE with the Heathen mysteries, and their interior and recondite wisdom; and defends it by a reference to what the wisest aspired to and honored. He promises that he would advert to some of the chief or leading points of this venerable knowledge in his *STROMATA*, but represents himself as bound not openly to make known, or explain the whole of it, lest, according to the proverb "he should put a sword into the hands of a child." To any one who might be at a loss to account for his declining to make publicly known and in a great measure altogether concealing, a species

of knowledge confessedly of high import, he replies, that it was not to be comprehended except by minds that had been purged and delivered from the dominion of the passions; that there would, moreover, be a danger in it lest occasion might be given to *contentious persons*, for cavilling and insult. Many other passages of this kind are to be met with in ST. CLEMENT, by any who will but diligently explore his *Stromata*.

I make another extract from this ancient writer, which may elucidate the frequent references in Freemasonry to the *east, the place of light*, and to the construction of churches, so that the altar should be at the east.

"As the East is the image of the new-born day, and thence the light is diffused, dispelling the darkness; and inasmuch as, to those who are involved in ignorance, the being brought to light by the opening day of the knowledge of truth, is as the rising sun; so devotion should be paid by facing the east; and ancient temples were so built that the worshippers who stood looking at the monuments should be taught to turn towards the east."

Another reason, indeed, is assigned by St. BASIL in the xcii. *Canon*, and by ATHANASIUS, *qust. ad. Antiochum*, q. xxxvii., "Because Christ made his appearance on earth in the east, and there ascended into heaven, and there will appear again at the last day: so that the faithful who look for his glorious appearing should pray towards the east."

TERTULLIAN, in the second century, after repelling, in his most admirable *Apology*, the vile accusations brought against the Order, says, "If we do all in private, how came you to know what is done?"

Not from one of ourselves; for none are admitted to religious mysteries *without an oath of secrecy*. We appeal to your Thracian and Eleusinian mysteries. And we are especially bound to this caution, because, if we proved faithless, we should not only provoke heaven, but draw upon our heads the utmost rigor of human displeasure.

And how should strangers betray us? They know nothing but by report and hearsay: for, *hence ye profane!* is the prohibition from all holy mysteries. And as to the evidence from common fame, you know how little it is to be depended upon; and yet this fame is the only evidence you produce against us; and she is, moreover, the worst evidence, because she has continued so many years to publish and insinuate into the minds of men these wicked stories, and yet is still as far from proving them."

Reprobating their injustice, he says, "Because they know little or nothing of our principles, they despise and condemn them, and endeavour to blacken that virtue and goodness, which is so conspicuous in us, with imagined vices and impurities: whereas it would be more just to judge of our *secret actions* by those that appear, than to con-

denn what is evidently good and praiseworthy upon suspicion of private faults."

MINUCIUS FELIX wrote a learned and eloquent defense of the Christian religion, which Dr. LARDNER thinks was published about A. D. 210. This work is in the form of a dialogue between Cæcilius Natalis, a heathen, and Octavius Januarius, a Christian, in which MINUCIUS was judge. Among other things, Cæcilius states, that "the Christians know one another by secret signs, and love one another almost before they are acquainted."

ORIGEN, who wrote about the commencement of the third century, in reply to the cavil of Celsus that there was among the Christians a *secret doctrine, Kryption dogma*, says, "that inasmuch as the essential and important doctrines and principles of Christianity were openly taught, it was foolish to object that there were other things which were recondite, and not disclosed to all; for this is common to the Christian discipline with that of the philosophers, where some things are exterior, and some interior, for it is enough that he says it was so with some of the disciples of Pythagoras, who were taught in private what it was not suitable to communicate to unpurified ears; nay, neither to the Greeks, nor barbarians, it is considered wrong that their mysteries are hidden. Rashly and unjustly, therefore, does he criminate the Christians for having something occult."

From the recovered fragment of a Disputation of ARCHELAUS, who was Bishop of Mesopotamia, in 278, the following extract is made;— it is part of an address to a newly admitted member. "These mysteries the Church now communicates to him who has passed through the introductory grade. They are not explained to the Gentiles at all; nor are they taught openly in the hearing of catechumens but much that is spoken, is in disguised terms, that the *faithful (PISTOI)* who possess the knowledge, may be still more informed, and those who are not acquainted with it suffer no disadvantage."

St. CYRIL, of Jerusalem, in the beginning of the fourth century, in his *Catechesis* which is allowed to be the most ancient and best digested abridgment of Christian institutes, says, "The Lord spake in parables to his hearers in general, but to his disciples he explained in private the parables and comparisons of which he had made use in public.

The splendors of glory is for those who are early enlightened; obscurity and darkness are the portion of unbelievers and the ignorant.

Just so the church discovers its mysteries to those who have advanced beyond the class of catechumens,—we employ obscure terms to others."

St. BASIL, surnamed *the Great*. Bishop of Cæsarea, about the middle of the fourth century, remarks, "We receive the dogmas trans-

mitted to us by writing, and those which have descended to us from the apostles beneath the mystery of oral tradition;—for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them.”—“This is what the uninitiated are not permitted to contemplate; and how should it ever be becoming to write and circulate an account among the people?”

These secrets he calls *aporreta*, *not to be divulged*, but locked up in silence. Referring to the charitable institutions for the reception of sojourners, he exclaims, “What injustice can be attributed to us by the erection of lodges for the reception of sojourners who come to us, and for the relief of indigent and distressed brethren?”

ST. GREGORY NAZIANZEN, one of the greatest ornaments of the Greek church, and Bishop of Constantinople in 379, says, “You have heard as much of the mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private, and that you must retain within yourself.”—“Our mysteries are not to be expressed to strangers.” Referring to those who censured, he remarked, “In this only they show their piety, that they condemn others as deficient in godliness.”

ST. AMBROSE, Archbishop of Milan, at the close of the fourth century, declares, “All mystery should be kept concealed, guarded by a faithful silence, lest it should be inconsiderately divulged to the ears of the profane.” And in his book *on the Mysteries* (c. i., n. 2), “It is not given to all to contemplate the depth of our mysteries; the Levites we exclude from them, at first, that they may not be seen by those who cannot preserve them.” In his comment upon the verse in Psalm cxvii, “*I have hidden thy words in my heart, that I may not sin*,” he remarks, “He sins against GOD who divulges to the unworthy the mysteries, confided to him. The danger is not merely of violating truth but of telling truth, if he allow himself to give hints of them to those from whom they ought to be concealed.” And he opposes such indiscretion by the words of our Saviour, “Beware of casting your pearls before swine.”

ST. AUGUSTINE, Bishop of Hyppo, in 395, says, “Having dismissed the catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are now to discourse to you of sublime mysteries, which none are qualified to hear but those who by the master's favor are made partakers of them. You ought, therefore, to attend to them with the greater reverence, by how much more sublime those principles are, which are committed only to the approved, than those which others are wont to hear.” And he declares that to have taught them openly would be a betraying of them.

ST. CHRYSOSTOM, Bishop of Constantinople, in 399, expresses him-

self as follows, on the secrecy of the mysteries. "I wish to speak openly, but I dare not, on account of those who are not initiated.

These persons render explanations more difficult for us, by obliging us either to speak in obscure terms, or to unveil the things which are secret:"—but adds, "I shall, therefore, avail myself of *disguised terms*," discoursing *ouneskiasmenos, adumbratim*.—"When the holy mysteries are celebrated, we drive away all uninitiated persons, and then shut the doors."

The quotations given are but a few of those that might be taken from the writings of the fathers of the early Church, proving beyond all question that the essential principles of the Christian Church were based upon what to the general body were mysteries. Even Jesus said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John xvi. 12-15); thus proving that even those disciples who had been with him from the beginning of his ministry, had not attained to the mental and spiritual ability to receive, comprehend, and utilize certain mysteries which he was to impart to his followers. His words inferentially state that, when they attain certain degrees of spiritual consciousness, he will give them the keys to all truth; also, that this consciousness is to be obtained through a regenerate life—which is, indeed, the same doctrine taught by THE ESOTERIC. That THE ESOTERIC does give just as much knowledge as its readers can utilize, is clearly shown by the numerous letters that we receive stating that many things in the Magazine are difficult to understand, that it is by the closest attention that the writers can understand some of its teaching.—[Ed.]

EDITORIAL.

"Strange to say that in this month (December 1899), the last of the present century, seven planets will be found in the sign Sagittary on the second day, and Jupiter within five degrees of the same sign, making the eighth. Following this tremendous conjunction a new era will arise, not immediately, for nature works slowly and surely, and Mother Earth and her sons and daughters will have to pass through throes of pain and terrific convulsions ere the new era dawns."

The above quotation is from Raphael's Almanac for the current year. This configuration of the planets, to which Raphael elsewhere refers as "an event that does not occur once in

thousands of years," is certainly a remarkable one. At about sunrise on that day all the planets mentioned, including the moon, will be rising with the sun in the east, and if we could see them all at a glance—which will, of course, be impossible, as they will be obscured by the sun's light—they would appear about in a line with the sun, as we stand looking at them from the earth, the earth being, so to speak, isolated, with the sun and all the planets, with the exception of Neptune, on the other side of the zodiac. Now, as to what influence these positions will have upon the earth is a matter of conjecture, even among astrologers; but that there will be an influence exerted on our planet at that time there can be no doubt, for it is known that a planet is drawn perceptibly out of its course and retarded in its motion by another passing it in a neighboring orbit. We are told that in this manner Neptune was discovered, and, if I remember correctly, Uranus also. In the case under consideration, however, all the attractive power of the solar system, except that of Neptune, will be exerted to draw the earth closer to the sun, and what mental effect this will have upon the inhabitants of our planet, is a problem whose solution must be determined by events that follow. Such a powerful planetary attraction in one direction may produce great upheavals of the earth, volcanic eruptions, and electric storms.

This is probable from the real, or heliocentric planetary positions, as given in the Esoteric Ephemeris, which are as follows: ☉ in ♏; ☾ in ♏; ♃ in ♏; ♅ in ♊; ♁ in ♊; ♄ in ♏; ♀ in ♊; ♁ in ♊; ♃ in ♏; ♅ in ♊; ♁ in ♊; ♄ in ♏; ♀ in ♊; ♁ in ♊. Here the earth, moon, and Neptune are in the sign Sagittarius, and Uranus, Saturn, and Mars in Gemini, all expressive of energy, the first three of physical energy, the last three being in the electric and airy sign Gemini, and directly affecting the electric energies of the atmosphere. Jupiter is in Taurus, the sign governing the waters, and, in the last part of the sign, it is in the fullness of its strength. Venus also is in the last part of the watery sign Cancer, and Mercury in the last part of the watery sign Scorpio; so that it looks as if there might be a general disturbance by the physical and electric energies of the water and of the fire.

We make these notes merely as suggestions and not as prophecies. We believe, however, that the time has come for un-

usual manifestations in the atmosphere, in the earth, and in the waters. Evidently the time is at hand prophesied of by the prophets of Israel and by our Lord Jesus, the Christ; for, from the numerous advanced journals that come into our hands, we see that the world is preparing for radical changes, and changes that occur in human life, must be followed by changes in the earth and in atmospheric conditions. We think, therefore, that we may reasonably expect as much disturbance in these directions as there exists in the thought of the people of the planet.

Dr. Phelon, editor of *The Hermetist*, is one of the most advanced thinkers and occultists of the day. He has just published a book entitled "Healing; Causes and Effects," a work of about one hundred pages, in which its subject is handled entirely from the point of view of an occultist. While it contains some things with which we do not agree, yet, from the standpoint of a mystic, it is an important work. It implies a great deal of self-drill, culture, and development, and its suggestions in regard to that development are valuable. The author presents us with not only instructions in healing, which he really makes a secondary consideration, but with quite an important work upon methods of occult development and attainment. Few books of its size contain as much valuable thought. The Hermetic Publishing Company has also recently issued a novel and very interesting story entitled "Her Bungalow, An Atlantian Memory," by Nancy McKay Gordon. The book is beautifully written, and gives a most attractive presentation of re-incarnation and ancient mysticism. The circular notice of this book claims for it much that we have failed to find in its pages, but possibly our mind is obtuse.

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No. 9.

THE ROYAL ROAD TO HEAVEN.

We often hear it said that "there is no royal road to heaven," a phrase which is mostly used in the sense of there being no set way or short way of getting to heaven, but we are not alone in saying that there is one definite and only way. Jesus declared, "I am the way, the truth, and the life," *the way* implying that there are other ways. We are told that Jesus distinctly said that he that "climbeth up some other way, the same is a thief and a robber," thus unmistakably implying that there are other ways by which powers and knowledge similar to his own can be obtained. But those who reach them by other means are perverters of nature and outlaws, and we know that no one whose life and character are out of harmony with the plan and purpose of God in creation (the laws of nature) can ultimately obtain anything but disastrous results to himself. We assert, and we are justified in the assertion by the teachings of Jesus, of the prophets, and of all the holy men of whom we have any history, that there is a short and sure way of obtaining heaven, or the kingdom of God within the soul, which will inevitably bring like if not greater powers than those of Jesus the Christ (John XIV. 12).

There are three steps upon this royal road for those, who, through the development of soul, mental, and moral principles, are sufficiently near the great center of divine power. This center may be likened to any particular point in the world, we will say some point in the United States,—some people may be living very near such a center, others farther away, and others, again, very far away from it. The three steps upon this narrow and royal road are these: first, the attainment of a consciousness of one's acceptance and unity with God; second, the overcoming of fear by perfect knowledge of, and confidence in, God

and his power; third, the recognition of creation as carried on by what is known as psychic power, also a realization that, through unity with the Father, one is superior to, and by the will of God has control of, this psychic force. Now, these three steps comprehend, each of them, a great revolution in the mental state, thought, habit and general consciousness of an inhabitant of earth. We will now briefly examine the steps, or stages.

The first step, and the foundation upon which all true attainment is based, is a conscious unity with the mind and will of God, with the purpose of God. This consciousness has been obtained by many who have lived purely a devotional life, and we believe that there are now many who possess within themselves the assurance that they please God; but they are babes in the arms of a loving Father-Mother,—they have the consciousness of acceptance of God, because they have lived up to the light that they have had, but when a greater light is given to the world, and they have the opportunity to reject it and do so, this assurance will at once pass away.

We have no doubt that, since Jesus of Nazareth began his teachings in Judea, there has never been in the world so little of the consciousness of acceptance of God as at the present time;—not that there is any less morality, righteousness of life in view of divine law, for there is doubtless a better people now living upon the earth than ever before, but unto those who are willing to accept the truth, no matter whither it leads them or what it costs them, there is to come an added consciousness of the love, wisdom, and power of God. These people are to obtain the truth by and through following the leading of their own highest consciousness and intelligence, which will be to them the consciousness of the mind and leading of the Spirit of God, the Holy Spirit. To them will come the desire for a pure and angelic habit of life: thoughts and habits that before seemed all right, now appear gross, base, and degrading; and if they are faithful in following that highest and purest ideal within, they very soon realize that all sensual gratification in the direction of the sex is most degrading to them, and, in view of the guidance of the Spirit, absolutely wrong, and an ardent desire arises within them to free themselves from generation, sexual passion.

Thus far on the road to attainment thousands have already gone; but at this point comes the necessity for added light, for the verdict of the whole world and that of their own reason,

the origin of their existence, the experience of the centuries, the revelation given in the Bible concerning the creation of the world and the methods of its perpetuation, all unite in condemning that which the interior and higher self justifies and demands.

This greater light has come to the world in the teaching of THE ESOTERIC, showing, as it does, the purpose of God in creation, the methods of creation, and of recreation (regeneration), and the way to return to God so that we may know him and be known of him. Therefore this first step of obtaining and maintaining a consciousness of our acceptance of God, like Abraham's possession of a consciousness that he pleased God, can be gained only by going contrary to all the life, habits, thoughts, desires, loves, and sympathies of father, mother, wife, children, of our own life, and of the whole world, and by meeting the possibility and even the probability of losing those that love us, our social position, and, in many cases, the position guaranteeing our means of livelihood. It requires a brave soul to follow in everything the leading of the Spirit of God, and to maintain the conscious unity with the Father. Throughout the history of the world this course has always turned friendship to enmity, causing the individual to stand alone with God. The greatest decision ever made in the history of man's existence, the most momentous period of his life, is the hour in which he sees and realizes that following the guidance of the Spirit and of his own highest ideals will separate him from the love and sympathy of every one in the world, will even rob him of moneyed interests, social position, and all hope in an earthly existence. Then will he realize the gathering force of the utterance of our Lord as it has rolled down through the ages: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." We speak of "the gathering force of the words as they have rolled down through the ages," because the evolutionary development of the race has made life more desirable, the luxuries of civilization have added to it many attractions not known when the words were spoken. But if one is able to decide, not only from the external reason but from the interior consciousness, to cast his body and life upon the altar of God's consuming fire, then the fires of divine love will burn out all the impurities of the organism

and gradually fit the individual to live equally and at the same time in two realms of consciousness,—heaven and earth. One has said, "It is a fearful thing to fall into the hands of the living God," and it is fearful to him who loves or clings to any person or thing belonging to this material world. A person belongs to this world through his sympathy with and love of it and its present order of life.

This brings us well into the second step, or stage of this short (to some) but narrow road,—which is the conquest of fear. Fear is an effort toward self-preservation and self-protection. If the individual has faithfully lived in accord with the leadings of the Spirit within, he will have led the regenerate life, and the decision just referred to will have brought him into the Everlasting Covenant.* When this covenant relation has been obtained, it will be realized that it matters but little whether it be the will of the Father that we remain in the body or whether divine wisdom may decide to take us home. This attitude of mind perfected will make fear an impossibility, because, when we have lived up to the fullness of this condition, we will, from our own experience, have a knowledge of God that will produce in us perfect confidence, faith, which will bring one to the third step.

With the knowledge of God, of which we have just spoken, with faith in his power, his love, and his omnipresence, and with the added mind and life qualities obtained through the regenerate life, the individual perceives and knows that there is no power in the universe but that of mind, and that the creative or mundane mind is the son or word of God; that it is not the enemy of God and the regeneration, but the friend; that its power to hold and continue the work of creation, generation, is sufficient to control the whole world, humanity included; and that it is a psychic power sent out by the word of God for the accomplishment of a definite purpose; namely, the evolutionary development of the race or a body of humanity to a state in which they will be able to perceive the wisdom of allying themselves to God the Holy Spirit, to a condition in which they realize within themselves that they came out from God by the creative word, and that they now return to God. When this state is reached, the creative word, the mundane powers and

*See "Everlasting Covenant." Sold from this office; price 15 cents.

forces (natural law), will unite to help one who thus consecrates himself to the Father.

But at this point great struggles, trials, and efforts are demanded; for unless the individual develops within himself the capacity perfectly to ally his consciousness to the mind and will of the Father (the Holy Spirit, the Spirit that is separate from, that is over and above and that controls, creation in all its forms), he will be incapable of taking and possessing the dominion. Therefore all the forces of the creative mind, those that belong to the realm of the serpent, the psychological power of creation, must be met and conquered before the kings and priests (Rev. v. 10) can be manifested on the earth. This obtained, "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." "The kingdom of heaven is within," and with it will come a realization of the wonderful words of the Nazarene, before his departure from the earth, "All power is given unto me in heaven and in earth."

Man owes his growth and his energy chiefly to that striving of the will, that conflict with difficulty which we call effort. Every pleasant work does not make robust minds, does not give men consciousness of their own powers, does not train them to endurance, to perseverance, to steady force of will, without which all other acquisitions are nothing. Difficulties are more important to the human mind than what we call assistance. Work we must if we would bring out and perfect our natures.—*Channing*.

Knowledge must be gained by ourselves. Mankind may supply us with facts, but the results, even if they agree with previous ones, must be the work of our own minds.—*Earl of Beaconsfield*.

Virtue does not dwell upon the tip of the tongue, but in the temple of the purified heart.—*Seneca*.

THE RIGHTEOUS MAN.

The student of Esoteric thought who truly desires to overcome the evils, must bear in mind that God made all things good, and that the perversion of good becomes evil: the little errors, like the tiny weeds, if left to grow unchecked will sooner or later so obscure man's perception of truth that he will be unable to distinguish right from wrong. If man's spiritual nature is subordinate to the physical, he will be unable to perceive or comprehend the need of a righteous life. The man who would be righteous, the man who would obtain true happiness, must live in harmony with the laws of creation, must so order his life that every act, every word and thought, may add strength to his character, may build instead of destroy his power of understanding spiritual truths. It is a knowledge of truth which sets man free. No one can be free, can even understand what freedom implies, until he becomes righteous, until he has the fear of God in his heart, until he loves the good and abhors the evil. A righteous man is perfect in the sight of God; he stands exalted above the men who delight in evil; he is worthy to associate with those who have passed to their inheritance; he is a king, a prince of God, a pillar in the temple of the Most High.

The responsibility entailed upon the true Esoteric student is far greater, and the consequence of broken law far graver, than is the case with a man who has not separated himself from the world, or who is still controlled by the mind whose dominion is over the creative energies of earth. The true Esoteric student, the man (or the woman) who has dedicated his (or her) life to God, who has accepted Yahveh as his strength, should be most watchful lest he offend in the slightest degree. Remember that it has been said, "Yahveh will not hold him guiltless that taketh his name in vain." To take the name of God (Yahveh) in vain is an unpardonable sin; therefore, before you dedicate yourself to the Holy Spirit, measure well your strength.

He who has separated himself from the things of flesh; he who has entered into covenant relation with the Holy Spirit, must guard well the little acts of every-day life. He must learn to bridle his tongue, must strive with all the powers of mind and will to overcome those habits that in any way ally him to the mind currents of material man; his one thought must be to renounce the old, to search until he finds and is able to understand the new. Man who is allied to the mental currents of a material existence, is *forced* onward; he is ever a prey to sickness, sorrow, and death: he who is allied to the currents of Infinite Life, proudly and consciously moves forward; he moves forward because he desires to be more closely allied to his God and Father.

The righteous man is free; he has overcome the old deceiver, the arch enemy of mankind. He has risen above the power of the senses; they have become true servants and reliable advisers. No longer do they claim the mastery; the righteous man has found their true sphere of service. Through an understanding of their use he has been able to put off the mortal and to stand clothed in the immortal covering of a purified and redeemed physical nature. He is master in the house that he inhabits; he is a king upon a throne, a pillar in the temple of his God.

How easy it is to write and think righteous thoughts!—alas, how difficult to put into practice the things that we know are right! The animal man is weak; he delights in slavery; he hugs his chains and struggles against the ego who would compel intelligent service.

In the present day the poor neophyte finds it very difficult to walk the "Narrow Way" without stumbling. It is difficult because the prince of this world, his followers, and the combined mind forces of the world, oppose him. No man can travel this "Narrow Way" until he has accepted God as his strength; until he becomes righteous; until he becomes so pure, so holy, that when the prince of this world comes he will find nothing of a worldly nature to claim as his own. How utterly hopeless the task would be, if our Father had not promised to be our strength and our protector! Dark and lonesome indeed

would be the way, if the holy angels of God did not walk beside to lighten the burden and to cheer the struggling, faltering soul to renewed effort. The presence of God's messengers, although invisible, is a sure protection to the faithful one in the darkest and most trying hours.

Hope, the loadstar of those who are striving to reach the high goal of spiritual attainment, shines brightly before all those who walk in faith, nothing doubting. By faith alone are we able to perceive the lamp which is to illumine our way, and which is a sure and certain guide through the quagmire of doubt and uncertainty. Would that all of God's children could learn to trust in his saving grace! would that they could learn to lean upon that arm, the arm which holds in place the unnumbered worlds that float in space!

What a glorious thing it is to know that God's love is ever around his children! that the currents of infinite, eternal life are continually forcing themselves upon us! that his mind, his will, are freely offered to all who will accept and believe on his name! God's mind imparts to man those powers that enable him to rise above the narrow limitation of flesh; those powers enabling him to establish the currents of the divine life, which alone can endow him with the powers of the immortals, the gift of eternal life. Man sprang from God; he is literally a son of Him, who, by the power of a word, willed our earth into existence. The son cannot gain recognition from the Father, cannot obtain the powers of a son of God, until, through living a pure and holy life, he ceases to be controlled by his animal nature, and has been transformed from the human animal into a truly righteous, spiritual man, one in whom there is no guile.

In his pursuit of wealth, in his selfish struggle to obtain the good things of earth, man never pauses to inquire what the ultimate is to be, or if he does stop to question, he has no time to attend to the spiritual side of his nature. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Absolutely nothing; a few short years of struggle, of disappointment, and frequently blighted hopes, and then oblivion. How different it is with the righteous man, with him who loves his neighbor as himself! he may be deprived of those things

which the flesh craves, he may be despised and rejected of men, but in the end he will hear from the interior and higher self the words, "Well done, my beloved son, thy labors as an earth-dweller are finished; enter thou into and partake of the eternal joys of thy Father's kingdom, the kingdom which has become thine. Enter and receive thy reward, an eternal conscious existence with thy God and thy Creator, and with thy elder brother the Christ."

Eternal consciousness with God! how exhilarating the thought! how sublime the truth! Bound, as he is, by the senses, man is in darkness and chains; he is unable to perceive that light which ever shines around him. Would that the cloud could be lifted! would that the veil could be removed from before his face!—but it cannot be, for were man permitted to gaze upon the glory of God before he is prepared, he would be consumed; "God is a consuming fire." The mysteries of the kingdom have been wisely hidden from the proud and self-righteous man of the world. A child—one strong in faith—has, however, the strength to rend the veil, to gaze upon the face of God and live. A righteous man has nothing to fear; he has overcome the world, and therefore has dominion over it.

A little garden to walk in and immensity to reflect upon. At his feet something to cultivate and gather; above his head something to study and mediate upon; a few flowers on the earth and all the stars in the sky.—*Victor Hugo*.

All earthly delights are sweeter in expectation than in enjoyment; but all spiritual pleasures more in fruition than in expectation.—*Feltham*.

Nature has given us two ears, two eyes and but one tongue, to the end that we should hear and see more than we speak.—*Socrates*.

PEACE ON EARTH.

Wisdom and goodness are the attributes of the Deity: a wise king is always good to his subjects. The purpose of God as declared in revelation to man was to give them the dominion over all the earth, and over even the creeping things upon the earth.

THE ESOTERIC has presented to its readers the idea of God, the creator, or the power of the mundane, in contradistinction to God, the *Holy Spirit*. The Holy Spirit is that mind force of Yahveh, the God of the universe, into whose atmosphere and element the Esoteric student is striving to enter, and in which he must live. The spirit of the mundane is the spirit of the word sent forth into the earth by Yahveh, the God of the universe, to cause it to bring forth. It is also the spirit that impels man to experiment upon the laws of nature, by which means knowledge is produced, brain power increased, and organism created for a center and home of mind. The fact having been set before the readers of THE ESOTERIC that we are to take the name Yahveh, conquer and subjugate the mundane influences, and free ourselves from their power, they are apt to draw the conclusion that these influences are enemies and must be treated as such. In one sense this is true, but in another way the idea is not a correct one.

If President McKinley reduces the inhabitants of the Philippine Islands to subordination, and makes of them good and peaceful subjects, we expect that he will have first to demonstrate to them his power to subdue and control them. In order to do this it may be necessary to treat them as enemies, but, when in subordination, they must then be treated as friends, — with wisdom, kindness, and love. Such is our position relative to the creative forces, the *spiritus mundi*: it is not our province to destroy anything, but to subordinate, in order that we may bring to it, and to the earth as a whole, a higher, more peaceful, and happier condition: in other words, in order that we may take "the kingdom and the dominion under the whole heaven."

The proper attitude of mind in which to do this seems to have been an enigma to the race, even to the so-called Masters

of India, of whom we hear so much. We are told that they are in constant fear lest they tread upon an insect. They allow themselves to be preyed upon by parasites, not venturing to free themselves from the most loathsome vermin. This is by no means taking the dominion, but, on the contrary, it is making themselves subject to all the vicissitudes that the creative elements may inflict upon them. Such examples are being held up to us as patterns of piety, but they in no sense show the true mental attitude. Civilization has taught us that we should be kind to all creatures—kind not only to each other, never saying or doing anything that may offend the most sensitive, but kind and gentle to the animal world; that we should always shield all things from pain and suffering; that, in short, we should alleviate all suffering and endeavor to produce happiness and enjoyment in all creatures. This teaching has grown out of the elevating influence of the teachings of the Christ, the character of whose mission was proclaimed at his birth, by the angels who sang to the shepherds watching their flocks by night, "On earth peace, good will toward men." In order to bring this peace on earth and good will toward men, and between man and man, a moral code has been established, first, by the church, and then by the highest order of civilization; for that which we call civilization is only the result of the creative mind developing and bringing into existence a race of men and women who manifest in their character the spirit of wisdom, which, in itself, is divine order.

Now, we ask our friends whether the present civilization could obtain if all the vicious reptiles and destructive animals were allowed to live and multiply in our midst. Every intelligent person will at once answer, "Certainly not." It was the spirit of wisdom that gave forth the utterance in Genesis in which, we are told, God said to man, "Be fruitful, and multiply, and replenish the earth, and subdue it." It was also the spirit of loving kindness that directed Israel, when they entered Palestine, to destroy the inhabitants thereof, and to take possession. Many of our overzealous critics condemn such a command as unworthy of God, but we can understand the command, when we remember that the people of the land had settled down into the most perverted habits of life,—habits which made miserable their own lives, and the lives of all with whom they associated; that they were a fountain of most per-

nicious doctrines which could be purified only by the extinction of the people as an organized body, and their reincarnation under circumstances in which higher truths and more rapid development could obtain.

The same truth exists in regard to the life of the animal world. We see that it is the order of creation that life be carried from the lower to the higher. I have stood on the beach at Atlantic City and watched great numbers of the porpoise, like an immense army, pass along the coast feeding upon the smaller fish that inhabit those waters, and, as I went into the interior and asked the question, What use in the divine economy is this destruction of life? the answer came from the soul of things, from the spirit of wisdom, The larger fish that swallow the smaller ones as their food, take into themselves the lesser and lower life element and carry it a stage higher—as it were, become responsible for that lower life, transmuting, refining, and fitting it for a still higher order of existence; and all along the line, from the lowest forms of vegetation to man, the highest order of life, the higher feeds upon the lower. Thus the lowest qualities of life, that descend, so to speak, from the very astral elements, are rapidly carried up from the lowest to the highest states. This is evolution, evolvment from a lower to a high stage of unfoldment; and in this unfoldment the higher is always responsible for the lower elements that are subordinated to it. Therefore, as we look out into nature and behold a world teeming with life, we should ever remember the responsibility resting upon us to bring peace on earth and good will to all creatures.

It is recognized, however, that there are circumstances that make it a great kindness to kill an animal. The Society for Prevention of Cruelty to Animals demands that an old horse be killed, if it is lame and suffering and is being worked; for it is kindness to the animal to relieve it from further suffering. But divine wisdom looks deeper into cause and effect, and shows man that it is right and proper to kill the animals that are destroying the result of his labors, the products of the ground, that it is right to kill the insects that are eating up the vegetation; for he thus subdues and makes the earth useful in bringing forth food of a kind suited to the support of a higher order of existence.

There is another law,—the law of involution, the descent of

the higher life into the lower. This law has its incarnate manifestation in all forms of ferocious beasts who would feed upon the flesh of those higher than themselves in the scale of life. The utility in the economy of the creative mind is even more apparent in the pestilential fly and mosquito, who fill themselves with the blood of a man or a higher order of animal, and, becoming heavy and logy, they fall prey to the birds and reptiles who feed upon them, thus incorporating into the lower organism the life of the higher order of existence, for the life is in the blood. The higher life implanted in the lower creates in that lower form of existence a struggle, caused by the effort to act out its acquired nature, an unrest that causes it to strive for it knows not what. This struggle of body and mind brings experience, and consequent knowledge and physical power, thus contributing to the work of evolution. But we who have passed beyond the evolutionary activities of the mundane existence should not render ourselves subject to them; consequently, our covenant of peace is binding only where peace reigns, and, as the opposite of peace reigns amid the evolutionary laws and conditions that we are now considering, we should not be subject to nor partakers of anything belonging to them. At the same time realizing that we stand as master and king over the inferior orders of life, we should strive to bring to them an atmosphere of peace and kindness. Jesus announced the law by which we should be governed when he said, "With what measure ye mete, it shall be measured to you again" (Matt. VII. 2). Under the creative law all flesh, as said the prophet, is grass, that is to say, all flesh is under the same law and in reciprocal relation with the forces governing all animate existence; therefore, if we establish within ourselves the settled rule of action, never to cause suffering and to bring in its place happiness and peace, we must grant to all flesh that which we desire for ourselves.

Now the question arises, What should we desire for ourselves? Jesus said, "He that loveth his life shall lose it," implying that we should not love life in the physical body. The true spirit of the higher order expressed itself through Paul when he said, "For me to live is Christ,"—that is, to live is to suffer and serve in order that the sufferings of others may be alleviated,—“but to die is gain;” in other words, death would be gain, but we are willing to remain in the body and serve as

long as we are useful, profitable servants to the world and to the God of the universe; but when our service ceases and we no longer have use for the physical body, then we would prefer leaving the body and going to our spiritual rest.

Observe the attitude of mind of such an individual, and imagine that he takes as the motto of his life, "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. VII. 12). Such a one would not be violating any law, nor would he bring upon himself any evil, by destroying animate existence that ceases to be of use or whose use results in the retardation of a higher order of development: which is the case with insects and animals that destroy the vegetable life upon which man is dependent for sustenance, or the insect that annoys and distracts the mind from higher thought. Such a one would feel no animosity, would have no feeling of vindictiveness, in killing a parasite, or a deer that is eating up his trees or his garden. He would truly love all creative nature, and, at the same time, he would have a right to demand that all things keep their place. The place and sphere of use of all wild animals is to occupy the wild and uncultivated soil; but when that soil comes to be needed by and necessary to civilization, a higher order of life, then the higher must necessarily supplant the lower, the beast must retire into the forest, or its occupancy becomes evil and necessitates its destruction. Bear in mind that the object of man's creation was that he might have the dominion, the announcement was "Let us make man in our image, after our likeness: and let them have dominion:" therefore keep the mind's eye fixed upon the highest use in view of that purpose. With such a thought active, one would look out upon all nature with the feeling of a loving father and tender vicar, carefully watching that all things under his control be kept and protected in their own place, in their normal, and therefore happy and harmonious sphere of use.

Man can never have the dominion over the earth, according to the declared purpose, as long as there is any antagonism in his thought or feeling toward anything in nature. His dominion is over the realm of the *spiritus mundi*, whose ruling intelligence was personified in a vision—published in this Magazine some time ago—of the god of generation seated upon a throne actually made of serpents of every description, which was symbolic, and, in fact, the incarnate embodiment of, the psy-

chic principle of nature by which creation is carried on. When this god of generation passes away, it will be because some one or ones have obtained strength and mental ability requisite to take control of all the psychic forces in nature. Such a one will be enthroned as the god of preservation (immortality).

We must bear in mind that this dominion can never be obtained by us as long as we sin against nature. The laws or psychic forces that cause the grass to grow, have also caused insect and animal life to spring into existence. Psychic power has thought into being our own organism, our physical structure, and the peace on earth must begin in this structure. We must make peace with all flesh by the utmost kindness and paternal sympathy, never inflicting punishment when it can be avoided, at the same time holding our position as master of and superior to it. If it becomes our duty to kill an animal, as it sometimes does, great care should be used to produce as little suffering as possible; for it should not be forgotten that the laws of creation are just, that they have no respect for persons or creatures, and that the words of Jesus, "With what measure ye mete, it shall be measured to you again," are a perfect expression of that justice. Therefore no one unnecessarily injures anything that lives without injuring his own body; to the degree that he produces suffering in any living organism, to that extent he is treasuring up suffering for his own physical structure. Consequently, we should love all flesh as if it were our own flesh, and we should love our bodies in so far as they serve the use intended in the economy of nature and in the purpose of God in creation.

A word harshly spoken or the thoughtless wounding of another's feelings is just as great a sin against this law as is cruelty to an animal, and sometimes a more heinous crime. There are many fine, sensitive organisms in whom we may cause great suffering unless we make a study of human nature and use great care. This was understood by the Oriental mystics who caused to be engraved over the doors of their temples, in connection with many other important maxims, "Before the voice can speak in the presence of the masters, it must have lost its power to wound." Many of those who are making strenuous efforts to prevent cruelty to animal life, are daily producing greater suffering by harsh word, scornful looks, and, in many cases, by the oppression of the poor and needy.

The mental state thus far defined may be briefly described as the attitude of one who is master of inferior orders of life; who realizes the responsibility of the proper care and preservation of all things, and of carrying forward and ultimating the purpose of God in creation; and who recognizes the fact that there is a place for everything and that everything has a consciousness within itself that it should keep in its own place, having been imbued with this thought by the mind of the Creator. Such an attitude is in perfect harmony with the divine purpose; therefore, when the Esoterist finds himself infested by low, sensuous, or animalized thought conditions, he will find them obedient to his will, if, without malice or angry feeling, but with a consciousness of his right to do so, he commands them to return to their place, and informs them that they have no right to touch his life or mind currents. If he (or she) is keeping in his own proper sphere, he will find that the elementary currents obey him instantly, because the command is simply voicing the word and purpose of God the Creator, and of God the Holy Spirit. This command means to the thing commanded, and to the world at large, not malice, not struggle, but "peace on earth, good will toward men."

FOR ALL BELIEVERS.

BY ELOISE O. RICHBERG.

I am strong with Omnipotent Strength,
With the Love that knoweth no fear;
I am brave—nothing more need I ask
When I know my Savior is here.

He has given me wisdom and peace:
Every yearning satisfies He,
With the joys of a heaven in this life,
While a glimpse beyond, I can see.

THE SPIRITUAL BASIS OF HEALTH.

We give a chapter from a new book entitled "Spiritual Consciousness," by Frank H. Sprague. We do not attempt a formal review of the work, as any comment that we could make would but detract from the clearness and value of the following extract from its pages, which is a fair example of the character of the contents. The chapter selected presents the best idea that we have ever seen of the mental methods for protecting oneself from the approach of disease; and not only so, but such methods are necessary to those reaching high attainments. Upon the whole, the book is one that we can sincerely recommend to the attention of the Esotéric student. Sold by the Esoteric Publishing Co.: price \$1.50.—[Ed.]

Viewed from its absolute center, life appears to be a perfect unit; while from any eccentric point, its proportions seem more or less distorted, and an infinite number of independent centers are seen. Each eccentric observer, on discovering what he imagines to be an unbalanced whole, tries to rectify matters, as far as possible, by forcing an adjustment of the world around his finite standpoint. But every effort of this description serves to aggravate the difficulty by conflicting with a Universal purpose. No man can comprehend his relation to the world, or find abiding peace and satisfaction, until he discovers that a common center exists for all lives, and then comes into a sympathetic relation with its attracting influence. "Except a man be born anew, he cannot see the Kingdom of God." The highest ideal of healing is self-revelation—the discovery of one's correct relation to the absolute center of Being. Only by apprehending the significance of life in its totality, by appreciating not alone its individual phases, but its universal phase as well, can complete, permanent harmony be established in one's life. Effort is not necessary; but, rather, renunciation of effort, and recognition of the fact that all expressive power proceeds from an absolute center. True efficiency, and personally directed effort, are contrary to one another; they increase and diminish in an inverse ratio. Great truths are marvelously simple; only error is mystifying. Even the most perplexing

mathematical problem becomes easy when the fundamental principle involved is once grasped. Any instrumentality that leads one to be conscious of a deeper selfhood serves as a healing medium. It may be an objective event or personality, or a purely subjective experience. It sometimes happens that when individuals imagine themselves face to face with death, and feel that their finite lives are about to suffer dissolution, they for the first time discover the Absolute Principle as the basis of their lives; and, through consciousness of spiritual vitality thus gained, bodily vigor is renewed. The existence of an eternal Reality is a fact too simple for one to discover while enchanted by the glamour of illusory phenomena; but when they fade from sight, it stands clearly forth. There are moments in the life of every human being, when he realizes something of the Absolute. For a time the perplexing problems, doubts and distractions of ordinary life vanish; then the vision fades, and is remembered only as an indistinct dream. But, in truth, ordinary consciousness is the dream, and those rarer experiences the real life.

Self-manifestation, or realization of our essential nature through the evolution of consciousness, is the supreme end of finite existence. This nature seems to be physical, psychical, or spiritual, according to the quality of consciousness through which it is interpreted. When observed on the sensuous plane, it appears as physical; on the rational plane as psychical; on the intuitional plane as spiritual. Certain material phenomena afford illustrations of the metamorphoses of human consciousness. Every mentality passes through nebulous and chaotic stages of vague subconsciousness on a plane substantially physical in its aspects until, by more positive tendencies of concentration, it reaches a higher state, in which psychic energies, previously latent, are evolved. Those energies develop in degree and quality until, surpassing the boundaries of the psychical plane, they assume the characteristic of spiritual power, and radiate in truth and love—the light and heat of the spiritual realm. The absolute, unchangeable Reality, the Source of all expression, exhibits these three widely different aspects. The interposing mental medium is the varying factor. At present, many people are so fascinated by the marvels of recently discovered psychic phenomena that they are inclined to linger on that intermediate plane, instead of rising to the

spiritual plane, where alone the highest craving of their nature can be satisfied. A sense of freedom from bondage to material notions and associations, and recognition of their capacity to so modify the action of vital bodily processes as to avert symptoms of disease, often leads men to substitute personally conceived and directed effort for the deeper spiritual power, which alone can accomplish the complete emancipation of the individual in all his relations. The true goal of life cannot be reached by merely playing upon psychic energy and ordering it in channels of our own selection; for, by that method, we seek to determine events, and adjust effects from the eccentric standpoint of our finite personality, independent of the Absolute Cause or Eternal Will. Genuine spiritual experiences are born in a realm above the personal, and come spontaneously to those alone who have ceased striving after results of their individual choosing.

Self-revelation transforms bodily conditions by removing the obstructing element of blind, personal control, and allowing the vital energies free exercise in their normal channels. When one realizes spiritual strength, health, and freedom, the bodily correspondences of those states must inevitably follow. The body is composed of atoms—centers of force; force is the lowest aspect of Will, and Will is a phase of consciousness. In the last analysis, every man's relation to the material world is that of a superior center of consciousness to vastly inferior ones. The general structure of the body is largely determined by considerations beyond the control of human faculties in their ordinary range of exercise; for it conforms to long established, persistently cherished racial conceptions. Cells and organs exist as bodies within the body they constitute. Each is endowed with specialized functions which it exercises, in conformity to the requirements of other members and organs of the body, quite independent of any conscious volition on the part of the individual in whose service their activities are enlisted, and upon whose authority their existence depends. But the ego—King of this bodily realm—has power to mold it anew, to quicken its activities and revitalize its processes by imparting life-giving qualities to the whole system. The ego may assert its authority, and through the mind dominate the whole complex bodily structure, by polarizing the atoms of which it is composed until they entertain affinities conducive

to harmonious and sympathetic growth. On the other hand, every inharmonious attitude of the mind exerts a blighting, devitalizing influence on the bodily system, and, if persisted in, gives rise to expressions of disease and disintegration. Sometimes even the mere suggestion of uncleanness while one is eating, is sufficient to induce nausea. In such instances effect follows cause with great rapidity, and the relation subsisting between them is quite evident; but in deep-seated organic affections, where the disturbing suggestion operates subconsciously, and therefore more persistently, progress is generally too slow, and the process too intricate, to be readily perceptible; so that it is often exceedingly difficult to trace physical effects back to their causes in the mental realm. Emotional suggestions are just as potent to affect organic, cellular, molecular and atomic conditions and relations within the body, as they are to change the attitudes of individuals toward one another in the larger body of human society. Antagonism and agitation demoralize and dissipate the vital energies, and interfere with healthy functional activities; but love and peace promote vital and orderly relations by encouraging sympathetic and united action among the lower units of which the body is composed.

Every psychical center is endowed with both active and passive instincts; it is capable of affecting other centers, and of being affected by them. Each cell, molecule and atom of our bodies, being a psychical center, responds in some measure, to influences proceeding from other centers. Every human being may regulate and determine, to a greater or less extent, the relations and operations of these inferior centers of his body, not merely by consciously and perpetually exercising control over them, but by awakening capacities latent in them, and inducing them to act in their proper channels. Vital tendencies within the domain of body can be modified either by our own thought or by that of other minds; and, as such influences operate subconsciously, those changes may be wrought without our conscious knowledge. On the other hand, our bodies, being associated groups of psychical centers, are endowed with potency to affect our consciousness, whenever we are in a mood to accept suggestions from inferior sources. They often echo back impressions they have previously received from their indwelling sovereign. Agreeable or disagreeable sen-

sations may be occasioned by suggestions from a bodily source.

In the endeavor to realize our freedom, it is first necessary to conquer the opposing forces that most intimately and obstinately beset us, by establishing dominion over our own bodies. This can only be achieved by encouraging that quality of emotion and thought which tends to transform the bodily realm into a Kingdom of orderly subjects, accustomed to obeying their ruler's behests and co-operating with his purposes. Specific thoughts of disease, persistently indulged in, either promote extraneous growths or interfere with the normal exercise of the organic functions; for, in time, the condition of the organs conforms to the prevailing character of the thought that dominates them. If that is healthy, positive and vital, corresponding tendencies will be induced in the bodily centers, and every constituent part of the complex organism will perform its natural functions in sympathy with the spirit that pervades the entire system.

Our bodies, then, are reservoirs of expressive energy. They may be made either invaluable allies or obstinate opponents. We may surround ourselves with "body guards" of willing friends or determined foes. If we cherish sentiments of ill-will, resentment, intolerance, ugliness, "righteous indignation," restlessness, discontent, fault-finding, self-condemnation or "the blues," the psychical centers become so charged with the resultant of those emotions, that they will surely react upon us, sooner or later. One may be suddenly seized and overpowered by a malady lurking in ambush in this bodily storehouse of psychic forces, where he has long nurtured seeds of disease unawares. But if he lives habitually in the positive atmosphere of the higher realms of consciousness, the psychical centers of his body become so permeated with vital and beneficent energy, that their reflex influence constantly tends to strengthen and confirm his very attitude. "To him that hath shall be given."

Whatever we sow in emotion or thought, lives in both the lives of others and the psychical treasury of our own bodies; and in due season we shall reap its reaction. Every hateful thought returns like a boomerang to its sender; but friendly thoughts make for us congenial allies, within as well as outside of our bodies. The resultant of each thought is treasured within our bodily kingdom, waiting to add its mite toward rendering our future happy or miserable.

When we relinquish our hold on the body, its individual particles having no longer a centralizing, attracting power to unite them and administer their affairs, disperse and seek other affinities. The different members and particles of which the body is composed are not parts of one's self; nor is the individual man a part of the Universal Life; but all members and all individuals are diversified expressions of the one life, reflections of the Principle of principles. The body presents a picture of health just so long as its particles are permeated with, and polarized by, the healthy, beneficent thought of its indwelling spiritual sovereign. When he loosens his hold on it, it degenerates into an ill-governed Kingdom, in which internal dissensions and rebellions are rife; and, unless checked, they will eventually overthrow and expel their ruler. We need periodically to relax our grasp of the body, by resting and sleeping; otherwise habits of tension are acquired, which cause friction by undue restraint, and disturb the normal functional activities.

Symptoms of disease are due to derangement of the natural functions of the bodily parts. Nearly every person is so sensitive to suggestions from subconscious sources, that any appreciable change in the attitude or relations of the constituent parts of his body, produces, under ordinary circumstances, a corresponding change in his own states of consciousness.

Such sensations as pain or sickness are ordinarily due to suggestions we receive from a bodily source. A condition of the body may be the occasion of a mental state, as in the case of a wound, which is accompanied by the feeling of pain; but it is not, in the stricter sense, the cause of the sensation—that lies in our acceptance of the suggestion offered. This is clearly demonstrated in instances where attention is completely diverted from the object or incident that suggests the sensation. A sudden shock has been known, to restore deranged organic functions to their normal operation. In the hypnotized subject's consciousness, the suggestion of the hypnotizer is paramount to that received from his own body; so that he may be prevented from accepting the suggestion of pain in case of bodily injury.

Medicine acts directly upon the bodily atoms, on the chemical plane of subconsciousness, and induces them to assume such altered relations that they will have a tendency to exert

psychical influences which suggest to the patient normal mental states, and thus promote in him the consciousness of health.

Mental methods are incomparably superior to material ones, because they appeal directly to the ego, the rightful ruler of the whole bodily domain, and encourage it to govern, instead of to be governed. In this way they open the door to the development of selfhood.

Every human being is in some measure influenced by suggestions that come to him from the relatively lower subconscious, or the relatively higher superconscious realm. He may sink to the plane of sensation, where bodily forces will determine the direction of his thought and produce experiences of sickness, pain and depression; or he may rise above the level of material consciousness, so that higher forces will control and mold his life. By exercising intuition, we come into relation with higher influences, and realize the satisfaction of a free, spontaneous existence; for we are no longer drawn down toward the material pole of life, but approach the spiritual pole, and become atoms of a higher body, in which perfect harmony prevails, because all its members are polarized by the spiritual consciousness.

Every state of consciousness serves as a lens to focus the diffused rays of love and truth upon mentalities that lie within its range. When colored by prejudice and opinion, or marred by flaws of caprice and selfishness, its capacity as a concentrating medium is impaired, for it projects unfaithful and distorted images; but if pure, transparent, and free from the obstructing element of personal bias, the picture it projects is one of ideal perfection.

Whenever we live in an atmosphere of spiritual consciousness, we inevitably radiate love and truth through all the affairs of the lower planes of life, so that they assume a natural, orderly arrangement, and subserve a spiritual end. But when we dwell habitually on the physical or psychical planes, even if successful in avoiding immediate discord and disaster, we fail to realize the supreme end of life. Jesus, recognizing a direct relation between bodily symptoms and a deeper, spiritual attitude, said, when healing the sick: "Thy sins are forgiven thee." "Go and sin no more, lest a worse thing come upon thee."

The complete unity of life is disclosed to the spiritual, or

super-psychical, consciousness alone. The necessity of watching and regulating bodily symptoms disappears when we rise to that plane. In healing disease by mental methods, one establishes communication with the mind of the patient, and awakens in him the consciousness of health, which causes the lower centers that constitute his body to assume more normal relations; for the higher consciousness, if repeatedly and persistently affirmed, will ultimately dominate the lower.

Self-revelation, in the deepest sense, awakens a desire to reveal others to themselves. How far is it right or expedient to intrude our thought upon others? Ought we to try to influence men to see truth against their inclinations? In a general way, thoughts originating on the personal plane are liable to interfere with another's freedom, and so to occasion undesirable results; but good alone can come from permitting the higher consciousness to be so directed toward another that elevating spiritual ideals shall be projected within the reach of his vision. In fact, every moment of our lives, whether we intend it or not, we are sending out thoughts that appeal to some one.

Every thought that is born of the higher consciousness, is instrumental in advancing the true end of existence, by drawing men into closer relations with the Absolute Principle of life; therefore it aids in the eternal process of self-manifestation.

WHAT WOULD JESUS DO?

BY MARTHA SHEPARD LIPPINCOTT.

If you cannot tell the right way,
 Know which course that you should choose,
 When your mind is so bewildered,
 With so many people's views,
 That you fear to follow impulse,
 In case gossip from it grew;
 Do not think of people's notions,
 Just ask, "What would Jesus do?"

Do as he would, then no matter
 What the whole wide world may say;
 You will know the path you've taken
 Is the best and Christian way.
 Should your sympathy be needed,
 By those from whom man withdrew,
 Go and comfort, help, inspire them,
 Just as Christ himself would do.

Did he ever think of self first,
 Stop to think what man would say,
 Ere the Father's call to comfort,

He would hasten to obey?
 No, he e'er was full of mercy,
 And forgiveness for men's sins,
 Ready, too, to lift souls upward,
 As their change of heart begins.

Too much policy we oft have—
 That crowds out the impulse, good;
 And considerations worldly,
 Keep from doing good we should.
 Let our hearts now err no longer,
 Question, "What would Jesus do?"
 Do as God then sends the answer;
 To his teaching, e'er be true.

THE NEW COLONIAL POLICY OF THE UNITED STATES.

Our interest in the subject that we are to consider is that of one standing outside of this and of all the political movements of the world, and viewing them from the standpoint of what God is doing with the human family. We have not a shadow of doubt that the Anglo-Saxon people are the literal descendants of Abraham, Isaac, and Jacob, and of the Israel that once possessed the land of Canaan, the people who received that all-comprehensive promise of God, "In thy seed shall all the nations of the earth be blessed." Again the word was to Abraham, "I will establish my covenant between me and thee and thy seed after thee." And still again the word is to Israel, "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

England, our Mother Country, has long been spreading abroad her dominions, and wherever her flag floats she has made the Protestant Christian religion dominant. In the missionary work of preaching the Gospel to all nations, she has not only excelled, but has opened the way for all of the Christian Churches. America seems to have sat herself down upon this continent in the midst of the nations, satisfied, in common parlance, to stay at home and mind her own business. But that means to stay in her own place and home, and to take care of and provide for herself, regardless of the condition of the world. Yet her people all admit that they have the best government on earth, that they are the freest nation, and have the most pro-

ductive country. Not a nation on the face of the globe can so well live wholly within itself, that is, no country produces such a great variety of food supplies, and supplies of all kinds, wholly within its own borders, as America.

As we have watched the armament of the civilized world and the preparations for the fulfillment of the prophecy concerning the last great struggle of the nations, we have wondered how America would come into position to do her part in changing the map of earth. We know of prophecies that seem to indicate that, when the last struggle comes, all the nations of the world will rise against Anglo-Israel, and that she will subdue them and lift her standard over all lands, thus conferring upon them the promised blessing,—first, that of a material character, and when they are sufficiently developed, civilized, and educated, she will confer upon them the knowledge of God and his law. But, as we have said, how America was to do her part of this work, seemed an enigma until the election of President McKinley, or rather until the manifestation of his policy. That God has prospered his plans is already becoming a matter of history. A certain writer speaks of the war with Spain as “a freak war.” Probably never, in the history of the world, has the success of the arms of a nation been attended by such suggestive phenomena as have marked the recent victory of the Americans; and it seems that it is the purpose of Him who governs the destiny of the race to place the American people in the front rank of the civilizing powers of the world, side by side,—shall we say?—with the power of the Mother Country; for if we are brethren, inheritors of the common promises of the God of Israel, and of the covenant relation with him, then our interests cannot be separated. By this we do not wish to say that the Anglo-Saxon people are a pure and holy people; yet we mean to assert that there is among them the best people in the world, and, no doubt, some of the worst.

We believe that a law was announced when it was written, “Judgment must begin at the house of God.” Again, the prophet said, “When thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness:

and in the land of uprightness will he deal unjustly, and will not behold the majesty of Yahveh." Therefore, if God's judgment upon the world begins at his house, amongst the most upright, we can readily see that the natural methods of cleansing the world from its corrupt condition would be, first, to purify God's house, and to establish it in divine order, and then to purify the people to whom the covenant belongs, and to establish them in the promised dominion over all the earth.

God's promises being the declared purpose of the God of the universe, they must first affect the physical conditions, then the intellectual, and afterwards the spiritual conditions of his people, and through them extend the execution of his purpose to the whole world. In the accomplishment of this work great and rapid changes must be expected in every department of human life; and although our beloved country has been prospered beyond all reasonable expectation, yet great trouble must come to it, in order to purify it, and in order to justify the words, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." That the present policy of our government will lead the nation into great trouble and trials, there is no doubt; and we believe that the time will come when it will seem that the very elements are against her, but at that time it will be found that God has prepared men and women to be saviors to the nation or nations of Israel, not only in a spiritual, but in a political, moral, vital, and intellectual sense.

Those who have carefully followed Esoteric teachings, and have grasped the purpose of God in the creation of the world, kept so prominent therein, take a most intelligent view and a most vital interest in the various moves upon the checkerboard of nations. It is indeed interesting to stand, as it were, separated from the body of humanity, joined to God in his purpose, his love, and his confidence, and to see him mold the minds of the leaders of the nations; to see with what wisdom and foresight he causes these men to act; to see with what unerring precision the rudders of the great ships of state are handled. While the whole world is in commotion, excitement and anxiety, such a one stands serenely confident in the hand that guides all things.

BRIEFS.

A clear, well-balanced mind is the brightest jewel that nature has ever produced. She has so constituted the human organism that, when a demand is made upon it, the function called upon to act summons to its assistance all the powers of brain and body, so that, for the time, the individual may be said to be out of balance, his whole being becomes the expression of one thought. This concentration of power greatly develops and enlarges the particular function in use, and increases the ability to think in the direction in which the faculties are active; but if the extreme tension be continued too long, it will throw the entire organism out of balance,—bring on derangement of the physical structure and produce abnormal colorings of thought.

For many generations the world has been living wholly in the material senses—so much so that there has arisen a certain deranged, unbalanced condition of mind, of which the result is that every spiritual thought, instead of shining with its true light and glory, appears as insane raving, dark miasma; and as all mind has its origin in spirit, has come out from God, the world is full of disease, sorrow, and death, brought on by distorted mental states. Consequently, before the human family can again reach its normal longevity, it must find peace and happiness through a knowledge of spirit.

In order that a plant may grow it must have proper conditions; and, according to the old maxim, "As below so above," a law governing vegetable life must also be active in animal life, in man, and in mental and spiritual growth. Therefore a spiritual consciousness cannot develop and maintain its conscious existence unless one, by means of a proper life, makes conditions within himself suited to its unfoldment. There is a large class of people now before the world who think that spiritual growth is altogether dependent upon a recognition

of the fact that we came out from spirit, that we are spirit; but it would be as reasonable to expect the seed to germinate and grow on a dry, solid rock, provided it has plenty of sunlight, as to expect spiritual growth by simply opening the consciousness to the source of life and light,—spirit. Vegetation, in order to grow, must have not only the sunlight, but good rich earth and plenty of water; and if a human organism would grow into a spiritual man or woman, the human body must be well fed and taken care of, and well watered with the waters of regeneration. Then the sunlight of mind and spirit, as the whole being opens to the source of life, will cause the organization to grow and bring forth abundantly.

The way of attainment has been called the Narrow Way. The successful aspirant will find that it is too narrow to admit of any interests arising in a desire for amusement, pastime, or of any interests of a merely social nature. We have no time for forebodings, regrets, for hearty laughter; in fact, there is no room in that Way for anything that is not absolutely essential to the onward course of the traveller. We are told that it is so narrow that but one can pass that Way at a time. It is undoubtedly true that every soul will have all that it can possibly do to hold its own course along that Way, without carrying another with it. Others may follow the lone traveller or may precede him, but the cloudy pillar that enshrouds him, covers him from sight. This, of course, does not preclude a helpful word to another or a suggestion, or being used as an instrument to lead others into the Way; but whatever may be, one thing is certain,—each wayfarer must be absolutely alone with God.

Heaven is one; how can there be more than one God there?—*Lao Tseu.*

Men were our masters to teach, we learn silence from the gods.—*Plutarch.*

OUR EXCHANGES.

THE SIGNIFICANCE OF THOUGHT.

Mind is doing a good work in the metaphysical world. Its contributors present advanced thought, tersely and clearly expressed. We deem the magazine one of the most important of the century. The following article gives a good idea of the class of matter with which it deals.—[Ed.]

We stand so nearly upon the border of the unseen world that, though prone to deny its very existence, we must commonly express the material in terms of the immaterial—as when we speak of the “weight” of a body we must express it as a measure of gravity; that is to say, in terms of *force*—inappreciable by the senses.

Energy is known to the senses by its effect only, and the more available the form of energy the less crude is its embodiment. In the progress of the arts we work first with that which appeals to the five senses, but through the refining action of mind we deal eventually with force direct. Now, as the efficiency of refined oil is superior to that of a tallow dip, or as gas is superior to oil, or electricity to gas—so is that subtle energy known as *thought* more potent than electricity.

Yesterday the vast efficiency of electricity went for nothing: to-day the mind has harnessed the intangible and commands the unseen. We whisper across the Atlantic; we put an ear to the ground and hear the voice of the world. The school-boy reads of the modern miracles of Edison and of Roëntgen, and dozes over the book whose simple statement would have confounded Newton. The child that rides in a trolley-car, speaks through a telephone, and can prove the earth is round, passes judgment on the world that arraigned Galileo. And, wise in our day and generation, we would now stand for something incontrovertible. But no! The flood has swept the place where we stood yesterday and shall cover the ground whereon we now stand. We shall presently see that nothing is stable: that only Being *is*. We are working from the circumference to the center—from the seeming to the real; and from the dark

caverns of the human mind the bats are flitting silently before the light. That which is ridiculed one day becomes axiomatic the next. To-day we burn witches, and to-morrow attend seances. Witness, then, how relative are all things—for it is not the Light we have seen, but its reflection in the myriad mirrors of the mind; and no man presents a plane mirror but such as have all degrees of curvature, both concave and convex—and all images are distorted.

The child of the future shall marvel at the reputed wisdom of this day; and as we read with incredulity of that Roman Catholic world that declared the earth was flat, so shall *he* read in pitying wonder of those races of men that builded great nations, possessed a vast commerce, were skilled in the arts—yet failed to perceive the significance of thought!

Men talk vaguely of the Ideal and the Real: one for poet and one for banker. But the ideal is the *only* real, and, as we shall learn, is alone practical. Let us have done with the false distinction—it is the real and the *unreal* that confront us! Here is a practical age, and common sense is greatly esteemed; but our common sense is oftenest nonsense. It is the *uncommon* sense that should be made common: the sense to perceive and hold fast the Real. Stocks and bonds—a princely income—seem real and substantial; but a lack of confidence—a *thought* of fear—enters the minds of men, and that value, apparently so solid and enduring, vanishes into thin air. The thought alone remains. The eloquent speaker to whom we listen to-day is gone to-morrow; but his thought lives and bears fruit.

Thought is a living, active force; it is a mode of vibration whose rate is not yet ascertained; it is the thunderbolt of *Jove*, and its action is irrevocable. As we think, so are we. The condition of the body is the mathematical resultant of the parallelogram of thought forces; so is the condition of the money market; so is the world; and so is every man's life:

“All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.”

In the control and direction of thought lies the method of true reform, which deals with causes, not effects; it opens the

way to individual emancipation and progress, and the regeneration of society shall follow. But no convention, no mass-meeting will avail; it is a question for the individual—a silent reform. It is love in the heart and corresponding thoughts in the mind that shall bring peace on earth. A little observation shows that the mind projects its thought upon the world's canvas: the canvas is nothing, but the thought merits our profound consideration.

We are "out of sorts," and all men and events appear to be at cross purposes: we are in a cheerful frame of mind, and the whole world seems to rejoice. We may trace the thought of anger or fear to its deleterious effect upon the body; its action is unailing. And we may as surely witness the wholesome influence of benign thoughts. The prevailing thoughts and aspirations of the men and women of to-day shall be factors in the mental caliber, temperament, and moral status of the children of to-morrow—and the explanation of many unlooked-for proclivities. A present devotion to art, a love of the beautiful, and the worship of Truth—all shall bear fruit in the coming race. Joy or despondency, purity or sensuality—whichever is propitiated shall become the fairy godmother of our children. The mothers of this day are shaping the destinies of the men of the future; and to the emancipation of women we must look for the elevation of the race. The teeming population of the globe is truly one family, and the thought and influence of each member are communicated *ad infinitum*. No man shall so much as in thought contribute to the degradation of woman but he weaves a dark thread in the life of races yet to be born.

This perplexing problem of disease finds its own solution in the relation that exists between mind and body. We ask ourselves why the majority of men pass out of this life through the agency of disease; why it is so exceptional to hear of a "natural death"; why so seldom a perfectly normal and sound body? And there is but one logical answer: the body is built by the mind, and it is the departure from truth—it is erroneous thinking that causes bodily imperfection and disease. Disease is not a thing in itself; it is not a "roaring lion seeking to devour," but merely a register, an indicator, of mental error. A mind perfectly controlled and directed ever upon the *truth* will produce a normal body and maintain it in a state of equilibrium.

which is health. It is *fear* that is contagious, not disease; it is *fear* that spreads epidemics. The fearless are invulnerable.

The sweet, cool breeze that rustles the poplar leaves and comes laden with the scent of clover and new-mown hay; the gentle rain that is life to tree and flower and every blade of grass; the most microscopic and lowly form of life—in one and all is seen the possible messenger of death, invested with strange power to sweep us from the earth. We are taught that nothing is so insignificant but it may become the agent of desolation; the very elements are in conspiracy against the life of humanity. Is this God's world, then; and can these things be?

The fact is, we are still animistic in our beliefs: we are still adherents of a crude and primitive Naturism that bows to malignant powers in the air and water. It has no doubt been somewhat convenient to have this scapegoat of malicious drafts and dampness and bacteria upon which to shift the responsibility of our ills—for it is a humiliating circumstance, this publishing abroad our various failings in distorted bodies: our unruly tempers and surly dispositions, our egotism and selfishness, our craven fears and our lack of equanimity and trust—but it is a convenience for which we pay dear. We are so many aborigines, with our wind devil and our rain devil; but we may no longer shirk the responsibility of our own thoughts.

Right thinking is the key to health and happiness: wrong thinking the cause of misery and disease. Herein lies the genius of the coming age—the cornerstone of modern metaphysics, which renders worthless all scholastic systems and inaugurates an era of applied and practical philosophy: a philosophy of Love, which finds its application in the uplifting of human ideals, in the betterment of human conditions, in the demonstration of the supremacy of spirit and the reign of Law, and in the prevention and cure of disease—an application too far-reaching, a basis too broad, to be contained within the bounds of sect or school.

In the name of Religion, what crimes have not been perpetrated? She has been a Juggernaut in her demand for human victims. Nor are the days of the Inquisition yet over. There is a *silent* inquisition—an inquisition of pernicious dogma, whose workings are secret and unrecognized and whose dread decrees have wrought sorrow in the land. Hosts have succumbed in fear of it—of its unending and horrid hells: of the

damnation of little children, the pure flowers of humanity; of a literal Day of Judgment, awaited in terror by the timid and sensitive. Such dogma has been in many a fair blossom the eanker-worm that let it fall untimely to the ground. It is the letter that kills. The Day of Judgment shall never "come"—it *is*; there is a tribunal set up within every man: he is judged of his thought, and his body gives evidence whether it be of love or of fear.

The mind is a loom—incessantly weaving; and thoughts, good and true or idle and vicious, are the warp and woof of that fabric the mind weaves, and which we call our lives. Men weave side by side, nor see what the result shall be. One weaves a Cashmere shawl: another but a bit of patchwork. But all must weave, and the thread is free—be it fine or coarse, silk or cotton. To choose thread that shall be fine yet enduring, colors that shall be delicate yet bright and harmonious, designs of strength and symmetry—such is the province of the skilled weaver.

Our thoughts have grown old; we no longer run and leap. The Greek youth apes the manners of a Frenchman and lolls in the café; but the Parthenon stands an eloquent reminder of the days when men perceived more clearly the eternal youth of the soul and embodied its perfection. All the world goes to copying the Venus de Milo or the Psyche of Capua, as if Youth and Beauty had been entombed with Phydias and Praxiteles, to rise no more.

It is recorded in the Vedas that time was when the mountains were winged and flew about; but Indra clipped their wings, whereupon the mountains settled down upon the earth while their wings remained floating above them as clouds. So the youth goes forth in the strength and vigor of a mind untrammelled, and sees that all things are for him to conquer—nor sets bounds to his winged thoughts; but presently the Indra of this world clips his wings, and the middle-aged man settles down with the weight of a mountain, anchors himself firmly by his senses, and wonders how long it will be before he shall get under-ground altogether.

We dwell in a world of thought. These vagrants—we know not whence they come: which is our thought and which another's? The home is sacred; we reserve the right to say who may enter and who may not. Shall it be otherwise, then, with

the mind? The mind is holy: it is a temple. Alas, that it should be entered irreverently! "When thought is purified, then the Self arises;" and the mind, purged of all that is unlovely or untrue, shall radiate serenity and beneficence.—Stanton Kirkham Davis, in *Mind*.

THE OPEN-AIR CURE FOR CONSUMPTION.

Mr. James Arthur Gibson contributes to the *Nineteenth Century* "a personal experience" of "the open-air cure of consumption." In 1895 he had completely broken down; eighteen months later he was pronounced by two doctors to be suffering from acute phthisis. After three months' milk diet in Ireland he went to Nordrach, in the Black Forest, where the new treatment is followed, and spent three and a half months there. He returned home quite cured, having increased his weight from 138 to 176 pounds and his chest measurement by 6 inches. He has been three years at work since, and is better now than when he returned. Mr. Gibson next gives a rough outline of the treatment as carried out by Dr. Otto Walther, and to a great extent originated and perfected by him, at Nordrach, in the Baden Black Forest, Germany.

PLENTY OF FOOD,

Of Dr. Walther's treatment the principal features are three:

"1. OVER-FEEDING.—Dr. Walther holds that there can be no cure without weight-gaining. He . . . stuffs his patients to their utmost capacity. It is amazing the amount one can eat when forced to it—twice or three times as much as one would feel inclined to eat. There is no harshness used, but somehow the doctor is able to make every one eat the amount necessary. The food is of ordinary kind. . . . Every one gains weight. . . . This over-feeding causes no ill-effects. . . . As the weight increases the patient begins to feel more fit. . . . The cough leaves him after the first few weeks. . . . The meals are at long intervals and there are no snacks allowed between whiles. Breakfast at 8, dinner at 1, and supper at 7 o'clock. . . . No medicines are ever given.

PLENTY OF REST.

"2. REGULATION OF THE AMOUNT OF EXERTION AND

REST.—Dr. Walther gives great attention to this matter of regulating the amount of exertion, for he says that more consumptives kill themselves by doing too much than in any other way. Each patient has to take his temperature, by the rectum, four times every day, and to note it on a chart. The doctor visits him three times a day, and can tell at a glance from the temperature chart if the patient is doing as he ought, and instructs him accordingly: whether he is to be in bed, to lie on his couch, to sit outside, or to go a long or a short walk.

PLENTY OF FRESH AIR.

“3. PURE AIR.—From the moment of arriving until leaving Nordrach the patient never breathes one breath of any but the purest air, as Nordrach is in the Black Forest, at an elevation of 1,500 feet, surrounded by trees, and a long way off from a town or even a village. The casement windows of the sanatoria are kept wide open day and night, winter and summer, and in some instances the windows are taken completely out of the frames. Thus it is practically an outdoor life the patient lives continuously. There is therefore no danger of chills on going out in any kind of weather or at any hour, as the temperature within and without is equal.”

Food, rest, air: these homely remedies have sent back “hopeless consumptives” so stalwart as hardly to be recognized by their friends.

Dr. Walther will take no more than from 40 to 50 patients, believing it impossible to properly care for more at one time.

There is no peculiar charm in the Nordrach air. The same system might be applied with like success at many places in the United States.—*The Review of Reviews*.

A TRANSLATION.

THE KEY TO THE OTHER WORLD.

BY BUTTENSTEDT—RUEDESDORF—BERLIN.

The *Neue Metaphysische Rundschau*, Prof. Paul Zillmann, editor, Zehlendorf near Berlin, Germany,—is probably the most advanced of the German magazines that have come to our notice. We give the contents of the issue for November, 1898, which conveys a good idea of the character and value of the journal.

Das Gewissen. Der Schlüssel zum Jenseits. Die Gesundheit des Volkes, Gegenwart. Ueber Magische Spiegel. Ein Abenteuer unter den Rosenkreuzern. VIII. Prâna. II. Ueber Yoga-Philosophie. II. Menschenglück im Lichte der Theosophie. Metaphysische Bücherei. Briefkasten.

The following is a free translation of an article appearing in the number under consideration.—[Ed.]

It is a thankless task to present views that run totally counter to prevailing opinion—by doing so one even runs the risk of being declared insane; and although the line of thought I am about to follow may be considered radical in its character, yet the fear of condemnation shall not deter me from offering to the world that which may be an agent in directing its thought and its endeavors into new channels.

Wolfgang Kirchbach's book "What did Jesus Teach," "The First Steps of the Raja Yoga," by Swami Vivekananda, and "An Adventure among the Rosicrucians"—occasioned the impulse to write these lines.

A study of the instincts with which God has endowed every living being as a *vade-mecum*, tells me that man is not to suffer a physical death in this world in order that he may thereby gain a heaven, but that he is to live eternally, and by a gradual loss of his articulation of bones and muscles, to transform himself into a gaseous form; and that thus he will gradually *live* into, but not *die* into, the other world. Nature never leaps, but quite gradually and imperceptibly leads from one condition into another; and, consequently, the act of death is an act of violence, which is entirely unnatural and not intended by the Creator.

Franz Hartmann says in No. I., 1898, of *Neue Metaphysische Rundschau*: "They have built a temple of unlimited expansion, which is permeated by the spirit of purity—a temple which is the property of every one. There ceases the division of the mundane soul, and unity takes its place. It is a convent in which there is no diversity of sex, of taste, of opinion or of desire; where vice cannot enter, where none is born, none marries or dies, but where all live as the angels. . . . I ventured to remark that perhaps millions of years must elapse before humanity could reach such a condition." I am filled with especial joy to be able to add, that I believe that I have proved, by means of a study of our instincts (intuitions) in my latest book, "Hollo! here I am, and what am I to do!" that this golden age of humanity will be ushered in, not after millions of ages, but that it begins to-day.

The language of God, as it reaches us through the intuitions, is most unmistakable; consisting simply of "Yes" and "No," it does not admit of question or misunderstanding. In like manner a single expression of Jesus comes to us as briefly and comprehensively as do the simple symbols of the divine language which guides us through life. These words of the Master, so terse and yet comprehending all the laws and penal codes of the world, are these; "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. VII. 12). If every one would obey this injunction, the wrongs of life would disappear, and penal codes and courts of justice would be useless. And so with the language of God to us: we should simply listen to and obey those interior promptings (instincts) which promise us the greatest good, avoiding all else; and because the race does this less to-day than ever before, it suffers more than it has ever suffered; and its weeping and gnashing of teeth are occasioned by its own error.

According to John, Jesus taught that the resurrection and life eternal are to be found by living in God and in the spirit of the teachings of the Christ. (See Kirchbach's "What did Jesus Teach?") Further, "In such a blessed condition shall also the human sons of God move: Jesus does not uphold us by the hope of another world which nobody knows or is able to know; but he points to our innermost part, to the eternal, innermost of the living soul, for God is not a God of the dead, but of the

living; that is, it is in the living that God rules" (Ib., page 44). Consequently, the law of Karma and the words of the Apostle, "Whatsoever a man soweth, that shall he also reap," will be fulfilled in one's experience while he lives, and not after death. In our times a man's cradle and coffin are often so near to each other, that, in many instances, a just fate is not meted out to the offender, and many a scoundrel is enjoying well-being and comfort; so that it seems almost as if guilt is sometimes atoned for in the violent act of an early death.

Now, Hartmann continues: "'Alas!' he replied 'the conditions that our present civilization enforces upon its adherents compel a large majority of them to employ all their time and power in an external direction, instead of devoting them to an inner growth. Every man has a certain amount of energy which he calls his own; and if he expend that energy either in sense-gratification or intellectual endeavor, he will have nothing left to be used in the development of the divine germ within. If he continually turn his inspirational powers toward the external, there can be no gathering of interior thoughts, which is absolutely necessary if one would find himself. The working classes, merchants, scientists, physicians, lawyers, and preachers are, all of them, active in external affairs, and find little time to gather their powers inwardly. . . . They have used their time and power in care for what are called the necessities of life, and, in extenuation, they complain that it is their misfortune to be thus burdened.'" To these words of Hartmann I must add, that our children are the cause of our neglect of self-development; they are our greatest care—indeed, they coerce us into a kind of voluntary, gladsome slave-life; for when the first child is born into the family, a little house-tyrant is born at the same time. It is true that children afford us much joy, but certainly much more care,—the care of providing for them and educating them, of leaving them a sufficient inheritance, of seeing to it that they are happily married, etc., etc.; and, says the proverb, "as the children grow, the cares grow too"—often until our early death. As a race, we are to-day the slaves of the generation procreated by us; for, in order that we may procure every possible advantage for our offspring, our quest for mammon has become tireless; our intuitions, however, have already begun to warn us that we should not procreate further, as I have endeavored to prove in my little book.

It is said that our planet is capable of providing for only about six thousand millions of people, and its inhabitants now number fifteen hundred millions. The fruit of the earth is ripening like that of a tree; and, consequently, our planet may to-day be compared to a tree that has put forth its blossoms to the amount of one-fourth of its fullest capacity: as soon as the remaining three-fourths appear, the maximum of the tree's productivity will have set in. In the case of the planet this maximum must, I think, be attained; for nine-tenths of all blossoms fall off and decay, and so never reach perfection as ripe fruit. In like proportion, surely one-tenth of all the millions of earth's inhabitants will attain ultimate perfection.

Again, a tree grows by adding, each year, one ring to its circumference; so that, in proportion to the number of its annual rings, has it attained its perfection. On the contrary, the growth of man is traced from his physical body to his mind and spirit, to his knowledge and experience; the "crown of creation" expands toward a spiritual consciousness, the circle of its understanding annually increases by adding just one ring. How few in number are the rings acquired by the growth of the men of to-day! And what an amount of spirit, what an amount of knowledge, would be gathered by a man who, like a tree, could work for his perfection—say, a thousand years! In the sixties of the present century, an Oriental traveler found among the Druses a belief that their prophets, or "great spirits," after reaching the age of several thousand years, rejuvenated themselves, and, as gaseous, invisible bodies, remained with them always, influencing them for good.

Now, I believe that, as the earth, with its advancing age and maturity, produces more and more refined organization (forms), so the material form of man must become continually more refined, the spiritual-ethereal element within him constantly increasing, and, in proportion, the material-animal element decreasing: progression is the law of man's nature, and his development is similar to, and keeps pace with, that of the earth. To-day our bodies derive their principal sustenance from the air, and the time is approaching when we will live altogether from the air, from the aura of the earth. At his present stage of development, man can live without solid food nearly two months, without moist food twelve days, but he cannot live five minutes without air.

Says the First Steps of Raja Yoga: "The next exercise is to think of thine own body; and take care that it be strong and healthy—it is the best instrument that thou possessest. See to it that it becomes hard as a diamond, and know that by the aid of thy body thou must cross life's ocean. The weak one never reaches the state of freedom: banish weakness; command thy body to be strong, command thy soul to be strong, and have unlimited faith and hope in thyself." To this I will add the remark that, according to my belief, there are two things especially essential to a lasting physical life: first, the food demanded by nature, and, second, physical work of such a character as to give proper exercise to all the muscles. If a man were to choose just such nourishment as nature has immediately provided for him, at the same time taking, daily, sufficient agreeable muscular exercise, it would manifestly be impossible for him to die, providing he met with no serious accident.

In this connection, it is a suggestive fact that science has proved that, through lack of use, a muscle, indeed a whole organism, will fade and wither, will rudiment and disappear. Those who retire from business begin at once to die physically, even though they are still in the midst of youth. When three hundred years old, can an eagle, pike, serpent, or crocodile retire from the activities of life without perishing for want of food? and are not the muscles of these animal-patriarchs just as large and powerful as those of their offspring? How beautiful are these old animals! how symmetrically beautiful do they appear! one might readily mistake them for the younger ones. On the contrary, what a lamentable lack of symmetry, what deformity, distortion, does the human form exhibit after the individual passes the third decade of his life. Yes, I am convinced that a man may make the duration of life a matter to be determined by his own will—providing he has the requisite energy to expend the acquired vital power with a proportionate amount of will power, in the reception and assimilation of proper natural food and in general physical labor. Kant would assign all this to the category of the "power of mind."

I am of the opinion, therefore, that it is *not* in the design of the Creator that we should incarnate as often as possible, but that, stripping off our physical garment, we should gradually live *into* the other world. It is said that Tolstoi is daily

performing hard physical labor, and undoubtedly, in so doing, he is conforming to one of the most important and wisest laws of life—*for labor is life and rest is death.*

I therefore exhort all those who are troubling themselves so much about their welfare in the other world, to first concern themselves in regard to their present wellbeing, so that they may be able to add to their understanding as many year-rings as possible. Each moment of moderation in the enjoyment of the life of our modern civilization, is a triumph of reason and brings one nearer to his true nature and destiny. If we wish to record many year-rings of knowledge and experience, we must build for ourselves a dwelling, in the form of a body, which is able to retain these rings and adapt itself to them: the unstable house collapses prematurely, for it is unable to endure the storms of life. Only that which is good braves the battles; for the good can never perish, but the chaff will be the sport of the winds; therefore *will power is vital power—weakness of will is early death.*

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

A. G. T. June 7, 1857. In early morning. Buffalo, N. Y.

\oplus in Π ; \mathcal{D} in \mathcal{I} ; θ . Π - \mathcal{Q} ; \mathcal{M} in \mathcal{M} ; \mathcal{h} in \mathcal{V} ; \mathcal{L} in \mathcal{A} ; δ in \mathcal{I} ; \mathcal{Q} in \mathcal{A} ; \mathcal{F} in Π .

You have a restless, active nature, with a very positive mentality; plenty of combativeness, but behind it all there is great kindness of disposition. It is difficult for you to live without a friend in whom to confide. In your case much depends upon the sign rising at birth, which the time you give leaves uncertain. The positions of Saturn and Jupiter indicate abilities in the fine arts. Jupiter's position enables you to conceive of new designs, and if you are painting, you obtain new ideals and produce most attractive effects. Have strong inclination toward the occult, and especially toward magic powers. In your efforts toward attainment, take as a center from which all else arises a consciousness of unity and acceptance with God, in other words, a spirit of devotion; otherwise you will be continually bound to the ideals of magic powers, ideals which are ruinous to all prospects of real attainment. Carefully guard the angry passions, for remember that these poison the system, reproduce themselves in you, and draw a dark cloud over the spiritual horizon. Your association with the world has a binding influence upon your mind, and you are apt thereby to take on the mental states of others and act from the influence of other minds. Constantly bear in mind that all true attainments are derived from a purely independent action. If you must follow authority, see to it that it is the authority of the Spirit of God, and not that of men. The times of greatest liability to losses are, first, when the moon is in Cancer, Gemini, or Leo,—by observation you can find out which one of these signs,—second, Gemini or Sagittarius, and the hours when these signs rise.

F. U. April 8, 1858, 6, p. m. Germany.

⊕ in ♀; ☽ in ♋; ☿ in ♌; ♁ in ♍; ♃ in ♎; ♅ in ♏; ♁ in ♐; ♃ in ♑; ♅ in ♒; ♁ in ♓.

A man of ideals. Sensitive to things around you. Quite irritable. Your words are like the sword of one standing ready at the least provocation to strike. This characteristic is so deeply interwoven in your constitution that you cannot even believe, much less realize, the truth of the last assertion. A man of dignified bearing, thought, and general characteristics; ever disposed to hold yourself above the rank and file of the human family, and to be unwilling to recognize the superiority of any. Have good natural abilities in almost every department of service. An artist in music, inclined to study it from the scientific standpoint. Would be successful as a doctor of medicine. But if you would reach the spiritual attainments, you should study the life and character of the Nazarene, and of the great masters, and cause your life, thought, sympathy, and desires to conform to theirs. Take the words, Love your neighbor as yourself, as a test to apply to your feelings, desires, and general inclinations: keep them with you as a measuring rod in all your associations with your fellows. You have strong inclination toward the mystic, and would soon begin to realize certain occult powers; but you have much veneration for the records of the past, which is apt to lead you to receive as your guidance the gild that is being thrown around Oriental mysticism. When you have inclination in that direction you should read "Travels in Tartary, Thibet, and China," sold by The Open Court Publishing Company of Chicago. The times of especial danger in the regenerate life are when the moon is in Libra, Aquarius, or Aries, and when these signs are rising.

C. S. Feb. 21, 1831. Fayette, N. Y.

⊕ in ♈; ☽ in ♉; ♁ in ♊; ♃ in ♋; ♅ in ♌; ♁ in ♍; ♃ in ♎; ♅ in ♏; ♁ in ♐; ♃ in ♑; ♅ in ♒; ♁ in ♓.

You have a very active temperament, which often takes the phase of a restless, struggling nature, and sometimes, when things go wrong, a combative disposition. You have a kind heart; a natural inclination to the mystic. Your dreams, visions, and impressions have been a good and faithful guide to you through life. While a little slow in grasping any new situation by which you may be surrounded, yet, in the end, you get a good and harmonious idea, so that you are able to adapt yourself to whatever circumstances meet you. In order to insure peace of mind, health and harmony of body, it will be necessary that you overcome a certain pessimistic inclination—try to look on the bright side of everything; especially try to see the best qualities of those with whom you associate, and of the public generally. By allowing yourself to dwell on the dark side of human life, inclination.

and habit, you bring upon yourself discontent and unhappiness, which tend to disease the body and shorten life, and transform this beautiful world into a charnel house. Remember that the Intelligence which created the world, still rules it and is leading it onward and upward, through a multitude of experiences, to a higher and happier state. Bear in mind that the source of all human happiness is a conscious unity with its Creator.

I. L. M. S. Aug. 8, 1857, midnight. Oswego, Ind.

⊕ in ♉; ♃ in ♋; θ, ♀; ♄ in ♌; ♁ in ♍; ♃ in ♎; ♁ in ♏; ♃ in ♐; ♁ in ♑.

You are a peculiar combination of love, sympathy, and kindness, restless struggle and dissatisfaction, and an inclination to bend those around you to your own will and opinions; and subtle self-sufficiency and self-satisfaction, which is constantly contradicted in your own nature—all this makes an organism not understood by yourself or by any one else. A certain indecision, and a caustic quality active within you, are the cause of many business disappointments and failures. If you can establish within yourself a fellow-feeling with every one, overcome distrust and suspicion, and open yourself freely to men that are worthy of confidence—as men would say, be square and open—you would create confidence in the better class of men and greatly facilitate your success in life. Are a natural mystic, but an inclination to hide away, even from yourself, a peculiar inclination to be that which you are not, creates around you, or attracts to you from without, a spirit of falsehood and deception, which precludes the possibility of your conscious unity with God. In order to make attainments in this life, one must first be at perfect peace with self and with all men, and above all with God. The times of greatest danger of loss in the regeneration are when the moon is in Leo or Scorpio, and when these signs rise.

R. T. M. June 25, 1877, 10. p. m. South Bend, Ind.

⊕ in ♄; ♃ in ♍; θ, ♃; ♄ in ♎; ♁ in ♏; ♃ in ♐; ♁ in ♑; ♃ in ♒.

A man of impulse. Your mind is always full of plans for accomplishing some profitable end. Have a very sensitive organism; and in your struggle for position and accomplishment in life, you resort to strategy and never to open conflict. Have good language, but one great difficulty in your pathway is that you are too much governed by the sensations. The influence of woman upon your nature will always be to you an adversary. You would do well as a clergyman, but are too sensitive for a lawyer. Probably would succeed well in speculation. In your efforts toward a regenerate life, you should have, as a foundation, a thorough Christian character, which is obtain-

able by association with some orthodox church—the Episcopal church would be of greatest use to you. There are few persons to whom a zealous life of regeneration would be of greater use than to yourself—in every department of your hopes in this world; but in order to live this life, it will be necessary for you to withdraw yourself, your sympathies, and your association from the common body of humanity, and to be very careful of your selection of associates; see to it that they possess the highest morality and culture. The times of greatest danger are when the moon is in Cancer, Virgo, or Capricorn, and the hours when these signs rise.

O. H. J. July 31, 1870, 7.30 a. m. Wales.

⊕ in ♋; ☽ in ♏; ☿ in ♏; ♁ in ♏; ♃ in ♏; ♄ in ♏; ♅ in ♏;
♀ in ♏; ♆ in ♏.

You are like one who wakes into this life to find yourself imbued with the impulse to do and to act from the physical standpoint, without any clearly defined purpose in life further than the impressions of early association and the general tension or tendency of the mass of humanity. In order to make life a success, mentally, physically, or spiritually, you must separate your sympathy, your desires, and your impulses from all persons long enough to answer the questions that perhaps have already arisen in your mind: What does life mean? What am I here for? What is the object of my existence? These questions answered, the important one, What object and what attainments do I desire to reach in life? will be very easy of solution. You have a practical mind, but are very critical and exacting. Too combative for your own advantage, and too much in a hurry for success in life. It is very important that, aided by Solar Biology and physiognomy, you take up the study of human life and character. Have in your nature the elements of a great deal of originality; and by obtaining a thorough knowledge of chemistry and mechanics, you would become an inventor of no mean order. You should give some attention to mind-healing, in order that you may be able to keep your stomach free from disease. Possess much of the artistic in your composition, and music is good for you. The times of danger in the regeneration are when the moon is in Leo or Virgo, and when either of these signs is rising.

C. H. H. March 15, 1879, noon. Oakland, Cal.

⊕ in ♏; ☽ in ♏; ☿ in ♏; ♁ in ♏; ♃ in ♏; ♄ in ♏; ♅ in ♏;
♀ in ♏; ♆ in ♏.

You are an embodiment of restless, struggling energy, with a high ideal of excellence and elegance of home and surroundings. The senses have great influence over your life; if this be conquered and subordinated to the higher intelligence you will find yourself possessed of very fine intuitions, which, if followed, will lead you to cer-

tain success. Have in your composition a peculiar restless desire for something you cannot yourself define, and which will never be satisfied until you find a conscious unity with the mind and will of God. The qualities of Uranus enter into and form a large proportion of the qualities of your life. This fills you with weird and mystic ideals. Saturn's position gives you perceptions of truths of a high spiritual and vital character, which, if followed out, will lead you to the discovery of the great mysteries of nature and of spirit. But in order that this condition obtain, the regenerate life is very essential; for if you should follow the senses, they would become an element of destruction. Be very careful of your words; in that direction you are very combative, and are apt, by harsh words, to repel your best friends, and are inclined to say things for which you are immediately sorry. Do not overreach yourself in a business way; in that direction your ideals are larger than your capacity. Overcome all feelings of malice and bitterness; look for the good in all and you will certainly find it. The times of especial danger of losses are difficult to indicate—be on your guard when the moon is in Capricorn, Pisces, Sagittarius, Libra, or Scorpio, and when these signs rise.

K. M. April 26, 1862, 11 p. m. Madison, Wis.

♃ in ♋; ♄ in ♋; ♅ in ♌; ♆ in ♌; ♇ in ♍; ♈ in ♍; ♉ in ♎; ♊ in ♎; ♋ in ♏; ♌ in ♏; ♍ in ♏; ♎ in ♏.

A strong, active, positive nature, with a great deal of stubborn persistence. Are a person who will make life a success; but it will be necessary for you to overcome impulsiveness and a desire for travel and change. A great love of knowledge—in that direction you can never be satisfied. This is well; but knowledge of simply what others have known and said—book-knowledge—is not the best to which you can attain. You are very largely under the influence of Mars, which enables you to inspire knowledge from the unknown realms. If you give your life to the study of Esoteric thought and to the spirit of devotion to God, and then keep an earnest desire active to know the truths requisite for the elevation of our race, writing the thoughts that come to you while in that attitude of mind, and persisting in that condition of mind and life, you will obtain an inflow of knowledge that will astonish yourself, and astonish the world when given to it in book form or magazine articles. But we would advise you not to give anything to the world until you have organized a complete system of thought, so that you will be fully prepared to meet all criticism and questioning. Take the position that you will never be satisfied with thoughts that come to you that are not infallibly correct; this will elevate the character of inspiration to its true sphere of God-likeness. You must overcome combativeness, quick impulsive speaking, and an inclination to thoughtless impulses. Have good ideas of order and

harmony, and of the artistic. Possess all the conditions to make up a good, strong, healthy body and mind, if your body is carefully cared for, and you are careful not "to overdo."

EDITORIAL.

During the early part of this work it was a matter of surprise that a science like Solar Biology should be given to a man whose life was dedicated to such a work, but experience has proven its great importance to one who is living the regenerate life. Those who are striving for the highest goal of attainment cannot afford to do without it, and in making this assertion we are not influenced by the fact that we are publishing the book. One who properly and carefully studies the influence of the heavenly bodies by the light of Solar Biology will find that he has in his possession the keys not only to the laws governing the universe, but to the mysteries of human life and the general creative forces. Those who are living the regenerate life should, above all other people, understand these laws; for regeneration in itself is only a means to an end, and the end in view is to obtain power to control the creative forces, first, in oneself, and, through these, the creative forces of the world.

A person having unusual difficulty in controlling his or her own life forces will find the study of Solar Biology a great help, especially if he add to what it contains an understanding of the rising sign and the information given in the December number (1898) of this Magazine. Carefully watch the phenomena of your own life forces under the influence of the various rising signs in combination with that of the earth, moon, and, in some instances, Venus and Mercury. You will soon observe that the controlling power possessed at one time is broken and must be renewed under the new conditions caused by the change of the rising sign, earth, or moon. By continually keeping these things in mind and watching the phenomena of your own life currents you will soon learn what to expect at different periods. All this is especially important to some men and to all women.

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THE ESOTERIC MEANING OF THE ATONEMENT.

BY HARRIET B. BRADBURY.

It is becoming quite the fashion to inveigh against "the pernicious doctrine of a vicarious atonement," as the cause of much, if not all, of the superficiality of modern religious life. As if a doctrine was ever imposed upon men from without, or could possibly come into existence except as it is evolved from man's own inner consciousness! The doctrine does not make the man, but the man the doctrine. Therefore we must look for the roots of any dogma, or even superstition, far down in the depths of human consciousness, where alone we shall discover what conception of the universe, what hopes, what fears, what aspirations, gave rise to it; in a word, of what phase of man's complex life it is a symbol and expression.

The doctrine of the atonement of Christ as held by certain branches of the Church, is an attempt to express the most fundamental truth of all religion. Wherever religion is found, there is found some form of this great doctrine. Among savages it is crude, with a degenerate people it is materialistic and formal, everywhere it takes its shape from the character of the people, but they can no more do without it than they can do without religion. The deep and genuine meaning in it is recognized by all religious systems having any strong hold on spiritual realities. The New Thought recognizes it more fully, perhaps, than any other system of thought or religion at the present day. The fact that it is held superficially and in a distorted form by certain churches should not blind us to the common origin of their belief and ours, nor to the underlying meaning,

which they perhaps, scarcely see, and yet which gives to the dogma its strongest hold upon their minds.

When in the long course of human events, religious life for any reason becomes empty and dead, or when the advance of science and philosophy renders the old symbols inappropriate, then an outgrown doctrine may become a stumbling-block, and responsible, in its reflex action, for more emptiness and a profounder insensibility. But in its inception almost every doctrine sincerely held by men as good to live by, has a basis in truth which it is well worth our while to seek out, that we may understand better the mind of our brother man, and become thus broader-minded and more sympathetic towards the views of others.

The doctrine of the vicarious atonement of Christ is no exception to this rule. Let us examine the origin and growth of this idea, that we may reach if possible, a common understanding with those who to-day cling affectionately to the teaching of their fathers, and whose lives show that the true Christ spirit dwells within them.

Jesus promised to his followers the "gift of the Holy Ghost," spoken of by him also as the "Spirit of Truth," "the Father which dwelleth in you," and sometimes in such language as seemed to mean that he himself would return in spirit and live in them. What wonder that the mystical language of St. John, St. Paul and the others, who declared that Christ lived within their souls, should have been speculated upon and formulated into doctrines more and more removed from the true spirit of apostolic teachings, as the church became worldly, dogmatic and tyrannical? For the human mind loves to speculate, and as man's reasoning faculty began to develop, it occupied itself chiefly with excursions into the realm of spiritual truth, whence it brought back at least one good thing, trained powers ready for the work really suited to it, the investigation of natural phenomena and the utilization of the physical forces of nature. As for the dogmas upon which so much intellectual force was expended, they frequently lost in clearness more than they gained in subtlety.

Thus the dogma of "imputed righteousness," at first sight

so illogical, and, if wrongly held, so mischievous, is really the same idea as the New Thought doctrine of the losing of the personal self. The only difference, and that a mere external variation of the same truth, is that the New Thought regards the Christ within as a latent possibility needing only recognition and self-surrender to its higher guidance, in order to bring about the new birth, while the old theology treats this new life as something to be bestowed from without, and a gift of free grace. This conception was possible only so long as science had not proved the universality of law, while men still believed in the miraculous, and saw God outside themselves until the new birth brought Him to dwell within their souls. Some leaders of thought no doubt had clearer ideas. St. Paul, for example, seems to have understood quite clearly the true nature of the process of spiritual unfoldment.

Then, too, it seems at first as if the old theology required merely a sort of historical faith in the man Jesus, if one would find the light of life. And yet it is not the man in Jesus, in whom the Church would have us place our trust. The recognition of this fact led directly to the doctrine of his "eternal power and god-head" and the denial of his human nature, that he might represent the divine life which through him was brought to light. For surely it was he who brought this new light into the world (so they reasoned). He promised them a new birth from above, and said that he would come into their lives and glorify them. This, in its esoteric meaning, was fully understood by the early Church, and despite the deadening influence of the crystallization of the truth in dogma, there are even now many souls who have understood and come into the new life in all its fulness of meaning, demonstrating as much of power over the body and over outward conditions, as the majority of followers of the New Thought movement itself. These people, to be sure, do not call their knowledge scientific; indeed most of them are very much afraid of that word, on account of its connection with Christian Science, which they usually regard with horror. They regard the manifestations which they are able to produce, as miraculous, and cannot understand how they can be called anything else without dishonor-

ing the God from whom such powers are derived. That no scientific minds are found among them, goes without saying. They are all retarded in their progress and made narrow in their sympathies, by this want of catholicity, but nevertheless the fact remains that they are nearer to us than they know, or than some of us realize.

When a sincere Christian, one who lives "the higher Christian life," as it is called in the language of the Church, says that all his righteousness is as filthy rags, and that he is glorious and triumphant in the righteousness that is his through faith in Christ, this language surely need cause us no more perplexity than that of Christian Scientists who say, "There is no reality in disease or sin. I am now perfect. I am now wise. I am now supreme over all conditions of mortal life." Even the doctrine of the "Perfectionists" finds its analogue in Christian Science. By identifying one's self with the true ego, the inmost Spirit, it becomes possible for one to say when conscious of faults, "It is no more I that do it, but sin that dwelleth in me." It is possible in this light to understand also the declaration of St. John, that the true disciple "cannot sin, because he is born of God."

It is important that we try to bring out all possible points of agreement between the different expressions of truth as accepted by men to-day, for the glory of the New Thought and its chief claim to respect are its philosophical breadth and charity, and its co-ordinating and unifying power. The tendency to sectarianism seems to be ingrained in our natures, and as any lack of comprehension of another's point of view leads directly to bigotry, we must guard against that danger, by remembering that truth is universal and may be apprehended under many different images; that it has always been in the world, though much obscured by error, and that some day, when a broader, clearer vision is attained by men, our own doctrines, if we claim for them any exclusive inspiration, will be placed among the dead things of the past, of equal value, but no greater than a thousand other systems that have lived their day and perished.

FROM THE HUMAN TO THE DIVINE.

Man, as a race, is part and parcel of the planet from which he grew. Creation is one; and those who will open their eyes and look around them will see that God did not create the world in six days, then standing still and doing no more, but that it was created in six periods, and that in the seventh he rested, or, more correctly, will rest. That these creative periods have not expired is fully demonstrated by the fact that creation is still rapidly progressing in the grass, in the animals, vegetation, in the earth, and in the waters; and that the object for which all things were created is to make man in Their image and like Them. The Apostle Paul, seemingly under the influence of the Holy Spirit, said, "The whole creation groaneth and travaileth in pain together until now" (Romans VIII. 22). Yes, the whole creation is working for a definite object; and that object Paul announced to be the redemption of our body from the curse of sin, labor, sorrow, and death. As we look into nature we see that it is the unfit that perish and pass away; and the human family will remain under this ban until they learn the law of their being, the source and cause of their existence, and live in perfect harmony with it. Then growth and development will supersede sin, sorrow, decay, and death.

The whole creation is working together with but one object in view, which is to produce man, a highly developed race. It is, then, apparent that man is, so to speak, the quintessence of the whole universe. All the creative forces are working in and through his body, as well as in the rest of the earth. The Creative Word that, in the beginning, was sent forth to form a world and people it with a body of men and women who would have sufficient development of mind and spiritual power to possess it and control it as its god, may, for clearness of understanding, be personified as the God of Creation, the Elohim, whom, in symbolic expression, Jacob wrestled with and conquered. They are the *Spiritus Mundi*. All those who are living in the senses and in generation are absolutely under the dominion of this God of Creation; they think as the creative

forces think through them, and act as their organism is caused to act.

The old adage that "everything must act out its nature," is a true one: by virtue of organic form, and the quality of the substance of which the form is made, the same spirit acting upon and through it is modified and finds expression according to the nature of the structure; and the quality and form of the structure is always the quality and form, the expression, of the thought, sensation, and action of the individual or thing. Let it be plant, fish, animal, or man, all are acted upon, and so caused to act, to think, to feel, and to be what they are by the same Creative Mind. As Saint Paul said (I. Cor. XII. 4-11), "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gift of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will;"—these all work by or from the influence of the SELFSAME SPIRIT; and the *Spiritus Mundi*, or God of Creation, is indeed the servant of the Holy Spirit, Yahveh, the God of the universe, and is serving his will in carrying forward the work of creation.

Man will continue to be under the domination of the *Spiritus Mundi* until that spirit has developed at least one man of the race to a point enabling him or her to understand the laws that produced them, and also to understand that the Creative Mind no longer has power to dominate and subvert their intelligence; or, in other words, until they, through a knowledge of being having developed above the influence of the *Spiritus Mundi*, refuse to be further controlled by its mind currents. Then the interior or spiritual nature of the individual or individuals will begin to respond to the action of the Holy Spirit, the Spirit of Him who sent forth the Word of creation, the Spirit of Him to whom the God of Creation is a servant.

When the spiritual nature is thus awakened by the recogni-

tion of the Holy Spirit, the first breath of prayer springs forth from within and takes form in the words, "Our Father which art in heaven, hallowed be thy name," sacred to me is thy holy will. From this point of their existence the Holy Spirit will begin to illuminate their intelligence with his mind and will, causing them to see that, in order to have eternal life, they must cease the work of generation, that they must separate themselves from creative methods. It will then become apparent to such minds that the chief factor of creation is generation, the production of one's kind.

And here begins the effort to live the regenerate life and to overcome the influence of the *Spiritus Mundi* by the initial step of stopping all waste of the seed. With the majority of people this will be a difficult task, because of the psychological influence habitually dominating the intelligence and causing involuntary losses. The strong and persistent effort to prevent the loss of the vital fluids, begins the work of developing the will power to do and to be that which one wills to be, and he wills to be that which the Holy Spirit causes him to will.

The Holy Spirit within the individual is as yet an unborn infant in a body dominated by the God of Generation. In time that infant soul is born and grows, develops in power and strength, of both mind and form (form by virtue of correct knowledge), until it is able to bind the strong man, the strong physical, animal nature. It will then "spoil his goods" by destroying all that the natural man accounts good by reason of it being a source of pleasure or profit to himself.

But the newly awakened soul in the man must reach out through the spirit of loving devotion to its Heavenly Father, the Holy Spirit, in order that it may gather light, knowledge, and power to be appropriated to the strengthening and development of the life substances produced by the body. In this appears the first effort of the Infinite Child—the Son of God, who was conceived by the Holy Ghost—to take "the kingdom and the dominion under the whole heaven."

This child is yet too young, too undeveloped, to rise in his divine sonship and take the rod of dominion out of the hand of Elohim, the God of Creation, and begin his rule over the earth; he must, therefore, confine his entire effort to the physical body of earth in which he finds himself. However, he is instructed by the wisdom of his Father as to how he is to be-

gin in order to insure success. Consequently, his first effort is to control the life generated in the body by entering into it, and making it, as it were, his house, thus creating in the very texture of his physical organism a hatred of the old passions, appetites, and desires; repelling the old vitiated elements of the body, and replacing them with the new life continually being generated in it; constantly imbuing this new life with thought qualities harmonious with the mind of the Holy Spirit. And so, like Jacob, he supplants Esau, the animal man; for, little by little, he causes a repulsion in the physical mind to evils heretofore thought to be good. Little by little he rebuilds the body until the strong man is bound, hand and foot, and no longer has power to act. By this time the holy child has gained strength of mind and power of will to say to the *Spiritus Mundi*, "You no longer have right in this body; it is mine and I am the Son of God, conceived by the Holy Ghost and born of the virgin life. I have a right to the dominion."

During this process, which is purely a vital one, the intelligence, in order to facilitate the work, must be kept thoroughly alive to the requisite knowledge and methods. By a supreme effort of the intelligence the mind is kept in touch and in harmony with the Son of God within. This can only be done by strictly adhering to principles of the highest morality, and a persistent endeavor to keep the mind clean and pure, banishing all impure and merely worldly thoughts and ideas—in short, by a truly righteous life, not only in deed, but in thought, feeling, and emotion.

This course of life must be continuous. At first it will demand great effort, and at times it will be impossible, because, it must be remembered, the body, the physical mind, all the sympathies, loves, appetites, and passions, are one with the creative laws, the *Spiritus Mundi*, and the work now before the aspirant, guided by the holy child Jesus within, is not to destroy the creative forces or laws, but rather to subjugate them and cause them to serve his will: he knows that the physical structure and material of which it is composed are the digest of the whole. Consequently, as he gains control of any one of the seven creative principles within the body, he has control of that principle in its sphere of action throughout the world. Here the individual sees that he has met an overwhelming power, but, if fearless and determined to go for-

ward, he will find that there is a host of heavenly ones, who "have overcome the world," at his right hand to assist him.

And now comes the necessity—and it is in divine order that it should be so—that the aspirant separate himself or herself from the world, and that he physically unite with the people who have also come out from the world and who are working on similar lines. If, however, he is actuated by any considerations of a worldly nature, if, from the standpoint of the old age and order of creation, he or she is bound by any love, sympathy, or desire, his progress will cease. But if he follow the leadings of the Spirit and unite with the body that is laboring in the direction of his own endeavors, he will find that in "unity there is strength." He will then go on quietly and gradually conquering, one after another, the seven creative principles. From him and from the body there will be a reaction affecting the whole world, and which, in the Revelation to John on the Island of Patmos, was denominated by the Angel the seven vials and the also seven trumpets. (Read and learn what is going on in the world and which will continue until that prophecy is fulfilled.)

This method of taking the dominion is the method ordained from the foundation of the world. Those who thus seek the mastery need not study methods of magic by which wonderful manifestations may be produced, and probably are produced—to some extent by the Hindus and the Chinese, and which were more fully known to the ancient Egyptians. No, recourse to all such methods is what the great Master and Prototype denounced as a climbing up some other way. Alas! the way is so narrow and the mountain top so very high, that only the brave, the strong, and the wise can reach its summit.

Have you entered this way, my reader? Are you willing to sacrifice everything, even your physical existence, for the sake of obtaining the goal? If not, then cease your effort and return to your former allegiance to the God of Generation—serve him there, faithfully and honestly. If you do this, you will be called a good citizen, and may reach high honors among your fellow men. But if these things have no attraction for you, if your will and desire are to walk that narrow way, then

give up creation and all that belongs to it, surrender your life to God the Father, subordinate the body to his laws and principles, and go forward fearlessly, confiding all to Him who produced you. If you are faithful, you will become a savior who will save God's people from sin and death, and all their consequent evils; your body will become God's house, your resting place his throne, and your associates the holy angels and just men made perfect, in heaven and in the body on earth. Your will will be God's will, your word his word, and all nature—the physical elements and all animal life upon the planet—will yield gladsome obedience to your every wish. Who among the readers of these pages is truly praying, "Let thy kingdom come. Thy will be done in earth, as it is in heaven." Peace be with you.—[Ed.

THEN AND NOW.

BY J. FORSYTH SMITH.

When Man Primeval from his brutish mind
 Evolved the thought of God, he sought to find
 Some duteous act to please a raging Lord;
 Or with propitiating gifts implored
 A Tyrant's mercy on his guilty slave.
 But since great Christ the Teacher came to save
 A world of sin by pointing to the Light,
 No ruthless despot wields unholy might,
 No cruel voice demands a people's blood;
 But God is Love and Love is ever good.

"Knowledge must precede virtue, for no chance act can be a moral one. We must *know* in order to *do*."

They are never alone that are accompanied by noble thoughts.
 —*Sir Philip Sidney.*

WAYS OF THINKING.

Undoubtedly we have all noticed that there are times when we can think clearly and logically upon a given subject; and as the well-defined and logical thoughts flow through the mind, we feel that we are endowed with a clear, orderly, logical brain. But at other times the effort to formulate a clear, logical thought structure is a complete failure; in fact, to think at all requires a most arduous, persistent effort, and even then the formulation is very unsatisfactory. Why is this? And again, why is it that at times a thought enters the mind—one hardly knows how or when—and seems to gain possession of the brain. Turn from it as we will, it will not be turned from; but, as if it were an independent intelligence, it seems determined that we shall hear and repeat it, over and over again; especially is this true if the thought is evil, one of anger or lustful desire. But why can we not think when we want to think? and why can we not stop thinking when we would? Again we notice that there are times when we seem totally unable to formulate thought, the brain appears to be at a standstill; and after trying to think first on this subject and then on that and failing to shape a useful and scarcely an intelligible thought, we give up the attempt in despair.

If one sit in perfect passivity of mind and body and form a thought, looking at it with the mind's eye, as at a cloud floating by; if he then let it go and look at the next one which comes of itself, he will find that the thoughts or images at which he is looking, will glide by, appearing and disappearing, like fish swimming in a slowly moving current of water. The substance in which these thought forms are floating is a mind in which we dwell, and which belongs to the earth, as does the atmosphere; it is called the astral light, the mundane mind, the creative mind, and by various other names. This stream of intangible substance, or rather the thought forms in it, touches something in the individual and causes him to think;

or, perhaps more correctly, these thought forms, approaching one's brain, induce in it like thoughts; thus the man ordinarily thinks. The brain is impelled to action just as is a wind-mill: the sails being spread, the wind has "a hold", and can impel it to revolve so long as the sails are held to the wind; but when they are furled the wind passes through them without effect—the wheel rests. So can we cause our brain to rest when we learn and are able to furl the sails, in other words, to disunite our minds from the mind currents that are causing us to think the thoughts that we do not want to think. Those who observe their own mental action will find that these streams of the mundane mind, like the eddies and currents of a river, are different in different places, and in the same place at different times; for example, one influence is felt in a church, another at a horse race—at a prize fight, among friends, among enemies, in all the varied surroundings of life, we find influences peculiar to the time and place.

It appears that Jesus tried to teach us how to stop involuntary thought when he said, "Blessed are the poor in spirit; for their's is the kingdom of heaven;" and again, "Resist not evil." Now, we know that a high-spirited man or horse displays a certain energy or tension of the will and body; and, like the wind-mill with sails spread, some unseen power carries both forward with a rush. This energy, which the mind usually, if not always, directs toward material things, is the energy characterizing the man of the world. We see, therefore, that those who are "spirited," in the sense in which we have used the term, are the ones whose attention is directed toward the things of this world; like Martha they are troubled about many things, and, consequently, cannot possess that peace and consciousness which constitute the kingdom of heaven. Those who enjoy such peace are not driven by the energies of the mundane mind; they have found rest in being able to permit the currents of the world's mind to flow through without touching them, or at least without affecting them. If we watch the action of the mind when we mentally resist an evil influence, we will observe that peculiar "spirit," or tension, which enables the influence to touch us. And here we meet the thought expressed by Jesus:

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Why? Because the same attitude of resistance, "spirit," which is an unforgiving attitude, permits the evil thoughts to touch us; while the attitude of forgiveness enables one to let go that tension, to "soften" toward the offender. Only by an attitude of forgiveness can we escape the mental current of hateful thoughts; therefore, if we forgive we are forgiven, and as we forgive, to the same extent are we forgiven. This is divine justice: it is a law of mind.

But we perceive yet another way of thinking, which is to choose a subject and begin to trace it out in detail, like a man walking up hill, slowly, persistently, and without stopping, examining every step of the way; we follow the thought in its varied ramifications clearly and logically until completed. This may more properly be called thinking; the ways previously noticed are simply the play of thoughts upon the mind. In the last method, however, one will observe that the difficulties encountered in following a thought to its completion depend upon its harmony with the world's thought; it will be found very difficult to think contrary to that.

We have implied that each locality has its own mental state: more know than understand this fact. For instance, a physician sends his patient, the worn-out man of business, to the country to rest: why? Because the energetic thoughts of the city's mental currents playing upon the life and brain of one who is unable to furl the sails, keep up an activity which the system can no longer endure. When he goes to the quiet of the country, where the thought element is not so active, he begins to rest and recuperate, because he is not urged forward at such a rapid pace: he recovers the more rapidly if, by forgetting, he lets go the mental currents of the city. The same lack of activity is observed in the mind currents of the country by those who do not wish to rest, but who are seeking enjoyment: they go from the bustling city to a quiet place and find it dull, because they feel the loss of that energy of the mental currents of the people among whom they dwell, and upon whose association they depend for power to think. In fact, such people are living windmills: when the thought currents of the world flow through

them, they think; like the windmill they depend upon something to make them "go." Hence the difficulty experienced by those who leave all companionship and endeavor to live a hermit's life, cutting themselves off from the energetic mental currents of the people; under such conditions few are able to think at all, unless by memory they touch the old mental currents. We understand that the brain is the organ which formulates thought, but a thought formed by the brain which is not seconded by the feelings, has no strength to affect us; on the other hand, even when the brain is still, thoughts will arise in the heart that send feeling surging throughout the being. There is strength and power in a thought if we can feel it as we think it.

RESURRECTION MORN.

BY CLARA G. ORTON.

The world hath dropped her garments white
 And burst her cerements in the night,
 The sky is full of light and life,
 The air with song-birds' notes is rife,
 The waking buds break from their shells,
 The sod with coming life upswells;
 As if it had been newly born,
 Earth smiles on Resurrection Morn.

O soul, thou too, as one new born
 Come forth on Resurrection Morn.
 Arouse thee from the sleep of sin,
 The torpor that locks thy senses in.
 Come forth from the darkness and the gloom,
 Break open the doors of thy self-built tomb;
 From the sin-stained grave-clothes thou hast worn,
 Come forth on Resurrection Morn.

"He whose thoughts are fixed on things eternal will never waver in his purpose."

The laws of nature are the mathematical thoughts of God-Plato.

VARYING CORNERS.

BY JEANNE G. PENNINGTON.

"In the world is darkness,
So we must shine;
You in your little corner
And I in mine."

A pamphlet containing the reprint of a little story published in "The Pansy," recently fell into my hands. I do not know from whom it originally proceeded; but the jingle of its above refrain has since haunted me, and just now has sung itself the more persistently during a discussion of the deluge of so-called "current literature."

Some one wondered how so many absurd, illogical, and apparently meaningless writers, *dare* foist themselves upon a helpless public.

Some other, more tolerant, who was present, claimed that each individual has his own auditors who are eagerly expecting him, and who, through him alone, will climb into understanding or enjoyment of the more authoritative teachers.

"Do you not remember," asks this cheery voice, "that Carlyle the Great, Carlyle the Inspiring, Carlyle the Emphatic, said, 'Rightly viewed no meanest object is insignificant; all objects are as windows thorough which the philosophic eye looks into Infinitude itself.'"

"Yes," objects the first speaker rather petulantly, "but Carlyle himself is intolerable to many; how his rasping, censorious, over-capitalized pages can be read by fastidious people, has always been a mystery to me."

"Take Wordsworth, then, surely he doesn't offend in precisely the same manner as my heroic Carlyle," laughs our optimist; "he too said, 'Whoso feeleth contempt for any living thing hath faculties which he hath never used.'"

"Living things! Certainly you do not consider the pages of some of the books published to-day entitled to a place in the list of 'living things?'"

"Their writers may be so classed, I am sure you must admit; and surely I do consider all books living things," sturdily yet

gravely answers the steady voice: "thoughts are the most vital and potent of all things; and words are the necessary symbol through which the thought must be conveyed to those minds not sufficiently awake to dispense with the objective. Do you ever think of the hunger of soul abounding on all sides? and of the multitude of those persons mentally unfitted for what you term *real* literature; yet whose spiritual needs are perhaps much more imperative than those of the most brilliantly intellectual of your own class? How are these sisters and brothers to be reached save by the simpler teachers whose mental outlooks are akin to those of their audiences: and whose work is therefore as necessary as that of our greatest thinkers and speakers? 'All service ranks the same with God.' and the private who brings up the rear of his regiment and lags not, is equal in all essentials to the Commanding General of the army. Only the positions differ, not the value of the service."

Our pessimist laughed with some scorn, and the subject was then changed.

I have noticed, however, that many sorrow in the same degree over the excessive and unnecessary amount of "degenerate" printed matter proffered to-day to the reading-public, and the number of what they are pleased to term, "mistaken teachers" who are attracting the attention of ready listeners, here, there, everywhere.

Yet for a number of weeks that little Pansy jingle has been singing itself cheerily to me—

"You in your little corner,
And I in mine."

I suppose into each earnest life there comes sometimes such a moment as this:—the individual having reached a place on the mountain-side where he can look down over the ravines and valleys; can review the different stages in the pathway along which he has ascended; sees here and there something he longs to recommend to his friends, and other things against which he wishes to warn them. They, having started later on the journey, are therefore necessarily some distance below his own vantage-ground.

How is he to transmit his message? It is conceived with no thought of self-aggrandizement, no desire to pose as a teacher or expert; but because of a simple yet profound compassion

which he has attained through the sufferings engendered by his own blunders or blindnesses, in his struggle upward.

"I see away in the distance," he says softly to himself, "a man who once was kind to me; a woman who comforted a sorrowing child, using moments which could ill be spared from an arduous life: I see a dearly beloved brother lost in the maze of doubt where I too slipped and fell. Can I not attract their attention, reach out my hand and signal them?—my brother, that he escape the fall and bruises which will retard his march?"

Then enters the thought of the many more effectual speakers and heralds; and a modesty, is it, or a *pride*, prevents the loving sign which the man's soul prompted.

The friends with whom he sympathized, to whom his heart went out, may be so sensitive as to have received the thought warning. But it is more probable that they, being farther away from the mountain-top toward which the whole line of march trends, are deaf subjectively, and miss their footing as he once did, fall, are hindered, discouraged, disheartened.

It is true that other tidings fill the surrounding atmosphere, but those are unintelligible to some of the pilgrims who need a familiar voice and presence to enable them to climb more swiftly. The friend might have helped, but undue modesty, or excessive fear of doing less perfect work than another, restrained him, and the opportunity was lost.

But why *should* we expect, and wait for, the gifted alone to direct us? Hear again that vigorous man who *lived* his theory, speak in unmistakable tones—"Speak forth what is in *thee*; what God has given thee, what the Devil shall not take away. Higher task than that of priesthood was allotted to no man; wert thou but the meanest in that sacred Hierarchy, is it not honor enough therein to spend and be spent?"

Has the man or woman possessing a single talent and that apparently of an inferior order, any right to draw from the universe as much of good as he can appropriate, then refuse to share it with others whose single talent can not yet be discerned? Does not the receiving pre-suppose the giving, and not only pre-suppose—but necessitate it?

Without evolution, involution could not proceed beyond a certain point, and vice-versa; the two things are inclusive, the differing sides of the same shield.

After we have received freely, clearly we are to give freely

and concern not ourselves with the perfection of form of our gift, though its *spirit* obviously must savor of perfection.

George Eliot once said, "Every hand is wanted in the world that can do a little genuine, sincere work." In these words she strikes the key-note of effort:—the work may be small, seemingly unimportant, and to many who have lived beyond it, unnecessary; *but*—if it is genuine and sincere, the doing justifies it.

Through the simplest exercises the student passes to the more serious *études*; and from the latter to an appreciative interpretation of those thoughts expressed in the "inarticulate mystic speech of music." Who will say that the simplest exercise was less important in the grand economy of development than the most brilliant *étude*? and had the former composer refused to contribute, how could the latter have been reached?

"For not this man and that man, but all men make up mankind, and their united tasks the task of mankind." How, then, can anyone shirk or leave his post because to another has been assigned the seemingly higher place and more important work?

Each child of the All-Father bears within him a portion of the Divine nature, and is as necessary as any other of the many children.

Should the tiny streamlet of thy life flow through quiet, obscure, unnamed places, see that along its banks thou sowest the seeds of early and late flowerets: that the song of thy waters may be in harmony with the sky and gleaming stars over-head, which canopy and glow are for thy little rivulet as they are for the great Ocean far away. Thy stream will commune with the adjacent life which could not reach the sea; and to thy waters shall be given the daily beautiful task of re-vivifying and cheering that small portion of the universe which touches thy banks.

Sing thou thy song; even though it be in a minor key, yet see that into it daily thou bringest more of the gladness of service, the privilege of work. Quietly, persistently, modestly sing, and, as thy streamlet broadens into a river, and hurries on to the sea, thy song wilt rise to the triumphant major, because thy smaller tone, though it sympathized with all sorrow and grief, *refused* to sing lamentation and woe; bravely gave out joy in even the shadowy places, and sang of hope even when the sun, moon and stars had withdrawn their light.

Shouldst thou be moved to speak in a louder tone that thy

voice mightst reach those farther away than thy immediate shores, do so; thy heart is prompted to call to some other who *needs* thy special word at the moment it urges itself spoken.

Do not dread the criticism of those who jealously guard the portals of *pure literature*: they are concerned with their own affairs, are wisely being helped by the voices necessary to them; but thy little word spoken in love, in full sincerity and truth, will find its way surely to those hearts which need its balm and consolation. Give out: freely always, in thought and word and deed, but urge no man's acceptance of thy message. It is thine to offer, another's to receive; and each must be free, spontaneous, without fear, without pretension or affectation of any sort.

And once more because my pessimistic friend who helped to set me thinking on this subject, represents a large class, and you too may encounter her view and be dismayed for the moment, let dear old Carlyle—whose faults only imbed him the more surely in the heart of those whom he strengthens—call across to us in clarion tones: Hark—"Be no longer a Chaos, but a World, or a Worldkin. Produce! Produce! Were it but the pitifulest infinitesimal fraction of a product, produce it in God's name! 'Tis the utmost thou hast in thee; out with it then. Up! Up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called To-day; for the night cometh wherein no man can work."

Not because we fancy ourselves incipient Homers or Shakespeares or Goethes or Carlyls, but because simpler songs reach simpler hearts where these masters may not at first penetrate; and that we too may help in an "infinitesimal" degree perhaps to lead to an acquaintance with or understanding of these great singers. Because we are not at all concerned with what others are doing, having our own niches to fill; niches undoubtedly merited and arranged for us, and from which, if at all, our individual work must proceed; let us do our best because of all this, and most of all because it were a good thing to adopt—the brave philosophy cunningly tucked away in the merry rhythm of these tenacious little lines:—

"In the world is darkness
So we *must* shine;
You in your little corner
And I in mine."

MAN'S NEEDS.

What is the vital need of man? What should he most earnestly seek? What should he most desire? Is it wealth, position, or honor? Is it the love of kindred, family, or associates? The spiritual man does not depend upon earthly powers or material wealth, to unfold the ego; therefore the vital needs of man, the needs which his higher self demands, must be looked for outside of physical environments. Nothing that earth has to offer in the way of favors can ripen the soul, or impart true and lasting happiness to him whose spirit has received a glimpse of the hidden realm toward which it journeys. The awakened soul knows that, if it would gain an entrance into heaven, if it would rise superior to the powers which control the world, it must learn methods of life; methods in harmony with the purpose of the Creative Mind, whereby it may be able to rise into higher states of consciousness. Consciousness makes us what we are; it follows, therefore, that the most vital need of the race at the present time is knowledge of law which will enable the individual to come into a realization of his true sphere of use, and into an understanding of the duty he owes, not only to himself, but to the world at large. In the incoming age it will be impossible for man to labor wholly for self; he must of necessity be a co-laborer, must take an active part in the affairs of men; he must be either a builder or a destroyer.

You who have come into an understanding of the truth, you who have had the light thrown upon your pathway, owe a duty to your associates and to the world, which, if not fulfilled, will bring upon you much sorrow and regret. As you have received, freely should you give: as the Spirit has brought light to you, even so should you bring it to others. Do not think you are to be favored of heaven; do not delude yourself with the idea that you will be permitted to gather together the jewels of the kingdom, in order that you may selfishly enjoy them. If you are unwilling to let your light shine, if you fear to deny

yourself, rest assured that your progress will be slow and painful, your attainments limited, and you will continually wonder why your advancement is not more rapid. A selfish man or woman will be ever barred from the holy joys of the eternal city. The dwellers in the celestial city are immortal; the one who loves his life shall lose it; the man who loves his neighbor as himself, the one who is ready to sacrifice all for truth, shall find it. If you are selfish, if you are unwilling to make known to your fellow man his vital needs, you will never be permitted to approach the great white throne; the selfish man will find that God is not a God of love, but that he is a consuming fire.

From the churches, from the schools and missions, the cry goes forth, "Now is the accepted time." In crowds the hungry souls ask for bread, but, alas! they are served with dry husks that have long since lost their virtue. External show no longer possesses the power to satisfy the needs of humanity. The hungry, thirsty souls pine for the living waters; the waters that flow from the fountain which imparts eternal life to all who are fortunate enough to drink therefrom. Christianity at the present day, too much engrossed by external display, possesses a great and noble truth that has lost much of its virtue. It has lost its power to satisfy the longing of the soul that truly desires to be united with God. The interior consciousness, crying like Hagar in the wilderness, will no longer be satisfied with that which fails to nourish, which fails to supply the need of a famishing spirit. Emotion has lost its power to still the soul's cry for freedom. The enlightened ones are awakening to the fact that emotion, falsely termed devotion, is wholly of the physical; that it is a delusion of the senses, and retards the progress of the ego toward the ultimate for which it was created, and which it is destined to reach.

The awakened soul is no longer satisfied with shams and delusions; it knows its needs, and will not rest content until those needs are supplied. Like a giant in fetters, it tugs at the chains which earthly environment has forged about it. It knows the necessity of laying hold of methods: it realizes that it must know the law, if it would rise superior to disease and death; that it must possess truth, in order that harmony may be estab-

lished between the Father and the son. Friends, it is for such souls we labor; it is for the welfare of the children of God that we are endeavoring to point out the vital needs of the race. Help us in this our life's work; help the beloved of our Father to break away from the soul-destroying influences which are manifest on every side. You can do much to lighten the burdens which oppress your fellows; you can do much to bring to their notice a knowledge of truth. By living a pure and holy life, by thinking pure thoughts, you can hasten the day wherein all who love God will be free.

On every hand teachers are proclaiming, "This is the Way, this is the Road that leadeth to salvation." There is only one way,—the Way which Jesus pointed out. The need of the hour demands that we make no mistake; it is imperative that a true understanding of the way be ours, or we may be led into one of the many pitfalls, and be lost. In order to gain this knowledge, the mind must recognize the need of salvation, must comprehend the true significance of Christ's mission and the ultimate glory of his labors. In order to do this the individual must be freed from all preconceived ideas: the true spirit of devotion must be cultivated, and trust and faith be established within. Open your heart to the light of truth; knock understandingly at the door and it will surely be opened to you, and you will be permitted to enter. When you do enter you will receive the baptism of the Spirit, and be admitted to fellowship with those who intelligently do the will of the Father which is in heaven.

Our age has grown so materialistic that the true mission of our Lord has been lost sight of; his teachings are understood by but few. Man has builded a barrier between himself and his God,—a barrier so high that few indeed are able to surmount it. He continually denies the possibilities of his spiritual nature, and refuses to recognize the soul's needs. In his struggle to obtain the good things of this world, he has no time to devote to his more important—his spiritual wants. Remember that the soul is not the creation of one earthly experience; that it does not come into a material body, live a short life, and pass on to realms wherein sorrow and death do not enter. It is

a creation of many lives. Many æons of sorrow and trials have passed since it was created; and it must continue to return, again and again, to a fleshly tabernacle, until the lesson has been learned and its needs have been satisfied; until the spiritual perceptions awaken; until it desires to know, desires to be united with the first cause, the Father-Mother from whom it was evolved.

THE ANGEL'S LESSON.

BY FANNIE FULLERTON.

'Twas midnight—and the great old bell
Tolled out the hour in solemn knell.
I slowly floated off in sleep;
With dreams entranced I soared away
Until I reached a golden gate,
O'er guarded by the angel Fate;
I begged that I might inward peep.
The angel answered, "Canst thou stay?"

I hinted of work yet undone,
My soul's great needs not yet begun;
I longed to look within an hour
And then unto my home return.
I would indeed such honor prize—
This hallowed day above the skies,
Would mark the law where love has power,
And of its oft-sung glory learn.

The angel smiled and stroked my hair;
"Poor child," he said, "thou failest there;
Hast thou not found this lesson yet?
Go back, and learn what earth must teach;
True souls that have in time grown strong
By heavy cross, and conquered wrong—
Have pressed the good from evil met,
They only can true heaven reach.

"You err, that grief brings bitter pain—
Because of earthly loss or gain.
There never was the lot of man
So plotted that he needs must pine;
He might if true—truth ever see;
To blind his eyes, is not to be
Best fitted for all heaven's plan.
First, learn to see—then heaven is thine."

THE CLOSE OF THE CYCLE.

The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Chrisna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. And what is of special interest to us, this new God-Man is to appear on the Pacific Slope; some saying that he is already born. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsions, since first what is above and next what is below; first what is within and next what is without.—
W. E. Copeland, in *The World's Advance-Thought*.

We copy the above article simply because it is one of the many written on this subject. It seems to be almost generally admitted by the advancing thought of the day, that the end of this century marks the end of several cycles. How much reliance is to be placed in the Hindu calculation of these cycles, remains to be proven by experience; but we are among the many who firmly believe that the time has come for the closing

of the old dispensation, and the beginning of the new. We do not, however, entertain the idea held by so many, that there is an overlapping of the two cycles. Our experience in relation to the zodiac has taught us that, in each instance, there is a well-defined line between the signs; that even the earth in its cycle round the sun takes not longer than a minute to cross one of these lines, or to pass from the influence of a sign into the fullness of the influence of the succeeding one. It does, nevertheless, take the earth and the elements of the earth sometimes a day or more to adjust themselves so as to vibrate in harmony with a sign just entered. (True, we find that the signs overlap each other—in some instances from two to six degrees—but we believe that, when the influences of the constellations are discovered and exactly located, it will be found that this overlapping is the overlapping of the signs by the the constellations.)

In its movement through its great cycle, the sun is supposed to have entered the sign Pisces when the Christ was born. Common authority claims that it took thirty years from the time of his birth for Jesus to mature and begin his work: it is claimed by some that it took a much longer period. In the absence of historical proof all this must remain a matter of speculation and possibly of spiritual discernment, but whatever history may have to show in regard to the time of the Messiah's birth, our experience relative to the zodiacal signs leads us to believe that the sun has already entered the sign Aquarius of the Grand Zodiac, and that the awakening of the occidental nations to the so-called new thought, is but a preparation for the manifestation of the Christ-Body; for the prophecies emphasize the fact that the Christ of the new age into which we have entered will be, when perfected, a Body of men and women—144,000, more or less. Of course, like all growth, the gathering Body begins with a germ and grows until the many of which it is eventually composed become one.

Why so many people point to the Pacific Slope as the place where this Body will appear, is a mystery from the standpoint of external reason; but we believe that the Body will be gathered at this place, and, as Jesus said, "wheresoever the carcass is,

there will the eagles be gathered together." As the work of the gathering is not done by natural agency but by the power of the Spirit of God leading men and women, through the inner consciousness, to the place chosen by the Spirit, it is, consequently, unessential that we proclaim this place as the one so chosen; for if the place and the work are here, all-sufficient proof of the fact will appear when the work is accomplished. We feel within ourselves the assurance that, soon after the entrance of 1900, there will be a more general movement in the direction of the gathering of the Christ-Body, let the place be where it may.

Jesus intimated (Mark XIII.) that many would be deceived by false Christs at the harvest time, and we are prepared to say that all will be deceived—no matter whose teaching they accept or to what body of people they ally themselves—except those whose lives are dedicated without reserve to God, and who, with the purity and fidelity of little children follow the leading of the Spirit. If it were possible the very elect will be deceived, but it is not possible to deceive those who have the consciousness within themselves of their acceptance with God; for, with the consciousness of acceptance, comes the guiding intelligence, the Spirit of Truth that shall lead into all truth and show us things to come. We hold, therefore, that while it is necessary to follow the practical instructions given out by Esoteric teachings, yet these instructions are merely methods by which the body is cleansed and obstacles removed, so that a spiritual consciousness is obtained and divine guidance made plain and certain. After all, then, the great essential in the attainment of the Esoterist is the interior consciousness that he pleases God.

Man unfolds from within like the trees, flowers, and fruit; the interior thought creates conditions, which manifest themselves in exterior form. Thoughts that are harmonious, thoughts that have for their purpose a spiritual ultimate, are always the production of an orderly mind,—a mind working in conscious accord with the purpose of the Creative Mind and Will.

DIETETICS.

In the work of creation nature very carefully guards against the production of monstrosities; that is to say, against the development of any particular characteristic to an abnormal degree. In accordance with this provision of nature, the woman who is fine, sensitive and nervous, of a highly mental organization, is nearly always attracted to a man of stolid, coarse organism, who is slow of thought, and who possesses a strong physical or animal nature. And without going through a long list of opposite characteristics causing mutual attraction, it is sufficient to observe that, in the generation, men and women are attracted to those qualities which are the opposite of their own, and thus a happy mean is maintained in the offspring. But when mind begins to govern, it is attracted to that which is like itself: like attracts like in the world of mind, and, in the generation, opposites attract each other.

During the past few years mind has begun to take hold of the physical nature and to subordinate it to its own inclinations. This, of course, is good, leading, as it does, toward a preparation for a higher order of mental and spiritual consciousness; and, as a very apparent effect of advance in this direction, because probably most upon the surface, dietetics seems to take precedence among such methods. But, unfortunately, mind being attracted to mind and that which is productive of mind, those who should not diet, who should not so suppress the physical, in nine cases out of ten are the ones who do so, and those whose physical natures are in predominance, and who should diet and restrain the appetite, have no inclination in that direction. Therefore we sometimes think that it seems as though all that is written upon the subject of dietetics and the restraint of the appetite, is doing more harm than good. If such methods could be placed in the hands of a wise teacher who would properly discriminate as to what should be restrained in one and cultivated in another, they could be made an instrumentality of great importance.

Under the circumstances the best that one can do is to suggest that those who carry but little flesh and who are of a highly nervous or mental temperament, or are intense in their nature, pay no attention to any dietetic methods taught, but that they endeavor to take such nourishment as will most rapidly build up the body and keep it strong and vigorous; and, relative to feeding the body, there is no guide like the appetite. Of course we know that condiments, tea, coffee, tobacco, and so forth, have no nourishment, but are excitants in which such people should never indulge.

The chemist analyzes certain articles of food and informs us that such and such contain no nourishment, that others have only fats, others, again, something else; but thirty years of continuous study along these lines, and experimentation, have conclusively proved to our mind that no chemist knows very much about what will nourish the human organism. To illustrate the position, most teachers of dietetics tell you that there is little or no nourishment in starchy food, yet over half the population of the globe have, for hundreds of generations, lived on that which is almost exclusively starch. Again, they emphatically declare that the Irish potato is not a particularly nourishing article of food, whereas the Irish people have lived almost exclusively on potatoes for many years, and there are no more vital constitutions on the planet than those of the Irish race. And, in like manner, if one take the trouble to study the multitude of books and magazines published upon these subjects, he will find every article of food known and commonly used, condemned as unfit for consumption, and every article of food commended as containing the most nourishing elements, each writer recommending such things as are adapted to his own particular needs, and condemning those which are not; so that among them all they manage to pass sentence upon everything, and to justify everything, which leaves us just where we started. However, no one should cast aside reason; on the contrary, the body should be supplied with such food as will best nourish it, and which is most conducive to right mental states.

BRIEFS.

Those who are gaining sufficient physical development to begin to realize a loving harmony with the Father, are at first conscious that the sun shines more beautifully than ever before; that, as they look over earth's broad bosom, it teems everywhere with love, and love makes everything beautiful, joyous, and harmonious. The ancients said that "God is love;" and when that divine love finds its throne in an individual, there goes forth, wherever he looks, a stream of love, and his thought, wherever it is sent, gathers to itself a great wave of celestial love. The earth will be impregnated and caused to bring forth by its potency; flowers and fruits will be more luxuriant, beautiful, and nourishing, when stimulated by that love. Insects, birds, animals, and men will feel its invigorating influence, and will gladly hasten to do homage and service to the source of that emanation—gladly! yes, with great rejoicing. Thus the dominion comes to God's children; not a domination through force or fear, but a joy, and rejoicing obedience through love.

We read what Saint Paul says of those that are without God and without hope in the world, and it has a very mournful sound, describes a very deplorable condition, but the numbers that are thus circumstanced are very large. It is true that those who have not hope in the things of the world are few; but such hope all know to be illusive, for the thousands have found that the things of the world cannot bring peace or happiness. However, that which has most impressed our mind is the great number of people who are without God. Very many have a God of inexorable justice; they have a realization within themselves, in so far as they have any realization relative to God, that they are miserable sinners and have merited nothing but his displeasure or anger. To such God cannot be much comfort, but rather its opposite. There is another class now

coming before the world, and whose numbers are rapidly increasing, who have no God other than that within themselves—a small concern for a God, surely! If there is any people without God in the world, it seems to us it is this people.

Only the few really know what it is to have a God. To have a God, is to possess a conscious realization that God is spirit, a living, all-knowing Consciousness; the Fountain from which all lives in all worlds have been derived; a Mind which not only produces and governs the work of creation in the world, but which is the governing Mind and Power of all worlds and their systems; the Fountain and Source of all law. The individual who is in conscious unity with this God, who, like Abraham, has the assurance that he pleases God, and who has that assurance welling up in his inmost consciousness, day by day, is the only one who really has a God and hope in the world.

The many, throughout the land, who are playing at occultism, talk glibly of "the Monster of the threshold," but we are prepared to say that they who walk the Narrow Way marked out by the Nazarene, will find that at every step of the overcoming they will be met by a dark and malignant thought-form that must be conquered; and the greater the powers brought within one's reach the more potential will be the adversary. This is an essential to all those going that Way, for, on receiving a power, the individual must know how to use it to the best advantage; consequently, there is an adversary ever present, and when the overcoming is accomplished the individual not only knows how to use that power, but he has faith in it, which is the one thing necessary to its use. We should, therefore, remember that, when we meet an adversary, it is the opportunity presented to us to make the application of the lesson learned and of the power gained.

The true Esoterist is a very narrow-minded person,—at least it seems so at first glance,—because the whole field of his desires and efforts may be summed up in so few words. They are: The endeavor so to live, in thought and deed, that he may ob-

tain the consciousness of his acceptance and unity with God; and not only to obtain it, but to live in that consciousness continually. This is a very simple statement, but what does it comprehend? The consciousness that one pleases God can be obtained only by living as near right as the individual knows; and as soon as that consciousness is obtained, his mind is illuminated to perceive that habits of life hitherto thought right and good have become evil to him, and he is led by that spiritual intelligence to adopt methods for overcoming, subordinating, and purifying body and mind. In order to do this he sees the need of knowledge,—knowledge of all the laws active in and through him, mentally and physically. If he fails to live up to the added light that from day to day comes to him, he at once loses the consciousness of his unity with God, and can only regain it by following out the methods or lines of knowledge, instruction, obtained through the illumination of his intellect by the light of the Spirit, which has come to him by means of that unity. Saint Paul says, "As many as are led by the Spirit of God, they are the sons of God, * * * and joint heirs with Christ (Rom. VIII.). Surely the son who inherits the possessions of the father, possesses all that is left him under the father's will; and the one who becomes the heir of God is, after all, not very narrow in mind or power, for God is the owner and preserver, being the creator, of all things. Therefore the Esoterist is certainly aiming at, and in the true way of finding, the broadest and highest in the universe.

Lying is the besetting sin of earth's inhabitants. Lying is the effort to deceive; methods intended to mislead an individual, to lead him to believe that which is not true. This impulse begins in the bird and in the animal families as soon as the social instinct takes form: we observe it in our domestic fowls and animals. The great reformer, Jesus the Christ, said, "When he, the Spirit of truth, is come, he will guide you into all truth, * * * and he will shew you things to come." In pursuance of this thought, when he saw Nathanael coming to him, he exclaimed, "Behold an Israelite indeed, in whom is no

guile! If the individual would have the Spirit of truth, which alone can lead into all truth, he must begin his efforts toward that end, by being absolutely truthful, without "guile." Many people, especially those in business, find this next to impossible. And not only is this true in respect to one's relation to the business world, but it is more emphatically true of a society life. Society, from the king and queen upon the throne to the mechanic, the laborer, or the peasant, is a gigantic system of lies. No wonder the Revelator exclaimed, "Come out of her, my people, that ye be not partaker of her sins." No one can be a Christian or an Esoterist, terms which are synonymous, who does not obey the injunction of the prophet, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Is. LII. 11). This going out may at first be a shutting up, a closing in, of one's self, a living within one's self, or rather within the Spirit of God; for it is again written, "The name Yahveh is a strong tower; the righteous runneth into it and is safe." But when they cast you out, as they will surely do; when associates, friends, nearest relatives, even your own companion, cast you out, as they will surely do if you obey the guidance of the Spirit of God,—then Yahveh has prepared a place to receive you.

Those who have in mind high attainments in the 'spiritual and "occult," are looking for and expecting some great things to be given them to do, but this they will never find. They are looking for some one to give them wings by which, in one flight, they may reach the mountain top, but they forget that God never creates birds full-fledged, ready for the wing. The young birds begin life without a sign of a feather, but the wings grow day by day through a long period of tedious waiting and working. The farmer plants his trees as little sprouts, and, although watching day by day, he cannot see them grow. If he were impatient, he would despair of their maturity: only by long waiting and comparing their present size with what they were when started, can he see that they have grown at all. All

this in the lower order of development, and the higher growth is proportionately slower; progress is a matter of long, tedious years. And so it is with the Esoterist. We sometimes hear the remark, "I don't know that I am growing, or gaining anything in particular,"—because he has nothing with which to compare himself. A ship at sea or a balloon in the air may be traveling at great speed, but it is difficult to perceive that it is moving. And so with him who is laboring diligently, carefully guarding all the little things of life, and applying all the little methods in their minutiae. Perhaps he is sailing with great velocity under the stress of high winds and tempestuous seas—they are all carrying him forward to the haven which he seeks.

It is often remarked that THE ESOTERIC dwells too much upon adverse conditions, invisible adversaries, and so forth. We admit that this is true if the man (or woman) is not fully established in himself. But THE ESOTERIC is not for children; it is for men and women of mature mentality and soul-unfoldment. Such readers realize that to fear a thing is to become subject to it, but to know of its existence is to be prepared to meet and overcome it. It is well known, especially in military experience, that a surprise usually means a defeat. If there were a rattlesnake in our path and we should ignore his existence, we would stand the chance of stepping on him and being bitten; but if we know he is there, it is easy enough to avoid him. And so it is with the adversaries in the pathway of attainment. True, it is beginning to be known that a great power for resistance of psychic adversaries lies in a belief of their nonexistence or their inability to affect one. This is a strong point in so-called Christian Science and in Mental Science. The denial of the existence of evil until one believes in its nonexistence is good, providing the will is firm enough, and the faith in the good strong enough, to enable the individual to go straight forward with determination, ever doing the right and ignoring the evil. This will do for those who are not climbing the heights of attainment, but those who are doing so, will certainly meet that which will try their capacity of physical and mental endurance to its utmost; and if they persist in their efforts to reach the heights, they will encounter adversaries beyond the ability of mortals to overcome; they will need the assistance of God, the Spirit.

Fear is a greater factor in human action and thought than is generally known. One who is not afraid of hobgoblins, of being in the dark, of meeting an antagonist in combat, of going into dangerous places, is generally said to be a person without fear. But there are other phases of fear: a man who is fearless in respect to everything else may fear the loss of friends, or fear that he may come to want; he may fear reproach or sickness,—in fact, there is no subject of interest to the human family in which fear is not an important factor. Fear is the antithesis of faith. The question is asked in the Scriptures, "When the Son of man cometh, shall he find faith on the earth?" If we talk to a business man about trusting God, about having sufficient faith in him to follow the guidance of the Spirit, regardless of consequences, we are invariably met by the remark, "We must use our judgment, our reason;" which is true in a general sense, but, in almost every instance, such an answer means that the individual fears to follow the guidance of the Spirit lest he be led to neglect business interests, or to do something that may bring upon himself censure, loss, or want. There stand before the eyes of those who desire to dedicate their life to God and to follow the guidance of the Spirit, a few worthless fanatics who claim to trust God and who depend upon their fellow men to support them. Instead of following the guidance of the Spirit, as they proclaim that they are doing, they are really following the guidance of their own perverse inclinations or of "devils." It is difficult for men to believe that God is more reasonable than man; and when they insist that they must be guided by their reason, they must be understood to mean that they have no faith in God, in the reasonableness of his guidance or the intelligence of his Spirit in leading them in the surest and best way—best in view of the highest ultimate and attainments, here and hereafter. Therefore, when we consider the universal presence of fear in its numerous phases, the question again presents itself. Is there any faith on earth? for true faith can be possessed only by a well-balanced-mind—well-balanced in its relations to this world and to the cause world. Faith, then, is something that must be attained by man, something that he must grow into; for Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

OUR EXCHANGES.

ILLUMINATION AFTER REGENERATION.

The following article is taken from a little magazine called *The Abiding Truth*, which is a little gem. Its editress (C. Elizabeth Russel, 6 Park St., Peabody, Mass.) seems to be opening out into the higher spiritual knowledge, and is certainly doing a good work.—[Ed.

The sun is the center of the solar system. We conceive that space is filled with systems all with a central sun from which the planets have been eliminated.

Our earth, as one of the planets of the solar system, is a product of the sun—a child of the sun. Now, the earth in its turn produces, and, being dependent on its source for existence, all its products derive their life from the rightly adjusted condition relative between the earth and its sun—or source. The electrical, positive, father force, coming from the sun acts on the negative mother, brooding forces of the earth, and when harmony is established, earth produces its children, or products.

We are the highest earth product and exist because of the harmonious relations between the sun and earth.

The true parents of our mortal part are the sun and earth.

All disintegration or so-called death is caused by the life forces coming from the sun not being harmoniously adjusted with the affiliating forces of the earth.

If we could so understand the true, fixed laws of nature and thus keep a perfect equilibrium of the forces that make up our mortal part, we should live on and on indefinitely. But what is it we are doing day by day? In our ignorance we are continually transgressing these laws. We may say, there are but few on this earth, if any, who have the knowledge to gain this perfect harmony, or right adjustment of the atoms of our mortal body and the life or spirit which comes from our sun.

So disintegration takes place.

The scientists of to-day are recognizing this spirit or life

force pervading every thing, and through the power of their thought forces are striving to bring about this harmony—this perfect relation between ourselves and our parents, the sun and earth.

All praise be to those who in this way are helping humanity.

Let us go on yet further into the mighty truths, unveiling their faces to our astonished vision. Would we desire the *true* definition of immortality?

In our mortal part we are a product of the earth and sun—just a personality. To recognize our immortality—our divine birthright—we must become individuals. The higher systems in space are peopled by God's individualized children.

We must all be born again.

In each little babe of mortality is placed a spark of divinity—a part of the great source from which all the systems in space derive their existence. What does this spark of God do for us? It is our Christ, who in perfect love is striving to make of each earth personality an individuality. This Christ in us, when recognized, is slowly drawing us to Him—drawing us to a new birth. Then we find one God—one father and mother—then we realize our immortality. Then we are no longer personalities tossed on the waves of mortal errors.

How shall we find this Christ within? Each one of us must steadily and earnestly live above the thought atmosphere of mortal mind.

Each one for himself, must earnestly strive to *live the life* of purity, holiness and love.

Each one of us must work out his own salvation, for no one can do it for us.

Let the powers of our divinity control the mortal mind, and as strong individuals let us realize our immortal birthright.

Through all the ages there have been lights on our way, but you and I may well follow our light, which is the Christ or God revealed to us.

Are we putting all earthly desires and all mammon ways away from us? Are we seeking communion with the waves of higher thoughts that ever sweep closely to the *true* seeker of Truth or God revealed?

Are we finding the God within ourselves?

Far above mortal mind, that exists because we are children of the sun and earth, there is the kingdom of truth or heaven, where always as an individual—recognized *Child of God*—there is a condition for each one of us where never another of our brothers and sisters can enter, for they too possess their own place and their kingdom.

Conquerors! We stand in our own kingdom.

Then we come into a realization of immortality.

Then we see with startling clearness.

Then we know that there many worlds in space which as individuals we are to travel and conquer. Ever onward—stepping heavenward through eternity.

Let us then be born again—out of mortal mind with its many thought waves of error, into the realization of our immortal powers of ever greater knowledge and wisdom.

Through overcoming and becoming the Christ man or woman, we realize immortality with all its powers. These powers belong not to mortal mind. Let us be regenerated, that is, born again, and in the beauty of the lilies—pure thoughts—become sons and daughters of God.

FOLK-LORE AND MARRIAGE CEREMONIES IN RUSSIA.

To the student of Folk-lore and the general observer of human character and institutions, scarcely any other country presents a more grateful field for investigation, observation and deduction than the *lands* swayed by the despotic sceptre of the White Tsar. A foreigner, of quick perceptions, having once stepped on the soil of Great Britain and spent a single day in London or Glasgow, Liverpool or Belfast, can more or less safely say: "I have seen Englishmen and know England," like Cuvier, the naturalist, who said: "Give me the tooth of an animal, and I will give you the animal." True, variations of type, tongue and manner are endless, and yet a day's sojourn in England will convey to the stranger a general image of an Englishman and life in England. For you are sure to meet very much the same faces at the "Lands End" and at "John o'Groats," and about the same dull style of dress at Margate

and in Cork. We have heard of a compatriot who spent his first seven days in the United Kingdom in seven different parts, and as fate would have it, London, Edinburgh, Inverness, Oban, Dublin, Swansea, and Manchester, offered him each day exactly the same breakfast, lunch and dinner, at the same hours and in the same fashion. All this happened by sheer accident, to be sure. But the unwearied Russian, fearing he would have to call in the doctor if this state of things continued, got seriously alarmed at the end of the seventh day, and calling the hotel manager at Swansea, asked: "Are your meals fixed by an Act of Parliament for the whole of Great Britain and forever?"

It fell to the good fortune of the writer to be invited to "give away" in marriage a young English lady soon after his first arrival in England, when he was quite innocent of the meaning of such a function, verily a trying situation for an admiring swain! Since then we have attended numerous other weddings, quite uninvited, simply for curiosity sake to see whether *all* English people's marriages are alike. Alas, curiosity is always punished, and up till now, that is for eight "curious" years, we have not discovered any essential differences in the ceremonies.

Like the hedges which all over these blessed islands are not allowed to grow up in their own natural way, but are pruned and cut to a certain height, until the traveller's eye gets weary of the monotonous sight; so also the young generation of Britons is reared and trained according to a stereotype standard, until truly, if you have made the acquaintance of one school-boy or school-girl, you may be pretty sure to have made the acquaintance, more or less, of all school-boys and girls, nay, of the whole British nation in miniature. Will they not for instance all tell you the same story of British greatness, and of the nonentity of the rest of the world? Have they not all learned exactly half-a-dozen French or German words and phrases of which they are afterwards afraid to make any practical use? And are they not all conscientiously convinced that the chief *raison d'être* of all continental nations and races is to be ready to speak English to them and make the English tourist comfortable? Do they not all alike worship football above all other sciences? And do they not wear the same trencher or top-hats and short jackets, or eat the same roast beef and puddings in Eton and Rugby, in Harrow, or Marlborough?

And finally, is not one English chimney stack a sufficiently fair example of all the others in the realm?

Of course, we are not speaking of the genius and talent of the nation, of which there may be quite six English to each foreign half-dozen. And yet, we repeat, that during one day's sojourn in England a keen observer will form a general idea of the country and its people, which can be enlarged and extended, but not essentially altered.

For civilization, carried and disseminated by railway, post, printing machine, and other agents, tends to abolish varieties and extremes, and to reduce to a general level all inequalities, physical, spiritual, intellectual, and even material.

But should you spend even your whole life in Helsingfors or Tiflis, in Lodze or Vladivostok, or even in St. Petersburg or Moscow, what will you know of the life and habits of the 112 nationalities that inhabit the vast empire of Russia? They speak various tongues, worship various gods, dress, eat and sleep in most inconceivable ways, in numerous cases showing us primitive man, as he is and lives, untouched by Christian or any other civilization.

Thinly scattered over a vast area in numerous villages, attached to the land or local industries, the great majority of the Russian population, illiterate as a rule, still lives in a continuous state of evolution of folk-lore and peculiar ancient institutions, the like of which among the nations of Western Europe have long since become a matter of history only, accessible to the student through chronicles and various relics alone. Here every nationality lives its own life, distinguished by all the characteristics that go to make up a race, a tribe, a religious cult. The Finn of the North-West and the Caucasian of the South-East, the Pole and German of the West, and the Yakuts of the East, the Jew of the South-West, and the Zyryaniin of the North-East, all these and numerous others are Russian compatriots only in so far as they all bear the hated yoke of the same political tyranny. But this tyranny, crushing as it has been in many respects during long centuries, could not possibly penetrate into and obliterate their inner life, their own national traditions, sympathies, beliefs, mode of worship, and in some cases their ancient arts, sacred scriptures and mundane literatures.

Hence it is, that for variety and richness of color, for patri-

archal modes of life, primitive institutions and a unique poetry of its folk-lore in general, no other country can surpass modern Russia, with her contrasts of natural conditions and ethnographical features. A study of Russian life must be therefore made on the spot and during a long series of years. Sample-specimens will not avail for a grasp of the whole. Individuality is here the common rule, and a surface observation will leave the enigma as much unsolved, as the bottom of the ocean remains a mystery to him who gazes at its undulating waves alone.

Of all the phenomena of life in Russia no other presents so many, so varied, and such romantic peculiarities as the marriage ceremonies among the people at large. Religious conceptions, phases of nature, historical events, political and economic conditions, national antipathies and sympathies, sorrow and joy, filial love and devotion, dreams of happiness and stern reality, all that constitutes this human life of ours combines to lay its stamp upon and find expression in the complicated ritual, songs and festivities that invariably accompany a Russian marriage. The position of the Russian woman in the past, of course has much to do with the origin of all these ceremonies, mournful songs, and some purely dramatic performances, with which begin and end the so-called "Vechernitzi, Zaruchenie, Zaplatchki, Kositchki, Vyenchanie," or *evenings, betrothal, part-wailing, undoing the plait*, etc., etc. For, as in other countries, the Russian girl in olden times was sold in marriage, her father receiving for her a certain sum as for any other goods or chattel. Often she was stolen, abducted by force by the men of a hostile tribe, there to fulfil the part of both wife and slave alike. Hence, the extraordinary laments and invocations, the inevitable old sorceress, with superstitious performances calculated to drive away the evil moment, when the "Vor," or the thief-bridegroom shall appear to carry off his prey. These ancient conditions have left their mark upon the whole marriage ritual of to-day, the ceremonies with their staff of performers having long survived the causes which called them into existence. A special interest presented by these ceremonies lies in the distinct interweaving and conflict of heathen and Christian notions of married and family life, which can be easily discerned in the text of the songs, and in various little mock scenes,

If the marriage institutions among the predominant Slavonic element thus present a rich field for interesting observation, those of other races inhabiting the vast Empire are by no means poorer in peculiar features unknown to the peoples of Western Europe. A Russo-Jewish marriage transports the onlooker at once into days long past by, indeed into the land of the Pyramids, or to the rivers of Babylon. For that wandering race among the nations, triumphantly preserves its individuality through the ages, and defying the fiercest attacks of its enemies, marches by its own providential path, perhaps, for all we know, to rise again in all its glory, like a phoenix from its ashes, according to the promises of Jehovah of old, still speaking through the signs of our own time. Compelled by an outside power to live together in a Ghetto assigned as their "Pale of Settlement," and threatened every moment with complete destruction, as if abiding on the top of an active volcano, the Russian Jews, more numerous than their brethren in any other country, find the only security for the continuation of their race in the loyal fulfillment of the original commandment, "Increase and multiply, and replenish the earth." Let thousands perish every day from persecution, hunger and misery—double their number will be born every day to fill the ranks. Woe, therefore, to the young man who commences his nineteenth year of life and is still single. For the Talmud has once forever decreed: "Shmonah Asrah L'Khupoh"—"Wedlock must seal the age of eighteen," for a man, while a woman must aspire to it from the age of thirteen. Woe to a wife who for ten years has borne no children. The same rabbinical law finds it meritorious for such a couple to appear before any witnesses, be divorced, and as soon as possible find other mates.

Hence it is that the marriage institution among the Jews has in the course of historical processes developed into an all-absorbing interest of life, the supremest duty of the Israelite, in the fulfillment of which, every individual is helped by special agencies of the time-revered Shadkhan—match makers, and by philanthropic organizations, known under the name "Hakhnosas Kaloh," or *Welcome to Brides*. The ceremonies appertaining to these marriages, are of very ancient origin, some of which may be traced to the rites and customs of ancient Egypt. He who has once happened to witness the wedding procession solemnly marching to the Synagogue, and returning un-

der joyous strains of deafening music, with old and young women dancing backwards before the newly wedded as they move slowly homewards, beholds a sight that can scarcely be adequately reproduced by the brush of an artist or the pen of a descriptive writer. For the Talmud declares that every bride and bridegroom during the whole nuptial month are in dignity and importance no less personages than *Melekh* and *Malhoh*, or a King and a Queen. Accordingly all honors must be rendered and festivities offered to friends and acquaintances, as in the event of a coronation. True, the bride and bridegroom have never yet spoken a word to one another, indeed might never even have seen one another, and of romantic love there can be no question. But what does it matter. Have not their parents more experience of life and things, and do they not earnestly wish the welfare of their offspring! "Honor thy father and thy mother" was ordained on the height of Sinai, and young Israel of to-day is still conspicuous for its filial devotion and loyalty, even unto wedlock with totally unknown and frequently objectionable mates.

Of course these peculiar marriage observances are carried on only among the Orthodox Jews of Russia, Galicia, Roumania, and other countries, where their patriarchal life has not been touched, or very slightly so, by the higher civilization of the people around them. You will search for them in vain among the Hebrew communities in England, France, Germany, or America. Here Israel more and more takes up the ways of Gentile nations, their virtues and vices alike, and in spite of the lamentations and warnings of venerable grandfathers and grandmothers, and of up-to-date "Zionist" prophets, her final absorption in the great ocean of general humanity is as sure, as that God's whole creation is ever marching onwards to a higher perfection.—*The Anglo-Russian.*

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

R. S. P. Nov. 25, 1871. 5 a. m. Philadelphia. Pa.

⊕ in \mathcal{I} ; ☽ in \mathcal{X} ; θ , \mathcal{M} ; ♄ in \mathcal{V} ; ♃ in \mathcal{E} ; ♀ in \mathcal{V} ; ♁ in \mathcal{Q} ;
♀ in \mathcal{V} ; ♃ in \mathcal{E} .

A positive, active, business character. Very artistic in your tastes and habits. Have a weird ideal that you have never been able to define. Are kind and sympathetic; yet the real qualities of the love life necessary to the domestic sphere, were virtually left out of your composition. You, nevertheless, often feel that companionship is a necessity to you. Have a magnetic influence over the people, and if you were a lecturer or teacher, you would control your audience; as a physician, your presence would be more potent than your medicine; as a mental healer, you would become a power. Of course, all organic powers are strong or otherwise in proportion as one conserves the potencies of his or her life: and the regeneration would be less difficult for you than for the majority of people, and would mark your career with greater success. For a business career you have none to much selfishness, but for attainments in the regeneration, a conscious attainment of unity with the mind and will of God, this characteristic must be carefully guarded and eliminated from your mental action. Above all things you must guard against anger, for this poisons the life and opens the door to many evils. Your tendency is to extravagance and overdoing or reaching too high: your failure will come from undertaking more than your resources warrant. This will be true in the mental realm as well as in business affairs.

A. L. March 17, 1857, 11 p. m. Pa.

⊕ in \mathcal{X} ; ☽ in \mathcal{I} ; θ , \mathcal{M} ; ♄ in \mathcal{M} ; ♃ in \mathcal{V} ; ♀ in \mathcal{E} ; ♁ in \mathcal{M} ;
♀ in \mathcal{E} ; ♃ in \mathcal{E} .

You have a careful, economical, and rather paternal nature. Two qualities are active within you: one is careful, thoughtful, and quiet;

the other is impulsive, vehement, and, when angry, very intense. Have much veneration, but little devotion; you mistake your veneration for devotion. If you could leave all men, individualities, and personalities out of sight, and seek, with all your heart, to find God, who is spirit, and the love of God, that is purely spiritual, you would awaken to another world of which you have never yet dreamed. Are too much inclined to imitate and follow those whom you venerate. You should heed the warning of the prophet Isaiah who said, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You are so peculiarly constituted that your attainments in a true spiritual life are wholly dependent upon your separation, in thought and in confidence, from persons as leaders, heads, or guides, and in your ability to stand alone with God, the one desire active to do his will, regardless of all else. When you have found for yourself that conscious unity with the Father, and when you can say with the fullness of the heart's emotion, "I know that I love God," and, like Abraham, have the assurance that you please him, then the way will be clear before you. The times of greatest danger of losses are when the moon is in Scorpio, Pisces, or Sagittarius, and the hours when these signs are rising. Be especially on your guard during Scorpio.

C. A. M. Jan. 6, 1872, 9 p. m. Windsor, N. S.

⊕ in ♏; ☽ in ♏; ☿, ♁; ♃ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♀ in ♏; ♁ in ♏.

Your innate nature, Capricorn, is positive. It idealizes the negative, feminine. You think and act more from the ideals than from the feelings, but those ideals are harmoniously carried into your feelings through a Virgo body (rising sign). Your body, however, is not in harmony with your polarity, position of the moon in Scorpio, yet the three qualities unite to give you a very strong, determined will; so strong that whatever you feel you want—from the influence of the body and because of Mars' position there—you most religiously feel and believe that you must have. I say religiously in the ordinary acceptance of that term, because the presence of Uranus and Jupiter in the earth sign produces a decided inclination toward the occult and magical, so that, if you desire anything, your visions and every thing within you corroborate the conviction that you should have it. Herein lies your greatest obstacle to the highest attainment: it is exceedingly difficult for you to distinguish between your own desires and spiritual guidance; between magic and the spiritual impulses. Have a good, clear mind, and a sensitive nature, but Mars in your body sign affects the digestion; and the difficulty of distinguishing between what the mind chooses for the body, and the natural instincts—which are the pure nature impulse to properly care for the body—tends to impair your health. In order to insure vitality and the higher

attainments, it is especially important that you live in the spirit of child-like devotion, until you realize that you have the indwelling consciousness of your harmony with the Spirit of God—then carefully follow the guidance of that consciousness. I believe that, in the left hand on the mount of the index finger, you have a distinct cross, which would indicate that your domestic life is crossed out.

M. J. N. Oct. 17, 1843. Place not given.

⊕ in ♋; ☽ in ♏; ♁ in ♋; ♃ in ♌; ♄ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏.

It is unfortunate that we have not the hour of your birth, which would give the body sign, having much to do with the expression of your nature. You have a very kind and loving disposition and a marvelous fountain of vitality; Mars in Virgo, however, may so injure your digestion as to disturb the source of vitality. If your health is good, you possess much of the mystic in your composition, and ability to divine the meaning of the words of others whether or not they convey the thought. Your keen perception would make you very successful in all lines of speculation. Have a proud heart, with a disposition which will tend to keep you in the higher spheres of social life. The greatest obstacle in the way of your higher attainments seems to arise from Saturn in Cancer, the domestic life. In order to reach the highest goal of attainment, you should live less in the feelings and impulses and more fully in the mental. You have a faculty of learning quickly when you turn your mind to study. Guard against being influenced by the minds of those with whom you are associated, as you feel their mental and physical conditions so fully that, unless you live in the positive, you will appropriate whatever conditions you meet. Your life has been one of disappointment and much sadness, because of the difficulty you experience in anticipating and accepting the stern realities of life; in other words, your ideals and hopes were such that they could not be realized, and will never be realized until you find the higher spiritual.

H. E. B. May 4, 1872. probably 4 a. m. So. Lincoln, Maine.

⊕ in ♏; ☽ in ♏; ♁ in ♏; ♃ in ♏; ♄ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏.

A man of decided zeal. An active mind. Too much inclined to elaborate instead of concentrate; that is, to multiply words in the expression of a thought. Your polarity is backwards, and therefore orderly conceptions of the higher truths is to be obtained only through reasonable and practical methods. In order to live the life of an Esotericist, it will be necessary that you turn all the zeal of your nature into the strictest adherence to the teachings, and that you exercise the greatest amount of reasonableness, or your mind will be led into vagaries. You have great ability to memorize, and thus rapidly to acquire knowledge; but you should bear in mind that knowledge

gained from books is not the great essential in this life—memorizing words verbatim obscures the higher spiritual or deeper meanings. Make it a rule that all reading be done for the purpose of obtaining ideas that you are to work out and re-form according to the intuitive and spiritual knowledges; in other words, remember that you are to build a system of knowledge all your own. In order to do this, it will be necessary to close up your senses to the thoughts, feelings, and ideas of those around you, including authors and teachers, and to centralize your mind upon God and the cause world. You should keep physically active, in order to avoid rheumatic and dropsical difficulties—live above all tendencies in such directions. The times of greatest danger of losses are when the moon is in the sign Aries, Taurus, or Virgo, and the hours when either of these signs is rising.

C. S. B. Aug. 22, 1872 6.30 p. m. Lebanon, Pa.

⊕ in ♉; ☽ in ♈; ☿, ☿; ♀ in ♋; ♃ in ♌; ♀ in ♌; ♂ in ♌; ♀ in ♌; ♀ in ♌.

A man governed by the intuitions, and almost a slave to an inherited determined will. True, you can do whatever you will to do, but your intellect has but little control over the will; that is to say, you often find yourself wanting to do a certain thing, and determined to do it, when your intelligence impresses you that you should restrain the desire, yet you are so enslaved by that impulse that you do it anyhow. A great obstacle to living the higher life is your selfishness. Unless you dedicate yourself to God and the regeneration, your life will be one of struggle, combat, disappointment and unhappiness—even your health will fail. However, the great effort will be to subordinate that stubborn will to your intelligence. Probably you will have but little difficulty in living the regenerate life as long as you can govern the instinctive will and subordinate it to your intelligent conclusions. Have a bright, active mind. Are conscious of natural abilities to do and accomplish, but beware of a superabundance of the ego, which, unless held with a positive hand, will often deceive you. In living the regenerate life you will find that to say you can do a certain thing, is to bring upon yourself a severe test of your strength, and there are none so strong but that there are, in the visible and invisible, those who are stronger; therefore you need the wisdom and strength obtainable from God, through a devout and self-consecrated life. If you have difficulty in regard to involuntary losses, there will be especial danger when the moon is in Cancer, Aquarius, Virgo, or Aries, and when these signs rise.

F. J. S. Nov. 18, 1858. 8-10 a. m. Milan, Ohio.

⊕ in ♉; ☽ in ♈; ☿, ♀; ♀ in ♀; ♃ in ♋; ♀ in ♀; ♂ in ♀; ♀ in ♀; ♀ in ♀.

You carry a quiet positive dignity and controlling influence with you. Mars sways your life more than all else, giving you a nature

that is kind, gentle, loving your own friends and family, but making you hard and even severe to others, and possessing a high temper, inclined to the vindictive; yet that gentle kindness and love enter so fully into your consciousness that it is difficult for you to realize the above facts. But these are things that you are to search out within yourself, and eliminate those that are inharmonious with the principles of divine love, mercy, and goodness. If you allow feelings of dissatisfaction, combat and struggle to continue in your mind, it will bring upon you indigestion and female weakness, and preclude the possibility of you living the regenerate life. When your will is excited by opposition, it is apt to nerve up the body so that you keep continually going, without consciousness of exhaustion, until you have weakened the vital organs of the entire system; however, if you were born after 9.30 a. m., this characteristic will be modified. Again, you will be apt to undertake more than you can accomplish. It will be useful for you to associate for a time with a sect called the "Holiness People," but you should not allow yourself to criticise their life or the blind zeal you find there; try to enter into their child-like spirit of loving devotion, and add to it, in your life, the spirit of knowledge and understanding of the principles of creative law and methods for higher attainments.

A. H. R. May 23, 1863. 4 a. m. Ontario, Canada.

⊕ in ♀; ♃ in ♁; θ. in ♃; ♄ in ♁; ♅ in ♃; ♆ in ♃; ♂ in ♃; ♁ in ♃.

You have a restless, struggling nature—the polarity is antagonistic to the basic principles of your character. Having a Taurus body leads you too much into the sensations and emotions; you should live more in the intellect, thought. Saturn gives you a very orderly, reasoning mind, but Jupiter being there, fills it with imagination, and unites with the influence of the body sign to make many of your ideals impracticable; yet, in so far as the things of this world are concerned, you are quite practical, although generous to a fault. Have by nature the inclination to devotion, and you should add to that the desire for knowledge. Remember that the words of Jesus are especially applicable to you. "Ye shall *know* the truth, and the truth shall make you free;" but you must bear in mind that you cannot obtain knowledge that will free you from sin, sorrow and death, unless you are in conscious touch with the Spirit of God, and keep active the desire to know the truth that you may live it more perfectly every day. Your love life is in a struggling, restless sign, which makes it difficult for you to understand what it is to love God. There is an insatiable desire for something constantly active within you. This you have from your parentage, and can never be satisfied until you are consciously in touch with the vital currents of the Spirit. This, in connection with your body sign, tends to lead you into extremes, especi-

ally relative to everything connected with devotion and emotion. Live more in the positive self-controlling thought world: God by thought created the universe, and you can know God by thought alone. The times of greatest danger are when the moon is in Taurus, Gemini, or Leo, and the hours when these signs are rising—especially will this be true when Mercury is in Aries or Taurus.

EDITORIAL.

Although an unpleasant task, yet it has become a duty that we owe to our subscribers to inform them that Mr. F. S. Chandler, for a time a member of the Esoteric Fraternity, was dismissed from the Fraternity because of immorality, and that he is not, nor has he since been, in any way connected with the Esoteric work. Since the time of his dismissal, May 4, 1898, Mr. Chandler has most of the time been living in the vicinity of the Fraternity in total idleness, and is still doing so, subsisting on money raised on false pretenses. Positive evidences to this effect have recently come to us. It is exceedingly unpleasant to make this statement, but because of his obtaining money from friends of THE ESOTERIC, and because he has recently made special effort to raise money from them on pretense of going East in the interest of the Esoteric work, it has become an imperative duty, and we give the facts as briefly as possible.

Our stock of Solar Biologies was exhausted several weeks ago, but the work is now in process of reprint and will be ready for distribution by the time this notice reaches our subscribers. An impression seems to be quite general that the later editions of Solar Biology have additional matter, but this is not the case. However, we are giving out additional data relative to the subject in the yearly Esoteric Ephemeris. The Ephemeris for the present year is sold for 10 cents; the price of the Ephemeris for the year 1900 will be 25 cents.

“Some Marked Passages” is the title of a book of 219 pages composed of short stories by Jeanne G. Pennington, compiler of “Don’t Worry Nuggets.” The stories are attractive, and each conveys a lesson connected with the higher truths. A good idea of the character of the writer’s thought may be obtained from an article in this issue of THE ESOTERIC, “Varying Corners,” by the same author.

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INSPIRATION.

This term has been used for centuries, without any adequate conception of its true meaning. The Church has concluded that inspiration is by virtue of some act of the Deity,—a gift, something subject to the will of God and not to the will of man, that whatever has been received through inspiration is infallibly the word of God; in short, they have confounded inspiration with revelation, and have a very exaggerated idea of what even the latter means.

It is the general opinion that inspiration, like all the powers of the prophets, is a thing of the past, and that our own age must depend upon the light of that past. There are those who even think it sacrilegious to admit the possibility of inspiration at the present day. We would ask such people if it is true that God never changes. If he does not, then has he changed his laws? Are not the laws of nature the same to-day as they were thousands of years ago? If so, inspiration should be as possible now as at any period of the world's history.

There is now no general belief in the existence of any such thing as magic power, that is, any power in the human mind, or within the reach of human capacity, to produce phenomena other than those generally admitted to be under the control of the human will. It is not our wish here to attempt to prove, or to convince any one, that there are such powers; for "convinced against one's will, is of the same opinion still," and these truths are for none but those who have, from the inner consciousness, attained certain knowledge which has prepared them to receive and utilize other knowledge. We will, therefore, confine this discussion to a consideration of, first, the nature of inspiration, and, second, the methods for obtaining it.

The word "inspire" is allied to the idea of respiration, drawing

the atmosphere into the lungs; and used in connection with spiritual thought, the term signifies to *draw in* knowledge, or that which produces in the individual knowledge hitherto unknown to him. In order more fully to understand the nature of inspiration it is necessary to examine certain well-known psychic phenomena. For instance, we all know what it means to recall that which has been forgotten; or rather, we all know how to do so instinctively, but few know "the how" intellectually. When this act is understood in all its bearings, the door is open to obtaining many great and wondrous powers; and yet no one can utilize such knowledge without much practice, self-control, and self-subordination.

The act of re-calling that which has been forgotten is identical with the act of inspiration. For illustration, you are talking over reminiscences with a friend, when suddenly there dawns upon the memory a vague picture of something you have known. You wish to recall it: now observe the phenomena attending the effort to recall something that has been forgotten. You concentrate your mind upon the one idea that has dawned upon it; you focalize your attention, as if looking at it, with the desire and an expectation—yes, and even a faith which amounts to knowledge, that there is something else connected with it that you know all about. At once you make the effort to shut out every other thought; and when thoughts and pictures of thought flit across the mind you reject them, and keep the attention focused upon the one idea present. You instinctively look for what is connected with that idea. If you analyze the conditions of body and mind during the process, you will find that every hope and every desire,—everything within you is for the time abandoned, and the entire consciousness centered on one thought. Whatever the extent to which you can do this, to that extent will the time be shortened in which you will re-call, call back, the thought substance used by your mentality at the time of the occurrence; and that mysterious function of form in the intellect, will begin to build it into the imagery from which it originated, will re-member it; that is, will put member to member so that it will appear before the mental consciousness in exactly the form and order in which it originally appeared.

This, then, is the method of re-collecting and re-remembering the things that one has known. But what about collecting and

re-remembering that which one has never known? You may say that such a thing is impossible, that such capacity is not in the constitution of the human mind; but we call your attention to the fact that there is not a thinking man or woman who does not inspire and remember, put in orderly form, facts that he or she has never before known. What do you mean when you say, when asked concerning a particular matter, "I don't know; I must think about it"? What do you do when you think about it? and how do you think over a subject with which you are not familiar? Do you not place the mind in the same attitude that it occupies when trying to re-call forgotten events? Most certainly you do; and under such circumstances, ideas will come that have never occurred to you before. You reply that this is true, because, under such circumstances, there is but a collection of evidences with which you are familiar, the subject of which you are thinking is in line with those things with which the experiences of your life have made you familiar.

Let us examine a few evidences now before the world of the unmistakable presence of the power of inspiration. Many calling themselves spiritualists go on the rostrum and deliver lectures, intelligible, clear, with the subject matter of which they are unfamiliar. In the beginning of their career, these so-called mediums are unconscious whilst speaking. Now, a very careful analysis is required, if we would understand this subject. In the first place, we must recognize as a fact that there are two kinds of thought, properly denominated vital and intellectual. The intellect reasons purely from cause to effect, upon subjects concerning which the individual is well-informed, and its processes are cold, flat, and uninteresting if not well associated with the vital thought. The successful and magnetic speaker must be so constituted that the vitality of the body, under the direction of a focalized mind, is able to inspire from the realm upon which the mind is centered. The thoughts so gathered affect first the feelings; and the mind must be sufficiently well organized to correctly formulate these emotions arising in the body, or in that mysterious something somewhere in the body, that we call the inner consciousness. Thus the speaker clothes his thought with his life substance, and his audience feels the force of that substance and responds to it. On the contrary, the man who has thoroughly "prepared" his subject, and who talks wholly from memory, may

express himself well and clearly, yet every one recognizes the fact that he lacks vitality, the magnetic power; and subject-matter presented under such conditions is non-interesting, cold, lifeless. Whatever the extent to which the speaker is able to retire from the brain, retire from the consciousness of his own personality, and to put his whole consciousness into his subject, to that extent he becomes magnetic, vital, intensely interesting.

Now, the spiritualist medium, who enters the lecture field by speaking in a state of unconsciousness, is speaking under the influence or power of a mind other than the intellectual. It is well known among these people, that the aid of a psychologist is often necessary to bring out the mediumistic powers, as they are called. The act of psychologizing is the act of suppressing the external consciousness. When this is done, the individual who has been psychologized will inspire and express whatever line of thought is suggested by the psychologist, or whatever thought has been active in his own mind or in his immediate surroundings. After having been once psychologized, the person is able to psychologize himself, which he could have done in the first instance had he understood the process, and had the senses been under sufficient control. The majority of people, however, even after having been psychologized, know no more about the real methods of producing the desired condition than they did before, and when they wish to go into a psychologized state, they simply connect the thought with the condition in which they have previously been placed and abandon all idea of everything else, with the result that all consciousness of which the individual is at the time possessed, is absorbed in the thought realm into which he would enter.

It is usually thought by the spiritualist that, under such circumstances, an invisible entity takes possession of him, setting aside his consciousness and for the time using his body; and as every entity or individuality is wholly of the thought, the speaker simply lets go his ordinary thought conditions, and voluntarily enters the sphere of thought of which he supposes this particular individuality to be the impersonation. In such a way an ignorant person may, to a certain extent, enter the thought realm of a man of science who has lived and died; and the medium may speak from that realm in so far as his or her idea of the character of its thought is correct.

Thus we see that there is a form of inspiration which is to be obtained by an entire suppression of the selfhood, the ordinary sense-thought, and a perfect focalization upon, and submission to, another realm of thought. Any one may do this if he is able to let go self, his individual consciousness, and give himself up to, enter into, another thought sphere. But the world of mind is a great ocean containing all qualities and elements, consequently spiritualists, who are about the only class of people who venture into this unknown world, find that, when they attempt to enter the realm of a scientist or great thinker—to come under his control, as they say—it is easy enough to enter that state, but they often make a dismal failure of the attempt correctly to express the knowledge of the person under whose control they imagine themselves to be. The reason for this is obvious to one who studies the laws of mind.

In the first place, the every-day experience of life teaches us that we cannot re-collect a thing unless we can first get a correct idea of something connected with it; in other words, one cannot abandon himself to a realm of thought without the capacity of becoming conscious of that realm. An illustration of this fact came under our notice some years ago. A lady of some degree of refinement, and of rather fine organism, had been psychologized by a professional psychologist, and, through association with spiritualists, she became what is termed an inspirational speaker. We knew the lady personally, and can vouch for her honesty in what she was doing. She finally became a spiritualist lecturer, but her lectures were mostly gathered from the thought sphere in which her audience lived. One day, however, whilst in company with a man born in the sign Libra, a natural inspirational-speaker, he suggested to her that, if immediately before speaking she would read something written upon the subject concerning which she desired to lecture, and read it until her mind became well imbued with the thought in hand, she would find her lectures more fully representing the supposed thought of her control. This suggestion she found most valuable. By reading the thought of an author, and then surrendering one's entire consciousness to the mental realm of that author, any one may traverse its heights and depths; and if the person has good brain organism, an orderly mentality, and a sensitive body, he may obtain knowledge

transcending anything known to the author. This method of inspiration, however, is of but little advantage to the inspirer.

Those who would reach the highest goal of attainment should be able to maintain their own consciousness, and to enter a realm of thought and fully exploit it for their own benefit and for the benefit of the world. The methods of accomplishing this and yet never to submit to the overpowering influence of another mind, to have the capacity for inspiration wholly under one's own control, is one of the great attainments of the coming age; and one who understands this method finds its explanation much easier than the reader will find the application of the instructions for reaching the attainment.

If one aspires to the highest attainment possible to man, he must reach up into a realm of mind beyond anything heretofore known to the planet. In order to do this his mind must be surrendered to meditation upon the idea of God and the occupants of the heavens; he must cleanse the body, refine the appetites, passions, and desires; and, by living in the spirit of constant devotion, he must seek harmony, unity, with the Highest, the God of the universe. If the object of such a method of life be unselfish, in other words, if the purpose of the individual be in harmony with the purpose of the Creator, he will soon be conscious of touching the Creative Mind. Then, because of his mind having become all-absorbed in that of the Creator, because of the surrender of all former desires, and by concentration, he transfers his consciousness, willingly, intelligently, to the mind of the Creator, and there he meets intelligences through whose association he is enabled to form an adequate idea of the mental consciousness of the realm to which they belong. By this means he is capable of inspiring knowledge of practical usefulness to himself and to the world. By a faithful, pure, and holy life, he will daily gather added knowledge from the higher spheres, so that, when he feels the need of knowledge, long years of practice enable him to surrender this world, with all its hopes and ambitions, and to ally his mental consciousness to the spirit world, wherein resides any and all knowledge, far transcending the power of the external man to reach.

But in the beginning of his effort to acquire the power of inspiration, the Esoterist should be careful never to abandon himself to an influence until, within his soul, he has the undoubted consciousness of his acceptance with God. Being

assured of this, when he wishes to inspire knowledge, power, wisdom, or any other good thing, he should first turn to God in the spirit of devotion, until a realization of a loving harmony between his own soul and the Soul of the universe, is obtained: then, and only then, can he, with any degree of safety, let go the world, physical consciousness, and all that allies him to physical life; and this he must do with the idea of obtaining knowledge through his individual selfhood, for the uses of mankind. Consequently, instead of surrendering his consciousness, as does the spiritualist, he simply transfers the thought centers from his own physical body to the spirit world, that he may see, hear, sense, and know the things that are there; he must be very determined that he, the conscious, intelligent entity, must be the thinker and actor.

When his mind is thus fixed that it is *he* that wishes to know, that it is *he* that wishes to have these experiences for the uses of his own life and that of his kind, he will find that, instead of losing his consciousness, after the manner of the spiritualist medium, the transference of his mental centers to the spirit world only increases and intensifies many fold all his own powers, sensations, and mental faculties, and his consciousness of those faculties; so that it will be the experience of rising into a superior degree of spirit consciousness, and adding that to all the normal faculties and powers of his own individuality.

Much more might be given in the way of careful, definite instruction as to how to obtain the power of inspiration, but we feel that, for a certain class of individuals, there has already too much been said along this line, and full enough to enable the earnest, Christian soul, who has the Spirit of truth within, fully to comprehend and utilize these suggestions. May the flaming sword of Divine Justice continue to guard the tree of life and protect the fountains of knowledge from the unworthy.—[ED.]

The last of crimes which is forgotten is that of announcing new truths.—*Thomas.*

Nothing is lost, but all transmutes and becomes.—*Bruno.*

THE TRANSFIGURATION.

BY CLARA G. ORTON.

On the mountain's height,
There in a glow of heavenly light
Are haloed forms and garments white,
And brighter than all the Master's face
Shining out from the hallowed place.
Strange figures are seen, strange voices heard,
The hearts of the three with fear are stirred,
And wonder and joy and terror and awe
Came o'er them at the things they saw,
And questioning if they saw aright
A cloud caught all things from their sight,
On the mountain's height.

At the mountain's base,
A waiting throng fill all the place,
And pain's on many a pallid face.
The father begs for his hapless boy
Release from the demons that destroy;
The disciples vainly try their power,
The demon rages—it is his hour.
"O master come, thy work to bless,
Here's doubt and anguish and distress;
The devils flee before thy face,
Here show us thy all-conquering grace
At the mountain's base."

From the mountain's height,
From th' encircling glory and the light,
From heavenly visitations bright,
By the rocky pathway winding down,
The dust of the wayside on his gown,
He comes to the suff'ring and the sin,
The anxious strife and weary din,
To the straying multitude below,
To the hardened hearts that dull and slow
Scarce can hear his words of grace,
He comes, the love-light on his face,
To the mountain's base.

THOUGHT.

BY PAUL AVENEL.

The ideal in each man's heart is a memory of some forgotten past, a recollection of what he has in some happy time experienced. It is impossible to conceive what has not been lived in an anterior existence, just as impossible as it is to create without a model or build without a plan. To assume that we construct what thought designs is a half truth since thought is an effect and not a cause; it is itself a reflection upon the mirror of the mind, of facts either preexistent or present.

Thought is automatic in the physical brain which is a mere mechanical device to sustain intellectual activity during human embodiment, a recording machine more or less intricate as the status of the individual intellect determines, and records not only what the physical senses perceive outwardly, but what the soul senses perceive inwardly. All that has transpired in the history of the soul since it began its career as an ego, is involved in its intellectual construction, absorbed and assimilated by the processes of growth, and in the virile flux which, during occupation of the body, continually animates the brain, these reminiscences find their way to the surface, i. e., to the outer consciousness; usually they appear as inchorent suggestions or vague ideas, but where the intellect is mature, in consistent and coordinated symmetry.

It is these soul impressions upon the brain that produce ideal aspirations in human beings; there is nothing ideal in the mind of the human animal *per se*, there can be nothing for he is of carnal flesh and blood like his fellows of forest and field; it is these inward suggestions given off by the functions of growth, that establish individual standards of morality. When the brain transmits these vagaries coherently to the understanding, the man feels himself inspired; he is inspired by his own intellect.

It is an esoteric axiom that nothing is new, events, like sidereal orbs, revolve in cycles upon fixed orbits; time in his onward march, brings them to view as he brings star after star within range of terrestrial vision; as events they are new to the individuals then upon the scene of human action, to those who have advanced beyond it they are trite and commonplace. So in the world of thought, the actors of to-day are dealing with revelations as trite and commonplace to the occupants of the archaic past as are the toys of childhood to mature years; it is the actor who is new not the event; it is the man who is a revelation to Earth not the magnificent invention; it is the individual intelligence that is novel to the globe not that with which the intelligence deals. Events keep stipulated pace along the track of the centuries but the centuries bring new communities of actors to the school of the world, and to these students all that pertains to growth is new.

Men must study themselves intellectually to appreciate the true portent of life; they must analyze their mental impressions both ethically and logically, to arrive at a just understanding of their powers. We derive character more from what reaches the mind from within than from that which is stamped upon it from without; it is from infinitude out of which we have descended to the circumscribed field of human action, that we draw the nobler and broader impulses of life; it is from the antecedent existence we acquire the animus of ambition, the real motive of endeavor, the definite conceptions of personal need. Example is an incentive, a goad to the senses, a spur to the faculties, but intuition or the voice of the soul, is a divine oracle whose admonitions if obeyed, lead to lofty emulation and intellectual enlightenment.

DISEASE DUE TO IMAGINATION.

As the result of reading a sensational story about cerebrospinal meningitis Bertha Schriber of 1526 Elliott avenue, St. Louis, is dangerously ill at her home of that disease, according to the statements made by her physicians. Hers is what is known in the medical world as a case of sympathetic contagion. The young woman is lying at the point of death.—*The San Francisco Chronicle*.

THE GATHERING OF THE PEOPLE.

It is customary to question the necessity of the gathering to one place of those people who are seeking the establishment of God's kingdom on earth. The argument is, that God is everywhere, and that those who are united in thought, though separated by space and environment, are one body, and by that unity sustain and strengthen each other. It is certainly reasonable to demand evidence of the necessity of such a gathering, and but reasonable to ask why the time should be considered ripe for assembling a people who are to be the nucleus of the kingdom of heaven on earth.

The necessity for an assembled body is found in the fact, that the individual mind amid the many million minds of earth, is not able to hold back the current of the world's thought. For illustration, imagine a dense crowd of people, "a jam," pushing its way along the street of some city, and one man striving to advance in the opposite direction; how much progress would he make against that opposing mass? Would he not be carried along against his will by sheer force of numbers? And again, suppose one hundred men desire to go against that onflowing stream of humanity; if they march in a wedge-shaped body, the strongest in front, rank behind rank, in close order shoulder to shoulder, all determined to go through or die in the attempt, would not such a body of men charging the disordered mass, of which each one acts solely for himself, advance through that crowd? Would not the crowd give way before them? And were they scattered several yards apart, would the one hundred men make more progress than one man? We know that there exists here a perfect analogue; that the impetus of an aggregate mental current corresponds to the impetus of an aggregate physical force.

Consequently, there should be a gathering to one place of that body of people who seek the establishment of the kingdom of heaven on earth, in order that each may receive the benefit

of united action, of focused effort, and by such unity of action be enabled to press, to force, his way through the disorganized (though strong by virtue of mass) currents of earth-bound minds; as said the Nazarene, "from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (marginal reading: "is gotten by force, and they that thrust men"), and again, "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The times have changed, men and their beliefs have changed, but there has been no change in the laws and methods for the attainment of the kingdom of heaven.

Regarding the time of that gathering, it is sufficient to observe that the time is ripe for a certain thing or condition when the need thereof becomes manifest; and we feel that there are existing evidences of this particular need. One of the evidences in question, not generally recognized, however, is this: the literature of to-day contains a great deal in relation to immortality in the flesh, the possibility of a continued existence in the body; and the number of those who believe in this possibility, although they may know nothing of the manner of attaining it, is apparently very large, and is rapidly increasing. In the Revelation we find the overcomings stated in their order, and first upon the list are these two: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and "I will give thee a crown of life. * * * He that overcometh shall not be hurt of the second death." There are those living who understand these overcomings, and who have to a very great extent attained them; yet the second overcoming, with its promise of the "crown of life" (immortality), is not yet completed, nor can it be until the gathering of a body of united mentality sufficiently strong to ward off the psychic power of the mundane mind currents, which possess the power of compelling men to believe a lie, refusing to permit them to realize that which they know to be true. Until this body is formed those who have died to the world must wait "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for

the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

OVER AND OVER AGAIN.

Over and over again,
 No matter which way I turn,
 I always find, in the Book of Life,
 Some lesson I have to learn.
 I must take my turn at the mill,
 I must grind out the golden grain,
 I must work at my task with a resolute will,
 Over and over again.

We cannot measure the need
 Of even the tiniest flower,
 Nor check the flow of the golden sands
 That run through a single hour;
 But the morning dew must fall,
 And the sun and the summer rain
 Must do their part and perform it all
 Over and over again.

Over and over again
 The brook through the meadow flows,
 And over and over again
 The ponderous mill wheel goes;
 Once doing will not suffice,
 Though doing be not in vain:
 And a blessing, failing us once or twice,
 May come if we try again.

—Selected.

The time is born for Enoch to speak, and Elias to work again.—*The Cabala.*

SOME MEDITATIONS.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. xix. 14.

In meditating over the various conditions and influences which the neophyte must meet and overcome, and the various methods he must apply in order to accomplish that end, in connection with the grave responsibilities entailed upon those who choose to follow such a course, we have been confronted by a diversity of problems, all of which are of vital importance to those who are striving to reach the high goal. In narrating our meditations, we do so with the sole object of assisting those who are striving to overcome the carnal selfhood, to recognize their weaknesses, and to apply the proper remedy: for, says the sainted Paul, "Bear ye one another's burden" (Gal. vi. 2). There are many ways in which we may bear each other's burden, yet let no one think that some other person will or should bear his burden; for "every man shall bear his own burden" (Gal. vi. 5).

Each has ills of his own, that are all he is capable of carrying successfully. Yes indeed, so great is the tax upon the strength of each in the discharge of his own obligations and the overcoming of his own infirmities, that all would be crushed under the great load, were it not for the greater ability of some to receive more abundantly of the inspiration of hope, thus enabling such favored ones to reflect upon those who are borne down by their ponderous burdens, the kind thoughts, words, and deeds, that give them the ability to lay hold upon the thrilling currents of that all-powerful Essence which enables every one who wills to overcome. Loving service cheerfully given to our fellow man is, therefore, a duty resting upon all of us, and cannot be ignored by any; "for none of us liveth to himself" (Rom. xiv. 7).

In this wise the great exponent of the Christian faith interprets the law of unity and of individuality: each integral part, from the minutest particle of matter to the most

perfectly organized being, is complete within itself, and each of these integrals is but a component part of a greater and more elaborately organized unit; thus bringing to our understanding the fact that all creation is a grand whole, composed of numberless parts and particles of more or less elaborate organization, and all ultimating in an organized, individualized being which is and shall ever be in the image and likeness of God.

That no man lives unto himself but unto the great family of mankind, we all agree; but just where to draw the line between service to humanity and what is necessary to self-preservation, there seems to be a diversity of opinion. Indeed, it is impossible to establish any fixed rules by which we may govern ourselves in this respect, because the conditions and circumstances in which from time to time we are placed, are rapidly changing, thus rendering that which was good and proper on one occasion improper under other circumstances, and producing evil results. With these facts before us, we can see how, to the casual observer, our lives appear to be vacillating, and how they are liable to lead him to criticise us from his peculiar standpoint.

However, there are certain fixed principles underlying human life in all of its spheres; and by acquiring an intelligent understanding of them, we may establish a basis of action which will enable us always to know when to act, how to act, and what the results of such acts will be. In order thus to establish ourselves on the solid rock of truth, we must make a careful study of the laws governing human life—not only those controlling matter and the physical aspects of life, but also those operative in psychic and spiritual life. We should use great care in this line of investigation, for if careless, we may bring upon ourselves much pain, sorrow, suffering, and even death. We should “make haste slowly,” should sit down quietly and “count the cost,” and from every direction that reason, knowledge, and experience have opened to us, carefully weigh the results contingent upon the course we decide to pursue, and then, after due consideration of all the opportunities presented to us, watch closely and patiently for the prompt-

ings of the inner monitor, and if the impulse thus reflected upon the intellect be such as will support and unfold the conditions resident in our highest moral and spiritual ideality, we should conform all thought and action thereto; but should we fail to be thus prompted, then we must rely on what reason and justice dictate, guided, however, by our highest sense of moral integrity.

By thus safeguarding ourselves we gradually place the carnal nature under control of the spiritual self; then the soul, the real spiritual man, is permitted to speak; it tells the intellect of the principles, laws, and conditions of the cause world, and of the possibilities that await man when he complies with the requirements of that sublime realm.

In regard to the practical application of the principles that secure true progress in soul unfoldment, each one must study himself or herself, must seek to know himself, to know his powers and weaknesses, but more especially the weaknesses, if success shall crown his efforts. One of the first steps to be taken in this process of self-inspection and individual reconstruction, is to learn how to "be still, and know that I am God" (Ps. XLVI. 10). The questions, What is meant by being still? and What effect will that have on my knowing God? often occur to the neophyte; and were it possible for him or her fully to understand the thought thus expressed, and to form an intelligent conception of the conditions related thereto, this all-important lesson would be learned in a comparatively short time. Were this the only embargo placed upon us, our perplexity would not be so great, but in connection with it the opposite command, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. IX. 10), throws us into a critical dilemma; and to free ourselves from it requires an immense amount of observation and experimentation supported by limitless fortitude.

To be still and at the same time do all that our hands find to do, seems an impossibility; only seemingly so, however, and when we understand what is implied by being still, we shall be able to grapple successfully with all that opposes us, we shall be able to wage this war of conquest with a master hand. How

many of us after years of struggling along these lines, are able to realize the import of the words, Be still and know that I, the Holy Spirit, am God, Yahveh, the "I will be what I will to be"? How many of us realize that limitless interior silence, that placid stillness that shuts out all storms of excitement and passion, and enables us to sit serenely in the resistless currents of the Infinite Mind. Until we have made this ideal an actual concrete existence within ourselves, we cannot, in the writer's opinion, form an intelligent conception of the conditions thus demanded; neither will we be able to take the covenant intelligently and live up to its requirements in every particular. While this view may seem discouraging to some of us, let us not lose sight of the fact that soul unfoldment is a process of growth, and that, like the sturdy oak, we require time and experience of many chilling blasts before we can raise our heads confidently and fearlessly—into the sublime presence of the Infinite One.

To be still, is to remain quiescent; to cease to be active; to be positively passive; to refuse to be stirred into a storm of mental and physical excitement by the material things that surround us; to put the physical senses to sleep, as it were, rendering them subservient to the spiritual mind of the individual.

Stillness is a relative condition, and cannot exist in the absolute sense,—nothing is absolutely still. Such a state, could it obtain, would be a condition of inertia, an absolute cessation of action, involving even the non-existence of God himself, who is the source of all action. There is nothing so active as the Infinite Spirit, yet nothing so still. Noise, disorder, inharmony, sin, are the opposite of stillness, and belong to the inverted order, the carnal mind.

Paul tells us that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. VIII, 7). Then, if the carnal mind cannot comply with "the law of God" and is "enmity against" him, it follows that, in order to acquire that condition of stillness referred to by the Psalmist, the carnal mind, or physical senses, appetites, and passions must be dominated, held in abeyance, by the spiritual mind, and ultimately eliminated from the individuality. That the injunction, "Be still, and know that I am God," was addressed to the carnal mind, there can be no doubt; for all who have become intelligently conscious of God, know that He is

not recognizable by the physical senses. Indeed it must be so, for those conscious of the spiritual realm, see there the greatest activity, and hear ceaseless sounds attuned to a key and of a rhythm transcending anything of which the carnal senses can conceive. The power which perceives these supernal conditions belongs exclusively to the soul of man, which is capable of receiving such exalted impressions only when the intellect and its staff of physical senses, emotions, appetites, and passions are still, are passive, are subject to the spirit within.

And it is just as evident that the injunction, "Whatsoever thy hand findeth to do, do it with thy might," was addressed to the soul. This is a deduction reached in this wise: we have positive proof that "Be still, and know that I am God" is addressed to the carnal mind, and since "Whatsoever thy hand findeth to do, do it with thy might" expresses a condition diametrically opposite, and furthermore, since every law of which we have any knowledge, prohibits the existence of two such conditions in the same organ at the same instant of time, it follows as a logical deduction and as a demonstrable fact, that, if the former be addressed to the carnal mind, the latter must be spoken to another part of the being, and inferentially, to the spiritual mind, or soul. This view is further supported by the fact that the soul, when free from the influences of the carnal mind, acts only as directed by the Holy Spirit. Therefore, in order to comply with "Whatsoever thy hand," power to execute, "findeth to do, do it with thy might," the carnal mind must be stilled, must be reduced to its own sphere of service; and when such conditions have obtained, the soul will have power to gather from the all-powerful Essence, that which will enable it to do what it "findeth to do" with its might, or the power that resides in the spiritual essence of Divinity.

By stilling the senses, the intellect assumes an attitude of repose, of quietude; and when the intellect is quiet, it is able to recognize the impressions reflected upon it by the soul. Thus the intellect, and through it the physical senses, become conscious of God; and since the soul is the only part of the human being capable of knowing God directly, and then only when living the life of regeneration in the fullest sense of the word, we can see how very important it is that we "be still" in order to know God and to do his will. It is apparent, therefore, that our greatest duty, and the most formidable task which lies

just before us, is to still the senses; for not until that is accomplished, can we intelligently know God, neither can we have at all times a conscious realization of the guidance of the Holy Spirit; and not knowing that which the Father would have us do, we will be very liable to transgress the law, and thereby violate our covenant dedication.

In our efforts to still the senses, and thereby to subjugate the carnal nature, some of our most firmly established habits escape our notice, and are therefore formidable barriers to soul growth. Many of these seemingly involuntary modes of expression, and other practices acquired through education, although they may be good and proper and even necessary in generation, are evil to us who are in the regeneration—although not so considered by many who have allied themselves to the Esoteric movement. While such habits may cling to us and we to them with great tenacity, nevertheless they must be eliminated from our mentalities if we would enter into the Holy of holies, and this result cannot be obtained too quickly. Saint Paul, referring to this subject, said to the Corinthians, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II. Cor. v. 17). The Revelator also tells us that "he that sat upon the throne said, Behold, I make all things new" (Rev. XXI. 5). Then, if the old must pass away and all things become new, we may reasonably infer that every part and particle of our entire natures are to be changed; even our modes of thinking and acting are to be superseded by new forms of expression. If this be true, and we have no doubt that it is, then every habit, custom, yea, everything that enters into the formation and expression of our life, must pass away and be supplanted by an organized, individualized life, with habits and customs in harmony with the mind and will of God. How many of us are ready to surrender our all to God to do with us as He wills; ready to die a literal death, and to be disintegrated an atom at a time and be cast out into the chemistry of nature, and in place of the old personality to build a new creature having power to live on and on throughout the ceaseless ages of eternity (Matt. xvi. 25)? Let us not lose sight of the fact that the Churchman's idea of dying and going to heaven is based on a most vital truth. Indeed, this change does take place, not only in the physical body but also in the soul itself;

for the soul, as well as the physical structure, is a product of generation, and is therefore mortal. In order to become immortal, we must regenerate, reproduce, reorganize, make anew, the soul as well as the physical body, from the life qualities of the Infinite Spirit. Thus the plane of generation builds the mould, the womb, in which is cast, conceived, and born, a Christ, through immaculate conception of the Holy Spirit. Such a one is truly the begotten of God. Which one of us is ready to take upon himself or herself this Herculean task? Which one of us is ready to become as though he (or she) had not been, in order that a new creature, in the image and likeness of God, may be conceived and born in his stead? If we are ready to meet death unflinchingly, so that the transformation from a mortal to an immortal being may be effected within us, then we are ready to enter with our whole heart into covenant relations with God. Remember there can be no reserves,—no, not one; it means all or nothing, “for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James II. 10).

A CLARION CALL.

BY J. FORSYTH SMITH.

Bound, enslaved by carnal pleasure,
 Slumb'ring lies the living soul.
 Wake, arise, time flies, no leisure,
 Onward press to win the goal.

Shall the tempter's bright allurements,
 Captive lead aspiring Will,
 And brute nature's vile procurement
 Faith in God and Duty kill?

Shall a son of God immortal,
 Dream, ensnared in Pleasure's toils,
 Sleep in death, e'en at Life's portal,
 Wrapped in Satan's fleshly coils?

No, awake thy latent powers;
 Break the bonds, O soul of mine.
 Sleep not while the precious hours,
 Fleeting, find God's will not thine.

FREEDOM.

AN EXHORTATION.

How many of those who boast of their freedom really comprehend the meaning of the term? How many of all the proud sons of men are free? How many can with truth say, "I am superior to the powers of disease, sorrow, and death"? How many are able to mold their destinies? How many can be what they will to be? Man prides himself upon his intellectual attainments, upon his wealth and social position, forgetting that the God who gave, is also able to take away. Man boasts of his powers, and points with pride to the noble eminence that he has attained; to-day in the pride and strength of his mature manhood, he feels able to cope with all adversaries that may present themselves; to-morrow he may be helpless, a prey to disease, sorrow, and death.

When the reaper comes where is your boasted power? When the vicissitudes of life overtake you, where is the freedom that was your chief pride? Is helplessness the mark of liberty, or disease a sign of knowledge, of wisdom, or of understanding? The greatest of earth, like the "common herd," live their little span and are gathered to their fathers, and in a few short years even their names are forgotten. Are men free, who die? Have they risen superior to the ills to which all flesh, irrespective of intellectual attainments or social station, is subject? Certainly they have not. The majority of mankind are slaves, slaves because they choose to be such, slaves because the rattle of their chains is to them pleasant music—music to the animal senses. They are slaves to their appetites, to their passions, and to their desires. They deride and endeavor to hold in bondage these who, through soul unfoldment, have begun to taste the joys of freedom.

The race, individually and collectively, is at the present time swayed by the passions and desires of the lower nature. As long as this condition exists the people cannot enjoy freedom, they cannot understand the true purpose of their creation, they are bound by the powers that rule animal life; and as long as man is satisfied to remain under the control of the animal for-

ces, so long will he be deprived of that freedom which is the lawful heritage of all. God never intended man—man in the true sense of the term—to be a slave, neither will he be in bondage who has developed the true status of manhood, a condition which will be reached when the soul is able to command the necessary condition for its unfoldment. God ordained that all flesh, including man, should be controlled by the forces of involution and evolution; this was necessary in order to compel the ego to struggle, to grow strong, that a soul consciousness might thus be developed, giving the powers of command. If God intended that man should always remain a slave,—the sport of circumstances,—then he did not create him in his image, in his likeness. Many believe that their freedom is to be obtained after they lose the physical body, but such is not the case. Here on earth, the home of the physical body, is the arena; here among men is the battle ground; here you must prove that you are a valiant warrior, a conqueror, a son of God, worthy to be intrusted with the powers that belong to all those who have been redeemed from the bondage of flesh. Do not put off for to-morrow what you can accomplish to-day; to-morrow will never come. If you wait for death to set you free, you will assuredly be disappointed; and at some future time you will be compelled to return again to earth, and again take up the strife which is ultimately to bring you true emancipation. If God has ordained that man be free, it then follows that there exists some law, some method, an intelligent application of which will enable him to set aside the powers that limit and control his action and rob him of the power of command. Such laws and methods are being brought to earth by those who have risen above selfishness, who have dedicated their lives to the Spirit, and who have placed their bodies a willing sacrifice upon the altar of God. Such laws are being set forth in THE ESOTERIC from month to month, and we earnestly commend its methods to the earnest attention of all who desire conscious unity with God.

Jesus, the divine Logos manifest in flesh, the greatest teacher who ever visited earth, gives the solution of the problem of life. His words, simple yet sublime, fill the awakened soul with hope and trust. He says, "The pure in heart shall see God:" "Ye shall know the truth, and the truth shall make you free." Fellow Christian, you who profess to follow the lowly carpenter

of Nazareth, is your heart pure? Are your thoughts such that you would willingly have them known? Have you awakened to a realization of that truth which "shall make you free"? If you have not, you are still in darkness, still deprived of that freedom which assures an entrance into that kingdom which fades not away, but will last throughout the countless ages of eternity.

The man who is able to perceive God, or, in other words, he who is able to comprehend the law of his being and lives in harmony with that law, is free. He is in a position to say to the powers of death and decay, "I am free, I am master; I am pure in heart." My friend, are you pure in heart? Are your thoughts free from the taint of lust? Have you risen above the desires of the flesh? You who desire to be a co-laborer with our Lord, you who hope to finish your labors in the field of physical use, must convert, must change your ways. Unless you do so, you cannot be free; you can never hope to experience the joys that belong to freemen, to those who are worthy to partake of the kingdom of our Father.

Purify your physical body, your temple; free it from influences that contaminate. Create around you an atmosphere of purity, of holy thought and unselfish aspiration. Think much upon God and his wondrous love; desire to be like him; strive to forget self, strive to ally your finite mind to the Infinite; strive to be perfect, even as the Father is perfect. If you strive to purify your life by thought, word, and act, if you live up to the higher requirements of a son of God, you will enter the rest of the eternal sabbath; you will reach a stage of unfoldment—well defined—where you can reach out into space, beyond the influences of the forces that control earth, and come into rapport with the Spirit of Wisdom, with the Spirit of the Highest, the Holy Spirit, our God and our Creator.

As man penetrates into the ocean of the deific life, he begins to experience the joys of freedom. As he gathers the thought elements, and begins to incorporate them into the physical structure, he realizes that he has at last found the fountain of eternal life, he knows that he is slowly changing from human to the divine; he begins to comprehend the mysteries of Spirit, he is now able consciously to realize that he has entered a realm where sorrow is unknown, where death cannot enter; his thoughts and words become potent with vital-

ity drawn from the Source of all life and vigor; he is indeed free—free to stay on earth as a laborer, or to go to that haven which he has earned.

As your freedom from flesh becomes more marked, as your realization of the sublime powers of Spirit becomes more vivid, your soul swells with a consciousness of its nearness to God; you begin to experience, or rather you begin to recognize, a principle which appeals wholly to the interior, to the highest and best of your nature; you abhor sin. The true spirit of devotion, the power which illuminates the intelligence and makes clear the purpose of the Father, involuntarily manifests itself. It is here that the Spirit takes control, the son begins to perceive the celestial beauties of the divine Mother; love enters and fills the entire being with an everlasting benediction.

How understandingly the world talks of love, with what apparent wisdom they urge the necessity of wisely using this greatest of all God's gifts, yet sad to relate they know little about it. Love is the fulfilling of the law, love is the divine Mother, that sacred, interior, celestial mind-power which man drove from him when he lost Eden, and which will not return until he again enters that spiritual state. How then can the bondsman comprehend that which belongs to the freeman alone? How is it possible for the sons of men to understand the things which the sons of God can but slightly comprehend?

Dear friends, God offers freedom to all men; there is no privileged class, all who will may freely drink from the waters of life and be healed. God offers to all men eternal happiness, eternal consciousness. All that is required is strength and determination, a will sufficiently developed, a will that gives ability to press ever forward, a will that enables you to take that which rightly belongs to you. Crush out the power of the old serpent which dulls the intellect, robs you of strength, and weakens your determination. It is the power that binds you with fetters which only the strong and faithful can break. Be free, be no longer bound; assert your manhood, and you will quickly realize that you are passing from death unto life, that you are changing from the natural to the arch natural.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

HOW DO I THINK?*

The Editor of THE ESOTERIC has asked the above question, has offered some ideas as to an answer to it, has admitted that it confuses him and has asked his readers to see what they can do with it. We do not believe with the Editor that thought is voluntary, only to the extent that one desires to think. Desire is partially voluntary, but thoughts are not. If one desires to think he makes the way for thoughts to flow into his conscious mind. To answer the question fully would demand much time and space. To indicate a partial answer will make quite an article in THE ESOTERIC. The question admits of a scientific answer; any other will not be an answer. First, we must know what thoughts are, how they originate, and what becomes of them. Second, we must understand the dynamic and polarized action of the brain and how thoughts are created there, before we can say we are mental scientists. The science of mentology is unknown to those people who call themselves mental scientists.

How do I think? The answer must be sought in the deeper elements of man's nature, for it cannot be found in any superficial analysis. We must discover and reveal the relation of man's mind to his soul, and the formation of the mind by the activities of the soul in the human brain.

We must have an anatomical, physiological, and philosophical knowledge of the brain as the organ of the mind. Unless one has this deep knowledge both of the soul and its mind, and the brain and its intricate formation, he has no capacity to learn *How he thinks*. The suggestions of the Editor are foreign to the solution of the question.

What are thoughts? He who knows the science of mind and its soul, knows that thoughts are substantial entities; positive, living, spiritual entities. Those who feel they are informed on the subject of thoughts answer by saying that thoughts are things. This is not sufficient answer, because we ask **What are**

* See Editorial.

things? Thoughts are spirit entities of all manner of states and qualities. They are potential in their marvelous activity. They affect the minds of others. Thoughts are not created, or dissipated. Good or bad they affect the minds of others according to the sensitiveness of said minds. Thoughts are living power and cannot be lost. They can bless or curse others according to the condition of those in whom these thought entities congregate. To deny the substantiality of thought is to talk blindly of the soul and its mind. To grasp the true philosophy of psychic and pneumatic forces we must consider the science of series and degrees, that of correspondence and the orderly operations of nature. We must know the origin of mind and how it acts before we can answer the Editor's question. This demands that we study the soul of man, and enter that great subjective domain unrevealed in the theories of modern science. One needs no wisdom to know that his mind is in his head and that his soul is within his mind. One needs no proof that man is subjective and objective. This has to be in the very nature of life itself, an active power in and through an organ. There is a spirit man and a fleshy man. The spirit has its mind and the fleshy man has his mind. It is self-evident that the spirit man, which we will call the soul of man, is in a sphere and state as distinct as is his body, or the natural man. It is as intimately related to other spirit people and associates with them as the natural man associates with his fellows. It is not only self-evident, but it is a positive statement of Scripture that the human spirit is in the spirit world which is in man and not out of him. The Bible teaches no other doctrine than that the spirit world is in man. It is the very acme of fallacy to attempt a discussion of the soul and its mind independent of their material pediment—the mathematically formed brain. Thus, we assert positively, that the spiritual world is within the organic forms of the natural world and nowhere else. They are the two sides of one universe. To answer the question. How do I think? we must know the soul of man, its plane and use, and find out its inner nature and its outer environment. Reason alone cannot unseal these vaults of thought, yet they are thoroughly explored. We shall declare some basic facts and assure the reader that they can be proven.

We declare that man is a trinity and has three distinct minds, two of which most people in their mortality know absolutely nothing about. One is the external mind in which we are all conscious. Another is the mind of the spirit. Man's spirit wills, thinks, reasons, acts, etc. This inner mind does not know of the one still inside of it, or of our external mind. There is still an internal mind. Mediums have some knowledge of the of the inner and outer minds but they know nothing of the internal mind. This internal mind is in the Divine Sphere, and it is by means of this that God influxes into and perpetuates our mortal nature. This internal man is and contains our book of life. Each embodiment is a page written in said book. Thus we have three minds. The time comes when we are created, hence resurrected from the dead, that these three minds become one mind in our conscious mentality. It is both ignorance, vanity, and a species of insanity for mortals who are conscious only in their outer minds to talk about being in touch with God. The sons of God are not yet born. God manifests to no other conscious mentality than that of His sons.

But to secure a rational solution of our question we will say that the problem is one of influx. Man's soul is the middle man spoken of above, and that is the spirit man that projects and materializes himself in a body. All spirits associate in groups, societies, clans and families, like the natural man does. Each soul is of certain qualities, in certain states and must by the great law of attraction associate with others of similar qualities and principles. Hence, each soul contains the qualities and principles of the society to which it belongs and out of which it is born. The spirit of man does not leave the spirit world when it creates for itself a body. It remains in the spirit world, but assumes a new state and life it did not have before. Man's spirit cannot leave the spirit world. But all spirits build their bodies by transmutation, appropriation and materialization. The body is only an end in and through which the soul descends to the ultimate uses of nature. Thus, when the soul forms its brain, then its body, it does so according to the laws and principles of its own substance and those of the spirit—society—to which it belongs. These are controlled by planetary societies

of special qualities. The soul to take on a body has to have its first determinings. It has to reach that vitellus in its cycle of life which permits its conjunction with a similar one on a lower plane. These two unite like the two ends of a circuit and the soul by this union creates its spiritous fluid which is so volatile that it has to be thoroughly insulated in the male seed before it can be transmitted to the germ in the female ovary. We will not stop to explain the science of fecundation and gestation, but will say that this spiritous fluid is the purest blood in man and is the axis by means of which the soul creates the brain cells and acts within them. The inflow and outflow of this highly attenuated fluid which contains all the higher essences of the man causes the brain to breathe and pulsate. This causes the blood from the body to ascend through the carotid and vertebral arteries to the brain. This red blood is the representative of the soul in the body. The highest qualities of red blood ascend to cerebral circulation. It flows over the surface of the brain into that matchless membrane the *Piissima Mater* which serves as a series of caps to cover the brain cells. It is the union of this blood with the spiritous fluid in the brain cells that creates all of the mental, physiological and philosophical dynamics of the human economy. The ashes or waste goes on to the sinuses.

The great field, or sphere, of psychic and pneumatic forces created on top of the gyri, or in the grooves, is polarized by means of the various membranes, axes and poles, which form the will center at the occiput and the intellectual center at the sinciput. No conscious mind and no thoughts are possible without this creation and polation.

Thus, the soul acts in the brain cells and creates the mind, which acts in the cerebral ganglia and creates the animus, which acts in the nerves and creates the senses, hence motions and uses. No thoughts are possible without the influx of the soul into the brain. The soul has to reach its ultimate use in its body by means of the mind, the animus, the senses and motions. Thus our thoughts are from within modified by the senses from without, which create influx action by the law of correspondence. The influx of spirit qualities into the mind

give rise to all of its activities, and our thoughts are the travelling of all manner of entities over this highway from spirit to matter, or from the subjective to the objective sphere. The only way out of the spirit world is *via* man's head. The only way into it is *via* man's head. Thus, until man knows his head he knows nothing about the King's highway of life. When man is completed he ceases to be inhuman and becomes not only human, but all there is of the universe. He will be the whole thing.

Thoughts are the result of influx, and they are not always subject to our will, or desire. A well-regulated head, which but few have, can by the will close the channel of influx for a while. But man is made to act and he cannot avoid some kind of action. The will can enlarge the channel of influx, hence enlarge the sphere and action of the soul in its mind and body. The enlarging of the channel of influx forms a vortex of spirit action and this forces greater societies, principles, and powers, from the spirit world to flow into the mind. When we are complete, all the spiritual world, even the very God, flows into and forms our minds, which makes us one with God.

How do I think? Thoughts flow into the mind like blood flows into the brain. The will may regulate the flow but does not cause it, and cannot control it. My duty is to understand the thoughts, then will, then conclude, then act.—*Student.*

SENSE AND SOUL.

BY CLINTON SCOLLARD.

To him whose ear is finely keyed
Fair mysteries reveals the reed;

To him whose scent hath subtle power
Sweet secrecies unfold the flower;

For him whose eye hath flaw nor fleck
The barest rock doth beauty deck;

For him whose taste hath eager edge
Rich fruitage doth the blossom pledge;

For him whose touch the keenest is
Are born the heart's deep ecstasies;

But whose soars o'er every sense,
His is life's rarest recompense.

—*The Congregationalist.*

BRIEFS.

Some people love to be miserable and seek to be so, and, lo, when they find what they are looking for, they enjoy it, and are greatly discomfited because it is not what they were seeking—because it is the opposite. However, the majority of humanity are seeking, are eagerly pursuing, Happiness, but find the object of their desire a goddess misty and coy, alluring and yet receding, and when apparently within their grasp she has gone, and has left only bitterness. On the contrary, he who neither desires Happiness nor fears Sorrow, but who follows duty, that one will find Happiness an ever-present reality, an ever-living, substantial existence.

When we solve the question as to why the wild animals are so much stronger, more active, and enduring than domestic ones, we will meet an important suggestion in the line of self-culture and development, and will learn why those who are seeking the highest attainments have the greatest difficulties to overcome. As an intimation of the lesson Nature teaches in this connection we call attention to the wild cat and the wild dog, wolf, or coyote, with which, during the several years of our experience in this place, we have become quite familiar. The hunter who is making the acquaintance of these foothills, often wonders where these animals stay during the day; they do not burrow in the ground, they have no place that they frequent as home, yet the hunter may search the jungle day after day and never see a coyote or a wild cat, and as soon as night falls they are to be heard in every direction. These animals cannot lie down and sleep as does the domestic dog or cat, but, as the old saying has it, they must "sleep with one eye open" all the time, and must be constantly on the alert for an enemy, and then the night must be spent in hunting their prey. Imagine the state of mental and physical activity, the absolute lack of perfect

rest, in which these animals live. Imagine yourself always lying down to sleep at night in the condition in which these animals must sleep when they lie down during the day—which is their time for sleep. If those who are having so much trouble with vital loss were as much awake and as continually on the alert as the coyote and the wild cat, they would have no further trouble.

“When we walk toward the sun of truth, shadows are behind us.”—

Light is life in motion. The natural eye beholds the same kind of light that the vegetable world beholds, or responds to, and that the blossoms seem to be conscious of, especially those that open their petals when the sun rises and close them when he sets. There is a higher light, life, in which man should see and know, and of which he is not conscious because he has always been taught and therefore believes in his inability to be so. If by some chance he does see in the new light those things that belong to that higher world, he rubs his eyes, looks about him, forces his senses into the material surroundings, and says, “Surely, it was only imagination; I do not see it now.” The regeneration, together with aspiration and inspiration, so refines the substance of human life that it is able to sense, take cognizance of, a higher light than that which guides the animals and animates vegetable life; but belief and confidence in the higher light have to be strengthened before the senses admit that they do see and know in that light.

When the shades of night steal over the earth the wild beasts come forth in quest of their prey; the animal part of human nature also awakens to its revellings. It is said that the moon sees more crime in a single night than the sun in many days. Watch, and you may perhaps discover traces of the wild beast within.

The road we are traveling through life must have many branches, for we are always at the fork of the road.

Students of psychology have not awakened to the fact in their investigations that the suggestions surrounding any object used for experimental purposes in the examination of a hypnotic subject—as, for instance, a particular musical selection, or some material object—are as potent a factor in their influence upon the subject as the suggestions made by the psychologist. When this fact is overlooked the errors are as numerous as the discoveries that are being made by the numbers who are experimenting along these lines.

Whether one desires magic power or the higher spiritual powers, he must make up his mind to abandon the pursuit of pleasure as he has known it in his past life. The old must be given up before the new can obtain; in other words, he must love that which he seeks more than that which he possesses; for all attainment is a process of growth, and, as is said in "Seven Creative Principles," love is the vital principle by which even the grass grows. We can love nothing without hating, repelling, its opposite; therefore one should count well the cost before undertaking the quest of what is new and higher than that which he possesses.

One who has an excess of hope delights to dream of, and quietly hope on for, some object before his mind, but if the object comes within his grasp, he fears it and flees from it, for realization is the death of hope.

Nature is inexorable in her demand that all life be active, energetic, and useful. As soon as this demand is no longer complied with she tears down and destroys the organism.

OUR EXCHANGES.

UNSOUGHT PSYCHIC EXPERIENCES.

Psychic experiences that come unsought are invested with a peculiar interest. To some they come but rarely, perhaps only once in a lifetime. Sometimes they come with warning, occasionally with direction or rescue from imminent, unseen danger, and frequently with the spirit of consolation. I have no theory or explanation to offer, but would only seek to chronicle some well-attested instances that have come to my personal notice.

The first occurred in a Quaker family, and is related to me by a friend who knows the ladies whom it concerns very well. It may be remarked in passing that the New Thought doctrine of the Divine Immanence, which is spreading so rapidly, and which conscientious students find as precious as the "pearl of great price," is largely a revival of Quakerism. Some, though not all, of the Friends have realized this cherished Inner Light, which they know so well as Guidance, Wisdom, and Love—as the "health of their flesh" also: and the leaders among the early Friends had some remarkable experiences in healing.

A few years ago a mother and two daughters, members of the Society of Friends, were returning home in a carriage from a journey of several miles. It was an uncommonly dark evening, with gathering clouds, and they had to trust to their horse to keep the road. A culvert, with steep embankments on either side and no railing, had to be crossed, and they were all apprehensive of this as a point of possible danger, though none of them voiced the fear. As they neared the place, a light shone around it, clearly revealing the roadway over the little bridge. The horse shied slightly at first at this remarkable illumination, but accepted it and crossed safely. One of the daughters cried out, "What is that?" when the mother answered, solemnly and with awe: "It is light in answer to my prayer. For the last half-hour I have been thinking about this narrow embankment and praying that we might have sufficient light to guide us over in safety."

Why should this be considered more remarkable than the light that suddenly shone round about Paul on his journey to Damascus? In the unchangeableness of the God of Nature, control of phenomena may be experienced by any one who realizes his need sufficiently to call out with faith into the silence, as did the lady referred to above. Some may wonder if a thunderstorm were not gathering, and if the light were not due to a "chance" flash of lightning. But this illumination was entirely different in appearance, being a soft, steady glow, or what might be termed a radiance. Besides, there was no electrical disturbance noticeable. But if such had been the case, it would have been but another way of answering the prayer of faith.

Following is the experience of a lady whose domestic relations were unhappy, and who was battling with ill-health and discouragement in consequence. The record of it is copied from a letter she wrote to an intimate friend:

"Quite recently I had a remarkable dream, or vision—I hardly know what to call it, but I know that it was beautiful and precious. My mother came to me and lay down in the bed, and held me long and close—in that firm way that one clasps a hand in intense sympathy. I opened my eyes. It was quite dark, but I turned my head to look at her. She was plainly visible—with that clear, youthful look in her eyes that they showed the day before she left me. I was a little afraid and thought to call my daughter, but remembered that the door was locked and that I should have to get out of bed to open it. Then mother seemed to hold me closer, and I thought: "Surely I need have no fear of the mother who loved me more than any one else ever did—the blessed mother who never did aught but love and help me to the last hour of her earth life!" And although she spoke not a word, yet there came to me a sense of utter contentment, and something like an exhilaration of happiness that has remained with me ever since. I cannot explain it, but my mother seemed to bring peace and comfort so tangible and real as to abide with me."

Another lady, well known to the writer, was circumstanced in a way similar to the one above referred to. She finally reached a point of despair at which she was ready to give up

everything, as she declared, and make no more effort to bring about improved conditions. Throwing herself on her bed in this mood, she soon became unaccountably calm. Then the silence was broken by the well-remembered voice of her mother, who had passed on some years before, saying, "Be faithful to the end, dear child, and you will not fail of your reward." This message was an inspiration that aroused her to renewed effort, and gave her courage faithfully to abide in what seemed a hard path of duty. In the end her reward was abundant.

A gentleman whom I know very well was a few years ago engaged in repairing a piece of machinery in a factory. It was run by water-power, and the gate was supposed to be entirely closed and the whole machinery thrown out of gear. He was at work inside a cylindrical shaft, when suddenly he paused and looked up on hearing his Christian name spoken distinctly and sharply by a woman's voice. No woman met his gaze, but what he did see was that the wheels of the machinery had begun to turn. Instantly recognizing his danger, he made a spring that enabled him to catch hold of a beam, to which he clung with desperation until he could be rescued. The delay of a minute would have been fatal; and as it was, a part of his clothing was torn from him. It was found that the water-gate was imperfectly closed, and the pressure of the water had finally forced it open.—Helen L. Manning, in *Mind*.

THE KINGSHIP OF SELF-CONTROL.

From an editorial in the *Saturday Evening Post*, Philadelphia, Pa.

Man has two creators—his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts.

When a man fails in life he usually says, "I am as God made me." When he succeeds he proudly proclaims himself a "self-made man." Man is placed into this world not as a finality, but as a possibility. Man's greatest enemy is—himself. Man in his weakness is the creature of circumstances; man in his

strength is the creator of circumstances. Whether he be victim or victor depends largely on himself.

Man is never truly great merely for what he is, but ever for what he may become. Until man is truly filled with the knowledge of the majesty of his possibility, until there comes to him the glow of realization of his privilege to live the life committed to him, as an individual life for which he is individually responsible, he is merely groping through the years.

Man needs less of the "I am a feeble worm of the dust" idea in his theology, and more of the conception: "I am a great human soul with marvelous possibilities" as a vital element in his daily, working religion. With this broadening, stimulating view of life, he sees how he may attain his kingship through self-control.

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness, as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day re-creates a new self from the sin and folly of his past,—then he is a King. He is a King ruling with wisdom over himself. Alexander conquered the whole world except—Alexander. Emperor of the earth, he was the servile slave of his own passions.

We may sometimes envy the power and spiritual strength of a Paul, without realizing the weak Saul of Tarsus from which he was transformed through his self-control.—*The World's Advance-Thought.*

Still water becomes stagnant, the muscle that does not move becomes atrophied, mental inertia leads to idiocy; spiritual dormancy is death.—*Light of the East.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

Glasgow, Scotland, Feb. 9, 1899.

B. B. ZERUB,

Dear Editor:—I have been anxiously looking forward to see some report of your new work mentioned in your note some time since, but presume you have as yet insufficient data to warrant you in issuing it.

For a time I made endeavors to collect evidence as to the effect of trinities and the rising sign, but owing to the ignorance of people generally as to their exact hour of birth, I was obliged to abandon the undertaking, though I find that recently there is much more interest taken in this matter than formerly, owing to the spread of Astrological and kindred literature in the past year or so.

There is sad need of a good comprehensive work on the effect of the rising signs, and I am confidently looking forward to yours to supply the long felt want. I find the zodiacal position of the Sun, however, as well as the Lunar position (polarity) to be of great service in making Phrenological estimates of Character—in fact of *inestimable* advantage, and am surprised more notice is not taken of "Solar Biology" amongst Mental Science students generally (i. e., Phrenologists, Astrologers, Palmists, etc.), though I know that there is one thing very much against it, which is the want of some means of determining the Moon's exact position: as you are aware, there is none given in the work, but merely the sign marked against the date. Were this given, my opinion is it would come into more general use. As to myself, however, I have very little difficulty, being able in doubtful cases to discern sarcognomically the part of the body determining the life forces, thus making it comparatively easy.

The more I examine the work, the more I perceive great possibilities underlying this system of Astrology, possibilities greater perhaps than even its gifted author thought of—certainly spoke of: for I perceive that not only character and inclination of individuals can be discerned, but also destiny (for character rules destiny after all, and as with individuals, so with nations, peoples, and tongues—it is truly expressed in the words, "the mind of Deity"), though, as I see it, it is so far only

a preface, or introduction to a great Volume. It appears to me to touch the key note of the great diapason of universal existence, though in itself it is but a stanza in the poem of life, but a measure in the tune of the great Song of Eternity.

The planetary effects might be greatly extended. Recently I have been closely observing the effect of Mercury in Gemini. I find that it produces a strong disinclination to scholastic studies of any kind, thus causing the native to fill more or less menial positions in life, unless there are strong Lunar as well as other planetary positions counteracting.

I find that the Moon's node passing the Sun's place at birth (i. e., the degree of the sign in which one is born) has an important influence upon the disposition and inclination: the planets also when transiting this place have a corresponding effect as well as when in the places they occupied at birth, affecting the disposition and ruling the destiny of the individual according to their several natures. This is quite distinct from Astrology as practiced, which, as you are aware, bases its predictions upon the rising sign with very little or no reference to the sign of birth (or the earth's place in the zodiac).

With sincerest wishes, I remain, Fraternally yours.

J. Healy Fash.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

G. A. J. May 22, 1872, 10.30, a. m. Germany.

⊕ in ♀; ☽ in ♉; θ , ☾: ♃ in ♋; ♁ in ♌; ♃ in ♍; ♀ in ♎; ♁ in ♏.

You have a restless nature, yet have a great deal of a certain poise, secretiveness and self-control; but you are subject to a number of conflicting influences and emotions: while you are bold, positive, and sometimes aggressive, yet keep your own counsel and appear somewhat retiring. In your efforts to reach the high attainments, it is necessary that you overcome combativeness, and above all an unforgiving nature. You can forgive—oh, yes! but it is only during the

time that everything goes well between yourself and the individual, and as soon as anything arises which causes you to be displeased with him, your mind immediately gathers up all that is past and magnifies it so that, instead of having forgiven, the evils past, with many more added by the imagination, rise up against the party. Remember that if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses. A sin forgiven is a debt paid, which should never again be brought up or remembered against the individual. Beware of imagining evil of those around you, for this amounts to false accusation. The above is the main field of your personal struggle and effort. Have a good, clear mind, but unless you embody in your efforts pure Christian devotion and self-dedication to God, you will find yourself in pursuit of magic, in place of the true divine attainment. Banish all desire for every attainment except a conscious unity with God. The times of greatest danger are when the moon is in Leo, Gemini, or Scorpio,—especially when Mercury is in the sign Cancer,—and when these signs rise.

T. S. April 9, 1869. 5 a. m. Germany

⊕ in ♈; ☽ in ♋; ☿, ♃; ♁ in ♉; ♀ in ♌; ♄ in ♌; ♃ in ♌; ♅ in ♌; ♆ in ♌; ♇ in ♌.

You live in the ideals; have very much of the dream in your nature, and yet in a general way, you are practical. Have much restlessness in your composition,—inclined to worry and be anxious when there is no cause for it. Your mentality comes largely from the cause side of nature, but there is a strong contradiction in your characteristics in that you have a great deal that leads you into the occult and the mystic, and, on the other hand, you are extremely materialistic. Have a clear orderly mind, related, as it is, to nature, causation, which allies you especially to the natural sciences; could therefore obtain proficiency in such studies. While you have strong ideals of the love life, yet you have very little that adapts you to the domestic, and would grow very restless in the family life. If you would reach high attainments in any direction, it is necessary that you be quiet, that you overcome restlessness, and try to look on the bright side of life and not at the shadows; remember that none see the shadows but those whose backs are to the light. Cultivate the spirit of devotion: while I believe that you could have but little faith in the orthodox religion, because of faults in the people and the doctrine, yet you cannot but accept the fact that they obtain a great deal through the earnest devotion. One point you can start with upon a reasoning basis,—by which alone you can find God,—that is, there must be a cause for all things that are, and as no stream can rise above its fountain, so there can be no mind that does not emanate from, or which can be superior to, that fountain; therefore seek and find God, and devote

your life to him, and from your highest ideals of God you may attain the final goal.

C. J. O. May 20, 1852, 2 a. m. Sweden.

⊕ in ♈; ☽ in ♀; ☿, ♁; ♃ in ♎; ♅ in ♎; ♆ in ♈; ♇ in ♁;
♀ in ♍; ♄ in ♄.

The earth in the sign Taurus lays the foundation of your existence in the fountains of life, the sensations, and emotions, but your body, rising sign, being Pisces, with Mars in the same sign, endows you with a restless, struggling, combative nature; in short, throws all your qualities out of harmonious balance. These, however, are polarized and find expression through the educational sign Gemini, so that you should be in the educational sphere of service. Uranus and Jupiter are in position strongly to incline your nature toward the regenerate life, and would make it easy for you to control the sex, providing you can maintain the will to do so. Are in many ways a fortunate man. The restless condition of your mind produces an acrid condition in the body; and if you are not yet suffering with the kidneys and bladder and reproductive organs generally, you will do so unless you overcome the combative, restless discontent in your nature, and, at least to some degree, live the regenerate life. Have a high ideal of love and beauty and harmony and excellence in every department of life, but have always felt as if there were an enemy standing in your pathway, which is difficult to be overcome; yet, unless your early education and unusual associations prevent, you will be very successful in a business way. If you would reach spiritual attainments, you must overcome an inclination to be angry and combative. Settle all points of skepticism at once, and give your sympathies on the side of devotion. The times of greatest danger are when the moon is passing through the signs Taurus, Gemini, or Aries, and the hours when these signs rise.

C. O. March 31, 1842, Sweden.

⊕ in ♍; ☽ in ♏; ♃ in ♏; ♅ in ♄; ♆ in ♄; ♇ in ♎; ♄ in ♏;
♀ in ♏.

You were born when the earth was in the head of the intellectual trinity, which gives you a very active brain—makes the brain organ the vital center of your organism; but all that active mentality is led out through the serving and expressing sign Sagittarius. You are remarkably a family woman. Can always find plenty to do, and are never happy except when at work. You have most remarkable powers of inspiration, the ability to draw in from the elements of nature the vital substance as well as the mind substance; but unless you study the methods for accomplishing these results, you will probably draw in nothing but vital energy. If you would reach high attainments in the spiritual life, you must overcome selfishness, which is very

strong in favor of "me and mine, and those I love." There was never a hen with a brood of chickens more careful in regard to their protection and the care of them than you are in relation to your own. You should quiet down, live more in the thought, less in the physical energy; and if above all things you desire knowledge of the facts of nature, it will flow in and take form in your mind as naturally as the water flows down hill. The fact that in the past you have been able to foresee and know all the remarkable events in your life and in the lives of yours, is only a faint suggestion of what you might attain by living a careful spiritual life.

J. V. B. March 26, 1850. North Germany.

⊕ in ♉; ☽ in ♏; ♁ in ♋; ♃ in ♋; ♅ in ♏; ♄ in ♏; ♀ in ♋; ☿ in ♋.

Born in the head of the intellectual trinity and polarized in the serving sign of the maternal trinity, with four planets in Libra—carries your entire consciousness, so to speak, through the vital currents of the planet; and what you might accomplish in the regenerate life may be termed phenomenal. Are very sensitive. Quite accurate in defining the thoughts of others—could be very successful in psychometry; but Jupiter in Pisces causes you to imagine a great deal concerning the thoughts, disposition, etc., of others, that never had an existence. Your life has been one of desire, a vague, undefined longing for, a dreaming of, something that has always refused to take form, and which will never take form until the currents of your life are brought into perfect harmony with the mind and purpose of the Creator. A careful study of the Esoteric teachings, and carefully and practically carrying them into effect, will open to your consciousness a new world,—a world about which you have always dreamed, but whose real nature you have never been able to imagine. Be careful that your words always express your thoughts and feelings.

J. A. E. Oct. 19, 1870, 3-4 a. m. Reval, Russia.

⊕ in ♋; ☽ in ♏; ☿ in ♏; ♁ in ♏; ♃ in ♏; ♅ in ♏; ♄ in ♏; ♀ in ♏; ☿ in ♏.

A man governed very largely by intuitive impulse, but that impulse is, as a rule, correct, and would become a correct guide to you were you not too easily influenced by other minds. By nature you are a seeker after knowledge. While others have a very strong influence over your mind, yet you soon rally and are usually successful; but are inclined to over-reach your abilities, and thus liable to lose money in large sums. Very zealous in whatever cause you espouse. Are a strange compound of materialism and mysticism. Have a very orderly mind, but I judge are slow of speech. In your effort toward the higher attainments you will have a hard struggle to live the regenerate life, and must study and think much of what it is to have a steady, un-

yielding determination, an unwavering purpose to do and accomplish. You should remember that those who encounter the greatest difficulty have the highest to gain; for there courses through your organism all the vital currents of the solar system, and when you have command of them, you have the dominion. Another difficulty that you meet in life is that you are impatient and wish and expect to gain everything at once, are not satisfied to settle down quietly and labor with the little things of life; but it is the little things within yourself that will fit you for the greatest things that you idealize. The times of greatest danger are when the moon passes through the sign Libra, Leo or Virgo, and the hours when these signs are rising.

H. W. Oct. 15, 1858, 9-11 a. m. England.

⊕ in ♎; ☽ in ♋; ☿. ♄; ♀ in ♄; ♁ in ♋; ♃ in ♄; ♆ in ♎; ♁ in ♋; ♁ in ♋; ♁ in ♋.

Your mental consciousness is like one in a dark place looking out into an immense sphere, seeing so much that the mind becomes bewildered and knows not what to get hold of to insure a useful life—you feel as if you have abilities to accomplish almost anything; therefore unless you settle down with a determined will to do and accomplish one little thing at a time, your life will become like that of a child always chasing shadows. Saturn in the sign Aquarius, the nerves of sensation, gives you orderly imagery, producing in your mind a facsimile of dreams and revelations. Mars in Leo unites with Jupiter, Uranus, and the body sign Sagittarius, to make you somewhat stubborn, combative, and determined in following out your ideals, let them be what they may. You love to travel and to change. If you would reach the highest goal of attainment, you must first abandon your high ideals and settle down to strict attention to the little things of life, remembering, first of all, that without a conscious unity with God, the Source of your being, you will be in total darkness in every department of your life. In order to obtain that unity you must purify your life by the regeneration. Establish within yourself a code of the highest morals and purity, and make it the one business of your life to fit your body and mind for the use of the Spirit. The times of especial danger of vital loss are when the moon is in Libra, Sagittarius, or Capricorn, and when these signs rise.

R. F. F. Aug. 9, 1867, 2.30 p. m. Leipzig, Germany.

⊕ in ♎; ☽ in ♋; ☿. ♄; ♀ in ♄; ♁ in ♋; ♃ in ♄; ♆ in ♎; ♁ in ♋; ♁ in ♋; ♁ in ♋.

You are governed by the impulses of the heart, expressed through the energies of the will. Are a combination of contradictory qualities: are free, open, bold and positive; subtle, secretive, and negative. Too much governed by law and not enough by a high, well-defined standard of right. Have good intuition, which, if carefully and cor-

rectly followed, will lead you into a successful business career. The two severest obstacles to be overcome are: first, to continue in the determination to live the regenerate life; second, to carry out that determination if persisted in. But whatever you accomplish in that direction will have greater effect upon your mental consciousness and habit of life than would be the case with the majority of people. You should keep ever before your mind the words of Jesus to Nathanael, and emulate the condition expressed by them: "Behold an Israelite indeed, in whom there is no guile." Establish in your mind a code of righteousness,—right living. You can only do this by dedicating your life to God and so living that you obtain the consciousness of your acceptance. That consciousness carefully followed will illuminate your intelligence and show you the path of righteousness, which will lead you to the highest goal. The times of greatest danger of loss are, in power and effect, as follows: while the moon is in the sign Leo, Scorpio, or Virgo, and the hours when these signs are rising.

R. O. June 4, 1875. Place not given.

⊕ in ♀; ☽ in ♀; ☿ in ♄; ♃ in ♈; ♀ in ♃; ♁ in ♃; ♄ in ♃.

A very positive nature for a woman. A mind possessing more of the masculine characteristics than the feminine; the position of Venus, however, gives you an ardent love nature. Would be successful in the study of the sciences, and would have especial love for astronomy. In your efforts toward the attainments it will be difficult to obtain the spirit of inspiration by which knowledge especially adapted to your needs becomes available. In order to reach the conditions requisite to obtaining this, it will be necessary that you live more in the heart's emotions and in devotion to God, avoiding all desire for magic powers, or powers of any kind beyond those that are requisite to your own practical use in a life of righteousness. Many impulses will lead you toward the magical arts, but they must be rejected. Your main difficulty will be that you will be in too much of a hurry. It is very difficult for you to take up some line of thought and action, and plod on quietly, day after day, persisting in it until you grow into the desired qualities. The idea of waiting until you grow into a thing is too much for your nature, and in this direction should your efforts be chiefly turned. Remember, there are no powers attainable by any other method than growth. If you hold yourself quiet and persistent, you will not have very much difficulty in living the regenerate life as taught by "Woman's Circular."

A. T. R. Feb. 12, 1857, 10 p. m. Tenn.

⊕ in ♄; ☽ in ♃; ☿, ♃; ☿ in ♃; ♃ in ♃; ♀ in ♃; ♁ in ♃; ♄ in ♃; ♄ in ♃.

A man governed mainly by the psychic perception. Have good

business ideas, but we believe that the position of Venus, on the line between Sagittarius and Capricorn, gives color to all your life and character. It gives you perceptions of a life which is undefinable. Its influence upon you as a child gave you great confidence in mankind, and led you to expect great things of men in high position; but just how this position affects the mind at the present time, it is difficult to define: one effect is to make you receptive to the higher truths of regeneration. The position of Mercury is, however, in many ways very much against the regeneration, as it opens the mind to the qualities represented by Mercury. In thought you lack stability, yet your mind is keen, quick and active, with a great deal of versatility. You should center your mind on the thought of obtaining knowledge from the fountain of all knowledge. When Jesus promised his people the Spirit of truth that would lead into all truth, he especially referred to those who desire knowledge for the sake of its use in perfecting their own lives and in leading others into the light of truth. Strict attention to such lines will open to you new conceptions of truth and methods of its application. If one knows a fact for himself he can act upon it with more unchangeable determination than if he simply believes what another says in regard to it. The times of greatest danger are when the moon is passing through the sign Aquarius, Libra, or Aries, and when these signs rise.

E. J. R. Aug. 14, 1863, 2 p. m. Dover, N. H.

⊕ in ♏; ☽ in ♏; ☿, ♁; ♃ in ♁; ♅ in ♍; ♆ in ♎; ☿ in ♎; ♁ in ♎; ♃ in ♎; ♅ in ♎; ♆ in ♎.

You are a man governed by the impulses of the heart; but the impulses of the heart and the intuitions of the soul find ready expression in the mind. A very orderly brain, and capabilities beyond the demands of the present order of civilization. Because of this you do not have the material success that a man of less intellectual ability would have: Uranus in the body sign, Saturn in Aries, the head, enable you to see and know things not known and therefore not accepted by the public mind. You may be called a natural mystic, because your mind is adapted to dealing with laws and principles more than with the subjects of common interest to the human family. The language of form in nature comes to you intuitively. Have a great deal of the executive ability. A restless nature, somewhat combative, and your difficulty in life is that you run beyond the mark. In your business life you will unearth valuables, and, as they are not appreciated, pass on and leave them for others to profit by. In your efforts to prepare body and mind for unity with Divinity, you should take as one of your mottoes the words, "Be still and know God;" your whole nature is constantly going, and you are not quiet enough to hear the still small voice that speaks in the soul. While your whole nature is interior.

yet you are led out so fully into the external senses that you live wholly in the consciousness of the external world. There is a phase of selfishness in your nature—not commonly recognized and scarcely known to yourself—that must be hunted out and eradicated. The times of especial liability to loss are when the moon is passing through Leo or Sagittarius, and Mercury in Aries or Taurus; and the the hours when Sagittarius or Leo is rising.

H. P. Aug. 21, 1856. Worcester, New York.

♁ in ♋; ♃ in ♌; ♄ in ♍; ♅ in ♎; ♆ in ♏; ♇ in ♐; ♈ in ♑; ♉ in ♒.

A man largely under the dominance of the love nature, with a superabundance of zeal and enthusiasm. Strong, bold, and fearless. Have good business capacity because of a thoroughly practical mind, providing you hold your natural enthusiasm in subordination; but you are apt to make enemies by sarcasm and harsh words. Your combativeness is altogether in your words. Have high ideals of a domestic life which will never be realized—in the generation at least. The words of Jesus when he said, "Ye shall know the truth, and the truth shall make you free," belong especially to you. You should study, gather knowledge, and sift it for yourself. Above all things desire knowledge for its use. Are adapted to a study of the subtle forces of nature and to putting them into practical form for the use of the public. In your business life you should be thoroughly successful; but, in connection therewith, you should not only restrain enthusiasm, but should be quiet and listen to the intuitions. Your mind is too much in the material interests—commonly called practical—for high attainments in the spiritual. While you like to think of and be associated with spiritual matters, yet you lack the quiet, trusting, loving devotion to God; and no real attainments can be made unless one has the consciousness within his own soul of his acceptance with God, or of his unity with the Spirit. Have too much of the social in your nature to obtain and live in that consciousness; therefore the social inclination should be restrained. Strive to be alone with God, even though in the midst of the multitude. The times of greatest danger of loss are when the moon is in Leo or Taurus, and when these signs rise.

EDITORIAL.

There seems to be considerable interest among our subscribers in knowing how the work of the Fraternity is succeeding, and, as it will probably save much letter-writing, we take this opportunity to give the information desired. Our membership is comparatively small, but those who are with us are thoroughly

in earnest; and as the unity of our efforts seems complete, our success must certainly be so. However, the work of the Fraternity in the direction of the attainments can be nothing but a success, for if it were possible for the body to disband tomorrow, each one would have gained that which he or she could never have obtained elsewhere: therefore the success of the Fraternity is always a fact. Not that any have gained all that can be gained or all that will be gained, but they are moving forward in a body toward the highest goal of attainment, which many of them will certainly reach. Now, a few words in regard to what is in one sense a secondary matter, but which to you and the world at large is a matter of first importance; that is, the building and preparing of a place not only for ourselves, but for you who are to come, and the means for continuing to hold the light before the eyes of humanity. The Esoteric Publishing Co. is doing very well; our subscription list is growing, and many people of cultured thought are becoming interested. Financially we are prospering; but during the past year, and, so far, during the present year, there have been greater demands upon us than our income meets. When we gave up Oak Park and centralized upon Eagle Ranch, we built for the Fraternity a large brick dwelling,—which is not yet entirely completed,—barn, stable, blacksmith and carpenter shops, paid off an indebtedness of \$500.00, and have just gotten out another issue of *Solar Biology*. This is certainly doing well for one year; but there is now forced upon us the necessity of building a publishing house, and we must have a building 20 by 42 feet, two-stories. Of course this will be a strain upon our finances, which, to say the least, will be all that we can bear; but we have made it a rule of our work—to keep out of debt.

In one of the "Briefs" of the January number of our Magazine we asked the question, "How do I think?"—desiring to impress upon the Esoterist the importance of a careful consideration of the subject, and we invited our readers to answer the question through the columns of *THE ESOTERIC*. A "Student" sends us a very interesting reply to the question, and

Mr. Avenel contributes a finished article upon the subject of "Thought." We are glad to offer our readers the contributions of these able writers; and while the "Student" enters very fully into the philosophy and physiology of thought, yet he holds that it cannot be considered a voluntary act; to which we reply that, if it were not capable of being made a voluntary act, authors, editors, and, in fact, business men generally, would frequently find themselves in a dilemma,—when work is to be done or thought to be carried on, they would find themselves unable to accomplish it. All experience attests the fact that thinking can be made subject to the will, although when one who has not taken control of the act makes the effort to stop thinking, he many times finds himself incapable of doing so—almost any one, however, can switch the thought from one line to another. But the practical Esoterist who has given especial attention to this subject, has placed the thought under the control of the will, so that he can stop thinking when he desires to do so and can produce thought when he wishes. It is not our purpose, however, to criticise our contributor on this subject, but we merely wish to direct the attention of our readers to the important side of the question. When we ask, How do I think? we wish to be understood to ask by what process does one commence a line of thought and perpetuate it—that is, by what mental process—and by what process does one stop thinking. Again we ask by what mental process do you cause your limbs to move—for surely it is a mental process, and it is a mental process that enables you to stop them. When you walk across the floor you can stop when you please, or you can move forward as you will; so also you can begin thinking when you wish and you can direct the thought or switch it from one line to another; you can call up memories of the past or you can contemplate the future. What you should know is by just what mental process you accomplish these results. When this is understood you will find that you have gained a great deal in the direction of self-control and in the use of the powers of nature. We should be glad to hear from some one as to the *modus operandi* by which these results are obtained.

We publish in this issue a letter from Mr. J. Healy Fash, of Glasgow, Scotland, because of its many points of interest. Judging from his letter, Mr. Fash seems to be a man of unusual

thought and discrimination. He offers several suggestions that we think worthy of the attention of students of Solar Biology. He says that he supposes that there are not as yet sufficient data to justify the revision of the work. Yes, there are sufficient data at hand to make the volume very complete, both as to the Ephemerides and the subject matter treated, with many important additions, but at present the author has not the requisite time or means for producing so extensive a work. Its author has long realized what Mr. Fash suggests, that the present volume of Solar Biology is only "a preface, an introduction, to a great volume," and he sincerely hopes to have time and means greatly to elaborate the work. He continually solicits the observation of students, for he knows that there is a limitless field of research based upon the foundation laid in the present form of Solar Biology: so great a science can never be perfected by one person,—the basic principles have been established, but observation of human life is necessary to the completion of the work. We believe that out of this system there will come a method of predicting important events in the life of individuals and of nations and property—a system so accurate as to leave no room for doubt.

Following is a very generous notice of the reliability of Solar Biology. It appears in Raphael's Almanac and Ephemeris for the current year. It would be both satisfactory and useful to us to know which of the delineations was that of Raphael.

"Mr. Butler has been criticised very severely by some writers—but this much I can vouch for—that he read my Horoscope truer than anyone had ever done before, particularly my mental abilities. Of course I wrote to him under an assumed name. His SOLAR BIOLOGY is worth the money."

We wish our friends and the public generally to know that the eighth edition of Solar Biology is now ready for delivery. We must, however, correct an error that has crept into the minds of many persons, by saying that the edition now being issued is made from the same plates that were used in printing the first edition. Nothing has been added to the volume except the tables up to and including 1900, the twenty-four-hour zodiac—which appeared in the seventh edition—and a notice to astronomers and astrologers giving a more complete explanation of the naming of the planetary positions.

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“YE MUST BE BORN AGAIN.”

As we look around us and note the great interest manifested in occult subjects, we are forced to inquire why it is that, at this time, so many are turning their attention to spiritual thought? If it means anything, it must mean that at this time, more than at any other in the world's history, there is a greater outpouring of the Spirit; it must mean that the souls of men are awakening from the death-like sleep that has stupefied the race for so many ages. It also proves that a great wave of spiritual energy is sweeping over the world, quickening into renewed life the dormant powers of the soul; and if this be true, it certainly follows that the long promised kingdom of God is soon to be established among men.

We have been surprised to find that many who appear most earnestly to desire spiritual truth and to reach a comprehension of God's laws, run well for a time, then falter, go back, and eventually fall into one of the many pitfalls that lie close beside the “Narrow Way.” Many of these people become unbalanced and so filled with erroneous ideas and misconception of the true purpose of their creation, that their last condition is worse than the first.

Years of observation, and association with those who claim to be seeking the truth, have forced upon us the conclusion, that no one can possibly reach a degree of true spiritual consciousness, unless his mind is well balanced, and his purpose fixed upon the goal toward which he aspires, and from which nothing can turn him.

Another requisite for soul unfoldment, and one which most teachers overlook, is a complete renunciation of self,—self, the

greatest barrier that all of us must surmount as we struggle upward. No one can renounce self, no one can be free from the old accuser, the devil, until he has arrived at a true conception of God, the Ever-living Presence, and has dedicated his life to him. There is but one God, and there is but one method of reaching him,—that of true childlike devotion.

Because they permit the senses to control them, because they go into an ecstasy of bliss when they pray, many people imagine that they are very devout. If you are a seeker after God and his kingdom, dismiss such an idea, and learn how to pray. If you are truly devout, if you are reaching out to God as you should do, the animal senses will not be awakened, your emotions will not be aroused; on the contrary, the senses will be stilled, the emotions calmed, and your whole nature will yearn for the Father's love. "Be still and know God."

If you are truly devout, the powers of the intellect will be intensified, the real man, the divine son, will be filled with the inflow of the Father's life, the brain will be illuminated, the Spirit of truth will enter; and as the Spirit of truth fills the organism, you will recognize that the whole nature is undergoing a great and marvelous change. Truly, you will be led to rejoice with a new joy, and to be exceeding glad; old things will pass away, and, behold, all things will become new.

It is folly to believe that we can mock God, worse than folly to imagine that the Spirit of wisdom will flow into an organism that is defiled by the filthy practices of an unregenerated world. One thing is certain,—if man desires genuine spiritual powers, he must become regenerated; he must "lay hold on" laws and apply methods that will free him from the bondage of sin, death, and corruption.

Jesus, the beloved teacher, the first begotten of God, spoke in unmistakable language; the words that he uttered were vital, and come echoing down the centuries, and to-day they appeal in loving tones to the sons of men: "Ye must be born again."

What is it to be born again? Do you imagine, for one moment, that through some process of thought you can be born again? All true teachers will tell you that such a thing is

impossible. If you would be born again, if you would see the Father's kingdom, which is within, you must reach out into that great sacred ocean of divine life, the Holy Spirit, and draw from that unlimited fountain thought elements that are eternal.

No man living upon our earth, who exists under the law which governs creation, can enter that divine realm. No man, unless he has a true conception of the divine law which controls the down-flowing currents of involution, and who is able to control them, can ever hope to rise above the condition of an intellectual man; and no man who is living wholly in the intellect, can ever hope to comprehend the powers of spirit. Intellect controlled by the spirit is a mighty factor in the understanding of law: when the spirit is controlled by the intellect, it builds a barrier broad and high; a barrier which shuts out the sunlight of truth, and prevents the individual from becoming a divine son, with powers such as the Christ manifested.

One thing that retards so many earnest seekers, is their slow and very painful progress. They live the life but partially, thereby gaining very little benefit; and as they notice little change from day to day, they become disheartened, unite themselves with some society that promises quick results with very little exertion, and the ultimate is failure and disappointment, and a wasted life. Alas! there are many such,—unfaithful sons in the Father's vineyard.

Truly, patience is a virtue, but to him who would know God it is doubly so. How little the world comprehends the necessity of hard work and patience! How prone they are to seek the broad and easy way! forgetting that broad is the way that leads to destruction, but narrow the way that leads to eternal life. Many times when the Spirit would approach and administer the bread of life to the hungry soul, it is unable to enter; impatience and lack of confidence, twin brothers, have gained the mastery and closed the door, shutting off the powers of inspiration and illumination.

Looking back over our own life we now see opportunities that were neglected, opportunities that will never return; which enables us to sympathize with others who are striving after the Christ ultimate,—union with God, our Father. As our sym-

pathy flows out, so flows our love; and from the innermost we pray that God will bless you with his presence, and overshadow you with the divine Mother Love.

A REVERIE--AT EIGHTY.

BY FANNIE FULLERTON,

How often time is censured for the theft
 Of stealing years when hours with hopes were bright.
 And singing birds sailed o'er our heads in flight!
 Because of hope and joyousness bereft,
 Because the tender tones the voice have left,
 Because we have allowed the years to slight
 The talents that we never used aright,
 That wealth had brought, if grasped with action deft.

And yet, why grieve for days that come no more?
 For sweets of childhood hours, that long are o'er?
 Would it not wiser be to force the hour
 To pour its products out, and prove its power?
 Why let the talents slip from needed hold?
 Awake ye powers! I am not growing old.

Innumerable are the Egos in man; in him are angels and devils, heaven and hell, the whole of the animal creation, the vegetable and mineral kingdom; and as the individual little man may be diseased, so the great universal man has his diseases which manifest themselves as the ills that affect humanity as a whole. Upon this fact is based the prediction of future events.—*Parascelsus*.

Thought is the source of all that is.—*The Cabala*.

A PSYCHIC STUDY IN GENESIS.

BY BLAND McLEAN.

The Spirit of God moved upon the face of the waters, and Life, from out the open pages of a Book in the Deep below, looked up, while Love smiled down with glad encouragement.

For in that Book were all our members written, while as yet there were none of them.

Through long æons the brooding Power above kept watch, fashioning in continuance the pulsing Life responsive to each wave. In time's slow fulness quivering, changing atoms through alimy contact formed themselves in cells, and sentient life began.

By each agitating wavelet were myriad cells unloosed, enfolded, knit together in quickening mass, producing and reproducing with the increase of new germinating law.
And God saw that it was good. Then Satan fell, like lightning, across the line of Life divine, with Death, and cruel Pain, and the war for Life began. The Word saw, and trembled: all things were known to him even from the beginning; and Redemption entered in the current along with Death and Pain, though as yet Sin was not unfolded.

And the Book of Life was kept in Heaven; for the Word was with God, and the Word was God. So Life grew, by vegetation's plan through nature animate, a tree-like structure, through many a varied form yet still the same. Born in hideous beauty, feeding upon Death, the Producing Energy advanced. Luxuriant, wild, and fruitful, this Garden of the Lord, teeming with all life, yet lacked Intelligence. The time was come for Man, the Conqueror.

And God said, "Let us make Man in our image." And into Man's form divine he breathed his Spirit's Life—male and female created he them. And Man became a living soul as he began to express his mind in speech. And God said, "Be fruit-

ful and multiply," as he explained to Man the potentialities contained in this Summit of Desire.

So Love became the Tree of Life for man "in the midst of the Garden,"—the "Power of the Highest." Side by side, alike in difference grew the, trees of Life-transmission, a higher and a lower law. First the natural, afterwards the spiritual as yet untasted. The full grown Tree-of-the-Knowledge-of-Good-and-Evil bore its monthly bloom; and prolific Nature smiled in noxious splendor, while passive lay Love's undeveloped law of life for man, responsive either to the Spirit's power or Death's relentless force. It remained for man to choose the course of life, as from the Holy Center came one Edict just and grand,— "Of the Tree of Life in the midst of the Garden thou mayest eat 'thy life's continuance:' but, for the Tree-of-the-Knowledge-of-Good-and-Evil indulge no appetite, 'for in the day thou eatest of it thou shalt surely die.'"

But Eve, sweet curious innocent, knew not what Adam knew, nor felt the appetite condemned, until, under the deep Shadow where she had no right to be, and by the stifling odors of Earth's effulgent Tree around her, the electric Serpent-coil did touch and fascinate her wakening powers.

Insinuating, writhing Force—the Satan's whisper—did urge to taste the fruit all nature loved. . . . Bright the lighting flashes from the Serpent-eyes; sweet, sickly sweet, his whisper. She listens. Palpitating, breathless, with a sense of far-off guilt, she bent her glowing face to look once more upon her lovely form reflected in the water, clear as crystal at her feet. The sun-light played upon the distant shore, and peaceful were the dove-notes near—very near at hand.

The surface rippled, marring her image, and she saw a gentle doe followed by its young. On the creatures came, the wavelets splashing as they stepped toward Eve whom well they knew, and pausing for a moment ere they drank, looked up in fearless recognition, while she fondled them with trembling hands. Then off they dashed startled by a falling leaf or fluttering dove, splashing mud drops in their hasty flight.

The woman watched them with tear-dimmed eyes: then turning looked more boldly, more inquiringly into the dense Shadow whence came the strange sweet voice. . . . Within the secret chambers of her soul she tasted the Unclean Thing, perceived the eternal Insult to the Law of Love and knew it not for

blindness. With all a woman's natural wiles she presented it to Adam, and they ate the fatal fruit, and sipped the nectar of the Passion Flower.

Then were their eyes opened, and they knew that Good-and-Evil were joined till time shall end for man, in hateful compromise.

The power of Remorse and Shame, unknown before, bent low their stricken souls. They hid themselves apart in loathing fear, and weaved them garments of the fig tree to cover their sin-stained flesh. Hatred and ignoble blame, instead of Love, swayed their hearts and minds, while passion cooled. . . .

In the quiet of the evening, when Love delights to move among the flowers, came their God, and a still small voice called in accents pure—"Adam, where art thou?" But still they hid themselves, fearing to stand in naked guilt before their Maker. At last forced by his Will, came they forth, trembling and in awe "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thou should'st not eat?" And the man said "The woman whom thou gavest me, she gave me of the tree, and I did eat."

And the Lord God said unto the woman "What is this that thou hast done?" And the woman answered, "The Serpent beguiled me and I did eat." And the Lord God cursed this form of the Serpent above all cattle and above every beast, saying "I will put enmity between thee and the woman, between *thy seed*, and her Seed. It shall bruise thy head, and thou shall bruise his path through life. Unto the woman He said, "I will greatly multiply thy conception; (under this law) in sorrow shalt thou bring forth children." And to Adam he said, "Cursed is the ground for thy sake; because thou hast eaten of the (earthly) tree, thorns and thistles shall it bring forth to thee till thou return unto the ground, for out of it thou wast taken." Then the Lord God caused the gentle kids whom Adam loved to be killed, and of their skins were garments made for guilty man. Thus teaching that without Sacrifice there is no covering for sin.

Then forth unto his toil and to humiliation were they driven lest they should eat of the Tree of Life, before the fullness of God's sentence had been wrought in pain and Crucifixion.

And by the Gate which guards the Tree were Cherubim armed with the flaming Sword of the Spirit—Love's producing

Energy and Life—whose Light blinds mortal eyes. So the Garden of the Lord was closed to man through all his generations.

And Adam knew his wife and she conceived, and bare—fit firstfruits of their chosen family tree—a murderer.

GIVE.

BY ABBIE W. GOULD.

Give, if but a wee blossom,
 Give, if but a sweet smile,
 Give, if a sigh from your bosom,
 'Twill be chased with a joy "afterwhile."
 Give of a thought that is helpful,
 Give, of a touch of your hand
 You may not know of a pitfall
 That leads into dark "Shadow-Land."

Give for the Master has blessed you,
 Full in your basket and store;
 Give, or no future will rest you,
 With glimpses of some fairy shore;
 Give, as rays of God's sunshine,
 Strong fruit will come from your seed;
 Give, in the measure of lifetime,
 And reap every act, every deed.

Give, and the Angels of Heaven
 Will bring the "returns" unto you;
 Give and the power of leaven
 Will bring your true work into view.
 Give, and the world will remember,
 When under the daisies you lie,
 That though it be May or December,
 With you it is summer for aye.

"'Tis not isolated great deeds which do most to form a character, but small conterminous acts, touching and blending into one another."

THE TEMPLE OF REGENERATION.

“And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” Matt. xxiv. 2.

The disciples of our Lord had in this instance just called his attention to the the beauties and glories of that wonderful structure, the Temple at Jerusalem. From an external point of view his answer showed them that his interest was not in the material things of this world, and, at the same time, he drew for the thoughtful a picture that was applicable to his day, and equally so to our own. The Temple at Jerusalem stood for, or as a symbol of, the Church of his day. Its symbolic signification was emphasized by the law that the Temple was the only place in which the worship of God should be conducted.

The words, “There shall not be left here one stone upon another, that shall not be thrown down,” have not yet been literally fulfilled, for we are told that, at the present time, there are portions of the great wall of the Temple still standing. If, however, he referred to the Israelitish Church, or system of religion, then we must acknowledge the same truth in regard to that,—there is one-twelfth of this great Church still intact, namely, the Jewish. Consequently, if his words were spoken by the Spirit of God, who foresees and foreknows all things, they certainly referred to a time yet to come; for the prophecy says of Judah, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Whoever may personify, in the time present or to come, the Shiloh unto whom will be the gathering of the people and through whose instrumentality will be builded the Temple referred to by the Angel in his Revelation to John, when the building of this Temple, or the gathering of the people to Shiloh, occurs, then will Judah cease to be the guardian of the law, then will be fulfilled the words, “There shall not be left here one stone upon another, that shall not be thrown down.” And, as the angel said to Esdras (Apocrypha), “where the Most High begins to build, their can no man’s foundation stand;”

for in the building of the Temple of which the Temple at Jerusalem was the antetype, the material used will be regenerate men and women—a temple “not made with hands, eternal in the heavens.” A temple constructed to be thus eternal must of necessity be composed of immortal men and women, for otherwise it would not be “eternal.”

Again, Jesus said, “The axe is laid unto the root of the trees.” A tree has always been a fitting symbol of the generations of men, and in this connection it was used by our Lord. This symbolism is so appropriate that men make what they call “the family tree” as a record of their genealogy. At the root of this tree is to be laid the axe that is to sever it from its source of growth and cast it to the ground for destruction. This is the tree of generation. Therefore, in the beginning of the work that the Lord is now doing upon the earth, the first principle to be observed is to sever one’s self from the law of generation, and to enter into, begin the work of, regeneration.

Generation is man’s work; it has been right and legitimate according to the purpose of God in creation, and is the chief corner stone of the old temple, as it was the main promise given by God to Abraham in the words, “In thy seed shall all the nations of the earth be blessed.” But together with this blessing he instituted the symbolic rite of circumcision, which was really more than symbolic—it was prophetic of how and of when the blessing is to come to all nations; and when the law was given from Sinai, an added symbol and promise was bestowed, which was that of the Sabbath. Both of these promises related to a time when the posterity of Abraham should cease the work of generation, of which cutting off a portion of the generative organ (circumcision) was symbolic. This symbolism, however, was completed by the institution of the Sabbath, a perfect type of the eternal rest. In “Bible Reviews,” contained in an early volume of this Magazine, there was published a parallel presentation of the Covenant of Circumcision and the Covenant of the Sabbath, which we here reproduce:—

THE SIGNS OF THE COVENANT.

CIRCUMCISION.

“I will establish my covenant between me and thee, and thy seed after thee, in their

THE SABBATH.

“Verily my Sabbaths yeshall keep; for *it is a sign between me and you throughout your*

CIRCUMCISION (continued).

generations, *for (or to)* an everlasting covenant to be a God unto thee and to thy seed after thee. Ye shall circumcise the flesh of your foreskin; and *it shall be a sign of the covenant betwixt me and you.* And my covenant shall be in your flesh *for (or to)* an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, *that soul shall be cut off from his people; he hath broken my covenant.*" Gen. XVII.

THE SABBATH (continued).

generations; that ye may know that I am Yahveh that doth sanctify you. Whosoever doeth any work therein, *that soul shall be cut off from among his people.* Six days may work be done; but in the seventh is the Sabbath of rest, holy to Yahveh. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *an everlasting covenant.* It is *a sign between me and the children of Israel forever:* for in six days Yahveh made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. XXXI.

"The two signs agreed in being each a sign of the covenant, and in having the same penalty. But they disagreed in one respect: circumcision represented a covenant *for (or to)* an everlasting covenant,' whereas the Sabbath represented the everlasting covenant itself. The first bound the Almighty to give its observers a part in a future everlasting covenant under the operation of which they should have everlasting possession of the land of Canaan; the second bound Yahveh to give Israel as a body the perpetual inheritance when they should observe the sign. Hence the Sabbath was not presented until Israel was about to enter the land of Canaan; and it was the common disregard of this sign that indicated their unfitness for the everlasting inheritance." Ezek. XX.

The everlasting covenant brings in everlasting rest, and God announced that the reason for that covenant was the cessation from his own work of creation. Now, Jesus expressly declared, "My Father worketh hitherto, and I work" (on the Sabbath day), which was equivalent to saying that the Sabbath in which God rests had not yet arrived, that creation was still going on in his day—and creation is still going on wherever generation

is active in the individual or in the earth. Thus we see that we are to lay hold on the everlasting covenant by keeping the Sabbath from polluting it; and to keep God's Sabbath in its true signification does not mean to rest from physical labor one day in seven or one year in seven, but to cease the work of creation and begin to live the life of regeneration.

The world instinctively recognizes that the thought of regeneration, as it is being given through THE ESOTERIC, is an axe laid at the root of the tree of the generations, is a hand that pulls down and scatters every stone of the temple of man's hopes; that it breaks up all that belongs to the old order, so that an entirely new structure may be reared. As Jesus said, "Destroy this temple, and in three days I will raise it up," so the axe is waiting for the end of the three symbolic days (see Rom. VIII. 22-24; Heb. x. 5); and when the time comes for the resurrection of his body, the cubical number, 144,000, then will he, the Spirit of Christ,—for he said, "Lo, I am with you always even unto the end of the world,"—raise the axe and cut down the tree of generation, that his people may enter into his covenant, the covenant of eternal rest,—rest from struggle, labor, sorrow, and death.

Men have always fought God's work in the world; they killed the prophets, crucified the Messiah, murdered many of his disciples, but, as God's purpose was being worked out, they could not let or hinder. The truth of the regeneration is brought to you through the teachings of THE ESOTERIC; it is the axe that is laid at the root of the tree of the generation. It is held to-day by the hand of no less power than that of the Almighty; therefore men may fight, they may do what they please to hinder the progress of such a work, it will still move steadily forward and onward until the tree is cut down and cast into the fire—until not one stone is left upon another of the temple of man's rearing. It does not require the eye of a prophet to see that, when regeneration has dominion over the earth, all old things must pass away and all things must become new. This covers all that constitutes religious, political, and social organization.

All the great truths that are now coming to the world have been sensed and taken up by the different bodies of people, in other words, have been materialized. We are prepared to say that there is not a movement now in existence that is not in

itself, so to speak, a prophecy of that which is to come. Adventism came as an extreme in one direction, and Spiritualism as the other extreme; and between these two we find unnumbered "isms" and theories, many of which have taken organic form. Among the most radical—and shall we not say perverted?—of the organizations referred to is that of anarchy.

But still the fact remains that the object in the mind of God in the creation of man was to create a race of beings in his own image, like him, and, as we have said, the chief instrumentality for the accomplishment of this purpose has been the work of generation. Next to that in importance has been the experience gathered through the thousands of generations of human life; and it must necessarily follow that, wherever and as soon as, individuals are matured, completed, in other words, have reached a point in their development where they become well-balanced intelligent and spiritual beings,—for God is Spirit,—in their case creation must cease its work. Surely God is working as intelligently as does a mechanic, and when a mechanic has completed a door or any part of a building, he ceases his work on that part; so when a man or woman has reached the ultimate of all that generation can do for him or her, it is in the nature of things, that he or she should cease the work of creation, take hold on the everlasting covenant, and, in living the life of regeneration, have no further use for the old structure, religious, social, and political. In short, all old things must pass away, and such individuals must enter an altogether new order of existence; and as no one can live completely to himself, entirely severed from his kind, it becomes necessary that these people gather together and organize a new system of life, adapted to their needs.

The Church has long believed that to each this time is coming; but as she had not reached a degree of development enabling her to understand the plan and purpose of God in creation, she naturally concluded that such a condition could obtain only after the dissolution of the physical body. But, truly, the seed of Abraham, to which God referred when he said, "In thy seed shall all the nations of the earth be blessed,"—is a physical structure. When Jesus said, "Destroy this temple, and in three days I will raise it up," the apostle tells us that "he spake of the temple of his body," which fleshly tabernacle was destroyed by death and was raised up on the third day; and again, when,

for his disobedience, God said to Adam, "Dust thou art, and unto dust shalt thou return," he spoke of the physical body and not of the soul. Now, according to the apostle, the mission of Jesus was that, "as in Adam all die, even so in Christ shall all be made alive;" consequently, it is clear that, as Adam died a physical death, so, by ceasing from sin and laying hold on the everlasting covenant, men will have dominion over physical death. "The last enemy that shall be destroyed is death," and "he that had the power of death, that is, the devil." It is evident, therefore, not only from the teachings of the Christ, but from those of the prophets and apostles, that the redemption which our Lord came to give the world was a redemption from death; and this redemption will not be accomplished until he comes again in the spirit and power of the Messiah—in the spirit and power of the regeneration. (See Is. VI. 9, 10, and Matt. XIII. 14.)

In the regeneration these bodies of ours are the only instrumentality by which this work is accomplished. Because of this the Esoteric teachings are bringing before the world methods of life which fit the body to become a living temple of the Spirit of God, a means of developing a spiritual soul and consciousness, as well as added powers of mind, by which the laws of God may be understood,—the new and divine order that God is preparing on the earth.—[ED.]

DO YOU WORK ?

No man is born into the world whose work
Is not born with him; there is always work
And tools to work withal for those who will:
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

—*James Russell Lowell.*

ONENESS WITH GOD.

Inharmony is the evil. When we knowingly or unknowingly depart from natural laws, from God's laws, we commit in the first case an error, in the second a sin, and have to suffer the consequences at some time, in some way. Such inharmony is departure from God.

Harmony with physical, mental, and spiritual law is health and happiness,—is Oneness with God. This applies in a measure to all living beings: those below man enjoy this bliss unconsciously; they abide by the laws of nature without any intelligent recognition of them. Man alone is able to discriminate as to the laws of his life, and thus consciously to appropriate to himself the blessings which follow an observance of God's laws. And in view of the mighty destiny of the race, of the fact that man is made in the image and likeness of his Creator, and is to become a co-worker with his God,—His son, and partaker of His powers, and of immortality,—it is manifestly not only the duty of human life, but its inestimable privilege to attain a condition of Oneness with God.

It is the churchly belief that, at the death of the physical body, we are to be united with God, and that the Father in heaven will forgive our sins "simply for Christ's sake," but reason, conscience, and experience proclaim that we must suffer the penalty of error and sin; and it is because of these errors that we have not a present recognition of a Oneness with God.

It is true that the Christ-Spirit, the Holy Ghost, is to take possession of our souls and to cleanse us from all imperfection, but the Holy Ghost will never enter into a law-breaker's soul. On the other hand, we believe that a soul in a regenerate physical body, a soul which has become subservient to the laws of the covenant and is fully aware of divine sonship, will preserve its identity in the immortal state: such a soul has subjugated all sinful desires of the flesh and is a free partaker of the eternal blessings.

It is the most imperative duty of a Christian to live in the

Spirit, in the Breath of God, but without overcoming the sins of the flesh he cannot reach that high goal. "Come and follow me" are the words of the Christ; and when we remember that Jesus lived the life of regeneration, we begin to understand whither his footsteps tend.

We must, however, work out our own salvation, we must bring body and mind into harmony with God's laws; and then, when living service to humanity has been faithfully accomplished, and when the physical body has returned to Mother Earth, our souls will find the loving, merciful Father whose work we have been doing. The Heavenly Father will recognize the child when the soul of the child recognizes the Father, when it has become conscious of and one with Him. This at-onement is impossible to the unregenerate man—"except a man be born of water and of the Spirit, he cannot enter into the kingdom of God:" the rebirth of water refers to the physical body; the rebirth of Spirit has reference to the soul.

To be fully conscious that God is within, that God is our Strength, that God is Truth, Love, and Eternal Life, and that our real being is in Him—this constitutes our Oneness with Him, this makes us his true children. Eternity is the Past, the Present, and the Future: we are now living in Eternity, are now in the presence of God. Simply to hope that after death Eternity and Bliss will be ours, is a grave mistake. Oneness with God is a present possibility; it is to be attained here and now in the physical body.

"Evil in the human heart, like humors in the blood, will channel its way to some weak point, and find outlet in bad actions, just as the corrupt blood finds outlet in eruptions. As the latter are often checked by medicine and exercise, so can the former be by obedience to our better impulses."

"One mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow man."

NATURAL FAITH.

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (Matt. xvii. 20). The exercise of faith enters into human life in a way not commonly realized or accepted. There are three kinds of faith: faith in one's self, faith in another, and faith in God. Faith in God brings added powers according to the direction of the faith and according to its intensity. Faith in a fellow man or woman, instead of adding a special degree of strength to the person in whom the faith resides, gives the powers of that individual to the one upon whom the faith is centered—and yet it is not without advantage to the one who believes; but faith in one's self, according to its intensity and direction is a source of power to the individual possessing it.

Were you asked if you could rise from your chair, your unhesitating answer would be, "Why yes, of course I can." The faith in your ability to do so, would be such as to admit of not a shadow of doubt. It is faith such as this that gives forth the word formation, "I know that I can;" and when that feeling takes possession of an individual, and reaches a degree of intensity that impels him to say, with no doubts or fears flitting through the mind, "I can, and I will," that person will certainly succeed. Without such faith residing in the organism one could not move a hand or a foot, for it is by faith that we live and move and have our being. And when a person is so constituted as to have almost unlimited faith in his ability to do and accomplish, and when he does not undertake that in which he has no confidence (faith), he is pretty sure always to succeed.

Rashness often appears like faith, but if one will pause and weigh well what he is about to undertake, counseling the interior consciousness, and if he finds within no doubt or fear relative to the projected undertaking, he will certainly accomplish it, even though it border on the miraculous. A good illustra-

tion of the law under consideration is found in the account that comes to us of the career of Colonel Frederick Funston, now in the Philippines. We copy from the *San Francisco Chronicle*:—

His most intimate friends never accused or even suspected brave Colonel Fred Funston of hunting adventure or rushing into peril heedlessly, though it has been his lot from the time he was a mere youth to be singled out for the performance of the most daring deeds known in recent history. He had but finished his studies at the University of Kansas when he accepted a position as reporter on a Fort Smith paper. The criminal department fell to his lot. For a man scarcely five feet three in height and of but 130 pounds weight, he evinced the most wonderful courage in the pursuit of news, never hesitating nor faltering in his task.

When the Government wanted some one to go to Dakota on a scientific expedition Fred Funston was selected. The following year he was sent on a perilous expedition through Death valley. Most of the members of that party succumbed or were permanently disabled through the hardships and privations endured. Funston came out of it sound and well, having made the last part of the trip alone, going forty miles when the mercury registered 140 in the shade, though there was no shade on his path, nor water nor food.

The next year he went to Alaska for specimens of flora. He went, lived with the natives as they did, ate their food, learned to shoot the rapids and ride the surf standing erect on a quivering skin boat. The following year the Government wanted to know more about the interior of Alaska. The head of the botanical department was asked to recommend somebody for that mission, and in naming Funston said: "There are many people who know more about botany than Funston does, but there is nobody who will come more nearly going where he is sent and getting what he goes after." He went alone, declining all aid or assistance, as he did not want to take care of anybody on a long and perilous journey.

He was on that trip eighteen months, climbed the dread Chilcoat pass in the face of a raging blizzard, glided over the half-frozen lakes, shot through the White Horse rapids in a boat made of planks he had whip-sawed, dragged that same boat for days over broken and floating ice, camped on the gold deposits of the Klondike three years before the district became known to the world, made his way to Herschell island over the roughest country in midwinter on snowshoes, a feat never performed by any human being, located the ice-bound whaling fleet, returning by the same route, floated down the Yukon in a tiny boat, was wrecked, lost his boat, pushed his way through the

rough country, partly sleighing and tramping, until he reached the seaboard, where he found a revenue cutter that brought him with his store of valuable information back to civilization.

No doubt our readers are familiar with Colonel Funston's adventures in the Philippines, which are no less remarkable. Now, this man has faith in himself, in his ability to do and accomplish; and now that he is about to be made Brigadier General, the change in his habit of life will determine whether the faith that has carried him through so many difficult places is of the intellect or of the body. If it is of the body, when he comes into position to command others to execute his plans, he will not be able to give them the power to succeed; but if his faith is of the mind, he will impart to others the ability to do and accomplish as he has done.

WHAT IS WORTH WHILE.

BY MARTHA SHEPARD LIPPINCOTT.

Is it worth while to spend your life
 In toiling but for earthly gain,
 And giving all your time and thought,
 To things that will not long remain?
 For gaining money, many lives
 Are all consumed in that one aim,
 Believing that while in this world,
 Collecting wealth is life's best game.

They work and wear their bodies out
 Till they are filled with pain and care,
 And then they fret and worry so,
 And think their suffering is not fair.
 The soul God wished developed here,
 Receives but little care from them;
 They live to please the sense alone,
 And cast aside life's priceless gem.

It is the soul we should live for—
 Prepare it for the world above;
 'Tis not a time for gain of gold,
 For this should be a life of love.
 We only loving deeds should do
 And try to live for other's good,
 While reaching out a helping hand,
 To aid another when we could.

If the development of soul
 Should be the aim of every life,
 How much less sorrow there would be!
 How much less envy, care and strife!
 We have not reached life's highest aim,
 When we for mammon only strive;
 But if we seek life's higher plane,
 We will rejoice to be alive.

CONCERNING INTELLIGIBLE BEAUTY.

FROM THE GREEK OF PLOTINUS.

And there (in the intelligible world) life is easy, and of those who abide there Truth is the mother, and nurse, and essence, and nourishment; and they see all things, not as subject to generation, but as possessing true essence, and they see themselves in others. For all things there are transparent, and nothing is dark or resisting, but everyone is manifest to everyone throughout and totally, as light is manifest to light. And everyone hath all things in himself, and again beholds all things in every other; so that all things are everywhere, and all is all, and each is all, and infinite is the glory thereof. Whatsoever is there is great, since even the small is great. The sun there is also all the stars, and again each star is the sun and all the stars together; in each the other appears, and in each all are manifest. And motion there is pure, for that which moves and that which is moved are identical. And the stability of that world is undisturbed, since it is not mingled with the unstable. And there the beautiful is Beauty itself, since it does not reside in something which is beautiful (but in itself alone). Nor is it as a strange land to those who dwell therein, but each is established in his own essence, and is united with his source, as if tending upward towards it. And he differs not from that in which he abides, for that which underlies him is intellect, and he is himself intellect; as if one were to conceive of this visible heaven, being formed of light, as blossoming forth into stars through the light proceeding from it.

Here with us, indeed, one part (i. e., species) does not thus proceed from another, for each exists separately; but there each part proceeds eternally from the whole, and is at once itself and the whole. Wherever a part appears the whole is beheld by him who is sufficiently clear-sighted; as if one had such sight as was attributed to Lynceus, who is said to have seen into the interior of the earth—for this myth indicates symbolically intellectual vision.* But there of beholding there is no weariness, nor

*Lynceus was one of the Argonauts, of whom it was fabled that he was gifted with superhuman powers of sight. Hence arose a proverb.

is the beholder ever satiated, so that he ceases to behold; for there was not in him a void, by the filling of which he might be satisfied. Nor are things there different one from the other, so that to one the properties of another conform not. The things of that world are unfailing. But the insatiable is there, whereas the fullness is never such as to cause contempt of that which maketh full; for he who beholds, beholds ever more fully, and, perceiving himself infinite as well as the objects of his contemplation, he follows his own nature. And life hath weariness for no one when it is pure; for living in the best way, how should one grow weary? Life there is wisdom; and not such wisdom as is acquired by reasoning, but wisdom entire and everlasting, and wanting in nothing that it should have need of investigation. But it is the first Wisdom, and not derived from another; and essence itself is there wisdom, but not in the first place Intellect itself, and wise secondarily.* Wherefore there is no wisdom greater than this. And there science itself sits beside intellect, for they shine forth together, as the poets say that Justice sits by the side of Zeus. For all such things are there, like statues made visible by their own light, so that they who behold them are beyond measure blessed.

The greatness, then, and power of wisdom are manifest in this, that it contains within itself, and hath produced, all beings; and all these are of the train of wisdom, and are one with it, and connate with it; for in that world wisdom and essence are one. But for us, we have not arrived at an understanding of this, because we are wont to regard the sciences as speculations and a bringing-together of propositions; which is not in reality the case, even with the sciences as we here possess them. But if any one should controvert what we say of the latter, we must dismiss them for the present, and return to that divine science which Plato had in his mind when he said, "It is not that which is different in different things." But how this is so it has been left to us to inquire and discover, if we profess ourselves worthy to be called (his disciples).—W. C. Ward in *The Theosophical Review*.

ὀξύτερον βλέπειν τοῦ Λυγκέως—to be keener of sight than Lynceus.

* *I. e.*, in the intelligible world wisdom is not secondary to intellect, as being a mere attribute thereof, but it is one with intellect itself, which is also essence.

SOME MEDITATIONS.

Every sphere of life is governed by certain definite and fixed laws which guarantee exact results to those who comply with their requirements. If we choose to enter the life of spirituality, we must comply with the laws governing that sphere of existence, else we shall not obtain the results. In passing from the plane of generation, where the carnal desires have more or less freedom, to that of spiritual perfection, we should not lose sight of the fact, that the laws governing the former sphere do not insure the same results as do those of the latter; consequently, the methods necessary to obtain best results in either must be different. If we hold a spiritual ideal in the mental, and at the same time live in sense gratification, the spiritual state will not be realized; indeed, to be realized, the ideal must be made the practical in the fullest sense of the term. It is evident, therefore, that, in order to obtain the best results on the plane of spiritual unfoldment, the neophyte must apply such methods as will cause death of every habit, every mental tendency, and every physical inclination born of the plane of generation, and that he must cast the physical structures promoting such carnal expressions into the crematory of transmutation, where the finer qualities will be prepared for uses on the higher plane. By this means he is able to remove those barriers to the spiritual, and in their stead to build the structures necessary to express the higher moral and spiritual. Thus everything pertaining to the old plane must be overcome; and the means that will enable us to do this great work most successfully, is of prime importance to all. Perhaps the most effectual method to this end is to ignore, refuse to recognize, the appeals, the pleadings, the desires, the demands, the powers, of the senses to lead us into their gratification. By thus polarizing the mind against the senses, i. e., away from them, the physical structures which permit their expression are disintegrated, thus lessening their ability to control us. This removal of physical structure permits new tissue to be builded, whose molecular arrangement will accord exactly with the mental attitude. With each succeeding

effort in this direction, we gain greater control; and, if the line of endeavor be followed out consistently, we shall in due time acquire the supremacy. On the other hand, if we attempt combat, we simply array one class against the other; the structures expressing one carnal state would be torn down and supplanted by others of a similar character; thus "every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Matt. XII. 25, 26.

Observation and experience teach us that those habits which are usually considered of minor importance are, as a rule, more difficult to overcome—because of our failure to recognize their controlling power over us—than are those of a more prominent character; especially is this true of habits closely allied to the intellect. Indeed, it is difficult to see our own faults as readily as we see others', because before they appear evil to us, we must acquire a consciousness of a condition superior to that which our habits maintain. This consciousness is acquired by impressing upon the soul the belief that a certain course of action is not productive of good results from the standpoint of our highest ideality, and, therefore, is evil to us. When the soul has been impressed sufficiently to awaken a consciousness that certain thoughts, words, and deeds are not conducive to its orderly unfoldment, a basis of action is established from which we can intelligently analyze our mental and physical conditions, and thereby devise means by which we may succeed in eliminating such mental and physical weaknesses. We have learned that an aid in recognizing these mental and physical weaknesses is to be found by observing the habits of others and the results obtained in their relation to self-improvement, and then turning the information thus acquired inwardly in a careful, unbiased inspection of our own mental and physical disqualifications. In this way we may succeed in recognizing, through the illumination of our highest ideal of the god-man, those habits of the mental and physical which bar the road to spiritual unfoldment. Thus with a definite object before us to be attained, and an intelligent understanding of what course of action to pursue in the effort to obtain it, we are in a position to enter into a successful conquest of the carnal nature. But let us not deceive ourselves into the belief that, in the twinkle of an eye victory

can be snatched from the burning embers of selfishness, hatred, and passion—far from it, victory will crown our efforts only when we have vanquished every opposing influence, only when we have neutralized, depolarized, all affinities for such conditions within ourselves: and these achievements must be obtained by patient and persistent effort along the one definite line.

None of our habits are more subtle and harmful and yet apparently more innocent than are those of jesting, joking, laughing, storytelling, and narrating the experiences of self and of others merely for social entertainment. Such indulgences are of the carnal nature, are but so many methods of gratifying the senses, and are effectual means of polarizing the forces downward and outward, rather than upward and inward. They exhaust the life forces, scatter the powers of mental concentration, and lay an increasing tribute on an already overburdened soul. By permitting the senses to be active, the intellect is kept in a state of abnormal stimulation, which exhausts the energies in useless, disorderly thinking and acting. This intellectual excitement diverts the energies from their normal channels, thus smothering the soul, blighting the intuitions, and shutting out the spiritual guidance. Having its powers thus depleted, the soul is unable to do its whole duty, which it can effect only after the carnal mind is held in abeyance sufficiently to permit the energies to return to their normal channels and to remain there. This mental excitement creates a spirit of antagonism within and around us, which is repulsive to those in generation as to those in the regeneration. Because of this the worldly will criticise us severely, contending, justly too, that we do not live up to our profession; and not infrequently we thus become a stumbling-block to those who might enter into the true life, were we living, in a practical way, up to the requirements of the cause we profess to espouse. Paul, in reference to this subject, said, "But take heed, lest by any means this liberty of your's become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin

against Christ" (I. Cor. VIII. 9-12). How many of us realize that, if we are not using every means at our command to live a life of absolute purity, we are sitting "at meat in the idol's temple;" and that we, by virtue of our superior knowledge, thus license the wicked and worldly minded, in proportion to their knowledge and strength of conscience, to partake of "those things which are offered to idols"? Let all remember that every thought, every imagination, every word, and every act born of the carnal senses, are meat offered to idols, and he who receives the remuneration of such offerings, "sits at meat in the idol's temple," that is, he incorporates the qualities of "those things which are offered to idols" into his mental and physical being; thus he becomes indeed an idolatrous worshiper. It is evident, therefore, that we who are professing to be followers of Jesus of Nazareth, Christians indeed, stand before the world as light bearers of the true faith, and according to our manner of life, will the masses who are weak in moral integrity judge of the excellence of the cause we represent; for the power and brilliancy of a light and its ability to make things discernible, depend largely upon the qualities of elements entering into its production. Wherefore the Master said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). It is in good works,—right living, thinking, speaking, and acting,—not good words alone, that we should let the light shine before men; for good words are but immaterial expression of truth, and unless materialized in good works, men will not be able to see the light. Works not words are the measure of a man and his powers, and the world so considers them. Indeed, we who are laboring to become instruments to express the truth and shed forth its radiant splendor in good works, appear to the world as living examples of what the principles we profess to follow will bring to all who choose to comply with them. The importance thus attached to our life is so great, so momentous, that the finite mind reels in its efforts to grasp it; and only by placing an abiding trust in the Infinite Spirit, can we have an assurance that our course is the true one.

BRIEFS.

If the God of the universe were a man, and should come to you and ask, "What do you want?" and if you were caused to know that you could have anything that you desired, what would you ask? Most people have within themselves a desire for something—a something for which they would willingly sacrifice ease, comfort, and perhaps even life itself; and, in the majority of instances, when they have obtained the thing desired, they find that, after all their labor and sacrifice, it is not what they want. If it were possible to decide in one's youth what one really wants, and then to devote the whole life to obtaining it, there would be no failures. THE ESOTERIC comes presenting methods for finding out what you want.

The evolutionary idea seems very clearly expressed in the emphatic rendering of these words of Paul in his letter to the Hebrews (xi. 3): "By faith we perceive the æons to have been so ordered throughout, or down (their lengths) by the word of God, that not out of the things (then) appearing have the things now seen arisen." The term æon—from the Greek *αἰών*, evidently derived from the verb *αἶω* to breathe—carries with it the Oriental idea of the breathing of the Almighty: that in great periods of time God breathes out of his substance into nature, finding manifestation therein; that then comes the inhalation, or drawing in of the breath, in which all nature returns to Him; and at the end of another long period He again exhales, sends forth by the breath. This idea is related to Paul's formulated thought that the æons, breaths, have been ordered throughout their various periods by the word of command, a *ῥήμα* (not the *Λόγος*),—a flow, a succession, of words: not one *Logos*, but many.

In matters pertaining to religious thought people are in the habit of judging the fruit by the tree; Jesus taught that the tree should be judged by its fruit.

Underneath the inharmonious and trivial particulars is a musical perfection, the Ideal journeying always with us, the heaven without rent or seam. Do but observe the mode of our illumination. When I converse with a profound mind, or if at any time being alone I have good thoughts, I do not at once arrive at satisfactions, as when, being thirsty, I drink water, or go to the fire, being cold: no! but I am at first apprised of my vicinity to a new and excellent region of life. By persisting to read or to think, this region gives further sign of itself, as it were in flashes of light, in sudden discoveries of its profound beauty and repose, as if the clouds that covered it parted at intervals, and showed the approaching traveller the inland mountains, with the tranquil eternal meadows spread at their base, whereon flocks graze, and shepherds pipe and dance. But every insight from this realm of thought is felt as initial, and promises a sequel. I do not make it; I arrive there, and behold what was there already. I make! O no! I clap my hands in infinite joy and amazement, before the first opening to me of this august magnificence, old with the love and homage of innumerable ages, young with the life of life, the sunbright Mecca of the desert. And what a future it opens! I feel a new heart beating with the love of the new beauty. I am ready to die out of nature, and be born again into this new yet unapproachable America I have found in the West.—*Emerson.*

It is said that "Man's necessity is God's opportunity." Truly, every necessity opens the door to new joy, for we enjoy that which we need. The keener the consciousness of need, the more possible it becomes to substitute something different for that which is needed. But the nearer we approach the real thing, the more perfect is our joy.

There are two elements in life,—joy and sorrow. In man's experience all things contribute to the one or the other of these. All action, not only of human but of animal life, is by virtue of the desire of one or the fear of the other. This is both true and untrue.

We read in the Pentateuch that the life is in the blood; and as the blood circulates through every part of the body, so the life circulates. But the body of humanity being one, the life flows throughout that body independent of the blood to the extent that one person lacks and another has a superabundance. God is the source of life and gives of that blessing freely to all; consequently, when one person, who through economy, the regeneration, has filled his body with a superabundance of life, meets another, even casually upon the street, whose life is at a low ebb, the superabundance will leave the one and go to the other, even though that other's lack may arise from the most profligate and vicious methods of life. "Life goes headlong." Therefore he that would reach high attainments must withdraw from immediate association with those on a lower plane of life.

SANDALPHON.

BY HENRY WADSWORTH LONGFELLOW.

Have you read in the Talmud of old,
In the Legends the Rabbins have told
Of the limitless realms of the air—
Have you read it—the marvelous story
Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer?

How erect, at the outermost gates
Of the City Celestial he waits.
With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night?

The Angels of Wind and of Fire
Chant only one hymn and expire
With the song's irresistible stress;
Expire in their rapture and wonder,
As harp-strings are broken asunder
By music they throb to express.

But serene is the rapturous throng,
Unmoved by the rush of the song.
With eyes unimpassioned and slow,
Among the dead angels, the deathless
Sandalphon stands listening breathless
To sounds that ascend from below;

From the spirits on earth that adore,
From the souls that entreat and implore
In the fervor and passion of prayer;
From the hearts that are broken with
lossen,

And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his
hands,
Into garlands of purple and red;
And beneath the great arch of the por-
tal,
Through the streets of the City Immer-
tal
Is wafted the fragrance they shed.

It is but a legend, I know—
A story, a phantom, a show,
Of the ancient Rabbinical lore;
Yet the old mediæval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welkin above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon the angel, expanding
His pinions in nebulous bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart.
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.

OUR EXCHANGES.

THE PROBLEM OF FATE.

We copy the following article from *Modern Astrology*, edited by Alan Leo, P. A. S., and published by the Astrological Publishing Co., 9, Lyncroft Gardens, London, N. W., England. In point of ability, reliability, and enterprise this magazine is, we believe, the leading astrological journal. No matter what place Astrology now holds or may have held in public estimation, Alan Leo seems in a fair way to dignify it as a science worthy of modern study and investigation. The article copied is the leading article of the last issue of *Modern Astrology*.—[Ed.]

One of the objections to Astrology frequently raised by its opponents is that it teaches fatalism and denies free-will; but never was there a greater misconception than this.

Natal Astrology indicates truly the fate the man has made for himself, but at the same time also it shows the measure of his free-will within this fate. On the surface this statement may appear paradoxical, for how can a man be free and yet under the compulsion of a compelling fate, an inexorable destiny?

In our endeavor to throw some light on this mighty problem that has taxed the brains and vexed the minds of many for hundreds of years, we must take into consideration three factors—man as human and divine, and also the law of reincarnation, or in other words, the great law of cause and effect, with the planetary spirits for its ministers and adjudicators.

If we study man's divine nature, we are bound to recognize free-will as an attribute thereof, otherwise his divinity would be limited; this divinity, or seed of God, if we may so term it, is the nucleus derived from his "Divine progenitor." Now the Will of God is all-compelling, representing "Force all-pervading, all-directing, thus irresistible."

"Man is made in the image of God," therefore there must be in him, though in germinal form, the same will; therefore freedom of choice, *i. e.*, power to decide. Thus the will of man,

though more or less latent, is yet free, being in each individual an offshoot of the Universal Will.

How is it, then, we find fate or bondage colliding with it? How can the free be limited? Until we study the law of cause and effect, or what the Eastern nations term Karma and Reincarnation, the paradox cannot be explained, but taking this factor into consideration, the problem can be solved. We see that man in the exercise of his free-will chooses his own conditions, makes his own fate, joy or sorrow.

As was stated at the commencement of this article, man must be considered as dual—human, yet divine and immortal. As a mortal he has strong desires, passions and appetites. At his present stage of evolution he is more or less enslaved by his animal nature and instincts. The desire nature responding to contacts from without, is as yet more active than the will from within, which, remember, though free, is yet in *germ* form, latent and potential rather than actual—the “*acorn* which is to become the oak” eventually.

If we look at all the kingdoms lower than the human—the animal for instance—they are entirely compelled by a law from without, under compulsion on all sides. To man alone is given the freedom of choice necessary for the evolution of a discriminative and self-conscious intelligence. He learns by painful experience at first in his earlier stages to act more wisely in future. The very pain he causes himself by foolish action or wrong choice, gives him the necessary experience, which means eventually wisdom.

Man is left free to do exactly as he pleases, to kill or heal, to bless or curse, to be sensual or pure, avaricious or charitable, kind or selfish, only since the choice is the man's own he must also take the consequences which accrue to these actions, either in the current life or the succeeding one.

Just in the same way if we fall asleep at night owing anyone a debt and when we awake totally forget the occurrence, in time the bill will be presented and will have to be paid; for we incurred it, and are therefore responsible for it. We chose the object of attraction, and naturally have to pay the price demanded. A man has free will to commit murder or suicide, but

having used his will in these ignoble directions, he has to pay the penalty, and take the suffering occasioned by such actions. Any person can use his will to become a glutton, or fast until the body dies through exhaustion, but in either case certain consequences ensue and the person has to bear the burden of his own actions. If a man puts his hand into the fire (and he is free to do so) he will assuredly be burnt, but that is not the fault of the fire, but a misuse of the man's free will; the fate part or necessity is the pain and disfigurement the man suffers. We know the old saying: "A burnt child dreads the fire," and indeed in the earlier stages of human growth it is certain that "knowledge by suffering entereth," for in the very early days of our humanity the race were chiefly child souls, in their infant stage, with free will but without knowledge, and thus they contracted debts by breaking the laws of nature in the physical as well as in the moral world, and these debts, even though contracted in ignorance, must be paid when the time for settlement arrives.

Here comes in fate or destiny; looking deeper into the matter we find it is by our own actions in the past, outraging the Law of Harmony, that we come into the world with a great load of so-called fate to be worked off.

Then again, we are born with a certain kind of mind and a certain kind of desire-nature, refined or otherwise as the case may be, but we created these conditions; by our past thoughts we shaped and fashioned our present form, and if it is not to our liking to-day we have none to blame but ourselves.

Our character, with its deficiencies or excellences, its limitation or exuberance, virtues or vices, is the chief factor in destiny; character is destiny. Truly there is compulsion or necessity in all this, but it is "*self-made*." It is also true that a man with a small mind and evil propensities, born necessarily into a coarse environment, cannot lead the same kind of life as a man of virtuous inclinations born amid pure surroundings; each is under Fate compelled by necessity, though self-made, but within that very fate lies again the power of a *new* choice. If we make any habit for ourselves, that habit becomes a compelling force, so that at last we do the thing almost unconsciously;

should we desire to change our action, we have at first to make a great effort, with much expenditure of energy and discomfort. Still that *we can* make the change *at will* is in itself proof of that will being free; "the stars incline, but they do not compel." They are time markers, indicators of our past—the road we have travelled, the way we have lived, the seed we have sown; they mark out our conditions and reflect us to ourselves. We call this heritage of the past our fate, and it is a very potent thing indeed; in our lives we think on certain lines to-day, *because* it was our habit to do so when we lived before. We act in certain ways to-day, because our past thoughts impel our energies in that direction.

Still under all limitations or bondage the Will or living power is there. The Soul that made the past is here again in the present; as he made the past, so, if he *wills*, he can undo it, for he is the thinker, and however heavy the bonds of fate may be that he has woven in the past, he who made can alter, he who bound can unbind.

For within all incrustations, "the evolving God is there," evolving from latency to potency. However thick the darkness, behind it is the light, however heavy his fate may be he can outwear his past and reach liberty.

As we slowly realize that we make our own fate, by the use of our own free-will, we shall seek to become wise; knowing that we can control our desires, our thoughts and by this means our destiny, we shall strive to do so. The future we are making is in our own hands to-day. Let us seek the light of knowledge to dispel the darkness of ignorance and illusion, for only as we change ignorance into knowledge can we overcome necessity.

As we grow in knowledge, fate becomes less and less our master; for we learn to *choose* the good and *REFUSE* the evil.

We are to-day hampered by fate, but by knowledge we may overcome it; for knowledge is power on any plane of the Universe, and as we slowly realize the great moral laws of God's Universe we *choose* to obey them; freedom comes when we seek to *know* the will of God and do it. Then fate will be overcome, for then we shall see truth as God sees it and "the truth shall make us free."

By the abuse of our free-will we make our fate. By free-will linked to knowledge we overcome it, and thus become Masters of our Destiny.—Bessie Leo.

THE MOON WITHIN FORTY MILES.

The man in the moon, who came down too soon, as we are informed by that veracious astronomical chronicler, Mother Goose, is coming down again, practically, at the Paris Exposition, provided the great telescope now making is a success. The projectors of the enterprise assert they will bring the moon within forty miles by means of their apparatus, and it really begins to look as if there was a chance to do so, for the great seven-foot mirror is almost ready, and the lenses, after repeated failures, are ground and perfect.

The basis of comparison for a telescope is the object-glass, and the only lenses to which those of the Grande Lunette can be compared are those of the Yerkes telescope, at Lick Observatory, in California, and the gigantic Grünwald instrument that was shown at the Berlin Exposition. The Yerkes object-glass is three feet five inches in diameter, and the Grünwald glass measures three feet seven inches across. The object-glasses of the Grande Lunette are four feet in diameter. These are the largest object-glasses ever cast and ground successfully. The completed telescope will not be subjected to the restrictions imposed on the other big telescopes of the world by the difficulties of mechanical construction. That is to say, a telescope as large as the Yerkes, for instance, is mounted on a framework of complicated mechanism and held up by a tremendous foundation. The Yerkes, which fell once before it was finally placed, was restricted to sixty-five feet in length because of the mechanical difficulties in handling an instrument longer and heavier. That is not the full focal distance of its object-glass. The Yerkes telescope does not do what it might.

To circumvent the difficulty and give the four-foot object-glass of the Paris telescope its full focal power of one hundred and ninety-five feet, the telescope will lie flat along the ground. It will be stationary. The image of the star or other heavenly body to be examined will be caught by a seven-foot mirror, reflected on the object-glass and seen as perfectly as if the great glass were pointed at the sky. By ingenious mechanism at both the eye-piece and under the mirror, it will be possible to catch

any part of the sky and retain the image on the glass, for the mirror and the eye-piece will do what the whole telescope does in other observatories—follow the rotary motion of the earth. The casting of the great mirror and lenses has been attended with much difficulty.

The French astronomers are all at sea as to what they will discover when they look through the big glass. There is no precedent. They think they will get the moon, relatively, within a distance of forty miles. They are sure new and marvelous things will be discovered, but until the first man takes the first peep, no one can even guess satisfactorily.—*The Cosmopolitan*.

CHARACTER INDICATED BY VIBRATION.

The French are very ingenious investigators, and we have to thank them for many discoveries in science. This time a celebrated scientist, Dr. Baraduc, of Paris, has recently taken several photographs of vibrations which have emanated from human bodies. These photographs are said to show the varying conditions of the system. From the calm body the vibrations are represented as tranquil, those that emanate from the body in a state of cerebral or cardiac activity resemble the normal atmosphere of the sun, and those which emanated from a body in a state of excitement resemble the solar tempests as they have been photographed by astronomers, hence the theory advanced by him that man is a miniature sun and is surrounded by an incandescent atmosphere. If Dr. Baraduc's theory concerning the vibrations of the body prove correct, will it not be easy to interpret the various emotions of the mind, such as that of sympathy, disgust, joy, and sorrow? Dr. Baraduc bases his assumption that every human being is a miniature sun, because he claims that each person is not only influenced in the same manner as the sun, but also influences others around him, as the sun influences the neighboring celestial bodies, and by means of photographic reproductions of vibrations he hopes to tabulate the various emotional conditions of the body. Great interest, it is said, is being taken in the subject in Paris, and one writer goes so far as to say that, "If the results reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery, a discovery which is certainly more remarkable than that of the famous X-rays."—*The Phrenological Journal*.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

SALEM, Mass., April 20, 1899.

Mr. H. E. Butler,

Dear Sir:—I am desirous of obtaining a little advice upon a matter connected with my personal attempt to make attainments along the line of your instructions, and I am unable to find instructions beyond a certain point.

My birth was on July 17, 1868, and for a year I have tried faithfully to get the sex function under control. While I have not succeeded with the involuntary action, I have with the voluntary, and have made sufficient improvement to warrant the expectation of controlling both before another year has passed. So much to show my condition, and I will state that I have your books.

Now, my experience is this,—in practicing the breath drills and in sending the mind through the various functions, a very powerful vibratory action occurs: so much so that, in one instance when my mind was at the Virgo function, an unusually powerful vibration started from that point and embraced my whole system with a peculiar sensation. The result was that—well, I was two instead of one; the new one floated up out of the old one, rolled over, stood up and walked around looking at the old one, and I was in the new body and free to go where I might wish. I did not know what I ought to do or how to take advantage of my condition to learn, and after thinking the matter over I resisted my desire to go on an exploring trip and decided to come back and ask someone who knows, what I am to do when I go out again, for I believe that, now I have found the road, I can travel it when I will; in fact, I have carefully to refrain from holding my mind on that point, as the sensation which separated me before seems close at hand.

My weight is 138 lbs. net; height, 5 ft. 6 in. Am in sound physical condition, and a moderately good gymnast. Have lived as a vegetarian for nearly two years, and for one year held all the fluids I could.

Now, am I to try to go back and forth from one body to the other regularly and to build up this new body to a more perfect condition, or what to do?

My consciousness went into and with the new one as fully as it now

exists in the old one, and my chief thought at the time was that I was experiencing Death and Resurrection, all at will: and I had a strong desire to make good use of the experience, but, owing to ignorance, I was unable to do this.

As I have followed your teachings along with great interest and found myself in sympathy with them, I now turn to you for instruction as to what I shall do when I come out again, or whether I should not try to come out, or if it is a good thing to do—and if any special preparation is necessary or advisable. I don't wish to go out and be unable to get back—not that I fear Death, but I wish to attain to conscious Immortality right here in the body where I now reside.

My experience was not as a dream of a semiconscious type, but more like a new birth into a new world, and I shall be grateful to you for instructions at this time. Trusting that you will be able to place me, I am yours very sincerely. C.

We publish this letter because there is that in the experience related that will be of advantage to many others.

First, as to the advisability of reaching such an experience. While we do not attach as great importance to the ability to leave the body at will as do many occult societies, yet it is a contingent upon all real attainments. Second, as to the advisability of going out, as our correspondent suggests, upon "an exploring trip." It might be all right to do so, and possibly safe, if a man has conquered all that belongs to generation and is really master of the invisible intelligences that occupy the mundane, or earth sphere; but if one who has not mastered these intelligences should go off and leave the body, he would stand a good chance, on his return, of finding his body occupied by another, and he might not be able to get into it again; or, if he did so, he might not be able to dislodge the other one that was also occupying it. I have known of instances in which there was a fierce struggle for the possession of the body when the soul had not left the room in which the body lay. So whilst I would not discourage any one from practicing voluntarily leaving the body, yet I would most earnestly advise them not to leave the room or go out of sight of the body. If a man has a consciousness of his acceptance and unity with God, he may then have an angel watcher to guard his body whilst he goes and obtains knowledge; but no one should venture to travel away from the body unless he is sure that either he has a holy one to aid and protect him, or that he has reached a state of development enabling him to command the elementary forces and be obeyed by them.—[Ed.]

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

J. G. M. March 28, 1875, 11.30 p. m. Nova Scotia.

⊕ in ♈; ☽ in ♌; θ . ♌; ♄ in ♍; ♃ in ♎; ♀ in ♏; ♁ in ♏.

You have an intense, active nature. Belonging to the head and your polarity and rising sign being Sagittarius, you are inclined to carry all the activities of the brain out through the muscles,—physical activity. A good housekeeper, although too much inclined to industry, which is prejudicial to the intellectual; yet you have endowments as an artist, both in music and with the brush—at least, you possess a great sense of harmony, order, and the language of form. Have in your nature a full expression of the birthright blessing given by Jacob to Gad: "He provideth the first part for himself." In reaching the highest attainments your great difficulty will be to obtain a realization of a soul consciousness, of an interior life. You have mystic powers, it is true.—are naturally clairvoyant, inspirational, and foresee events,—but the eyes of your mind, all your consciousness, are on your physical surroundings. In so far as your ideas relate to the material world, you have a good practical mind, but in relation to the spiritual you are thoroughly impractical. Of course, all this may be modified by a fine organism and highly developed interior consciousness; but if you would take up the teachings of "Woman's Circular," relative to the regenerate life, and cultivate devotion, you would soon awaken into a beautiful soul consciousness and a new life.

L. B. Jan. 19, 1860, 3 a. m. Danville, Ill.

⊕ in ♋; ☽ in ♌; θ . ♌; ♄ in ♌; ♃ in ♍; ♀ in ♎; ♁ in ♏.

You belong to the department of the ideals. Jupiter in your life greatly accentuates this, giving you most extravagant ideas concerning yourself and everything else toward which your hopes and aspira-

tions tend. Have a good, clear mentality, but it is difficult for you to see beyond that which interests you in your surroundings. Have a great ideal of love, but possess but little in your own nature. Your ideal in that direction is so strong that you think you possess it in great abundance, but you do not. God is love; and if you live the regenerate life and practice devotion, you will obtain a consciousness of the love of God, which will warm up your entire nature, and will give to your own life as well as to all your surroundings, a new coloring. Make a careful study of human nature, so that you may become familiar with the world of mind in which you live. Your Capricorn ideality, sublimity, finds expression through the nature of the planet Uranus, which greatly inclines you to the mystic, and opens the door for the approach of the magical, which we would advise you by all means to avoid. We advise you to make a study of the distinction between the ideal and the real, that you may live in the real life. Weigh well your words and whatever you say, lest you speak from the ideal instead of the real—that you may thus have within yourself a recognition of the words of Jesus: "Behold an Israelite indeed, in whom there is no guile!"

W. N. B. Aug. 28, 1846. Randolph Co., Ga.

⊕ in ♁; ♃ in ♉; ♄ in ♈; ♅ in ♋; ♆ in ♌; ♇ in ♍; ♈ in ♎; ♉ in ♏; ♊ in ♐; ♋ in ♑; ♌ in ♒; ♍ in ♓; ♎ in ♉.

A man governed almost exclusively by the intuitions—so much so that the brain organ is of secondary importance. While you have a great deal of business practicality in your composition, yet you have many ideas and theories all your own—very good ones, but unless you give your attention to careful thought and study, many of them will be chimerical. Unless circumstances hold you closely to the business sphere of action, you will be apt to take up those ideals and start out upon some innovation. Have much of the restless struggle in your nature, and a feeling of combativeness in regard to your surroundings and conditions. If you would reach the highest goal of attainment, it is necessary for you to overcome a certain restless discontent that is active, and centralize your mind upon your own life, the character of your thought, and the habit of your nature, that you may subordinate and transform them into divine order and character. It is difficult for you to realize that there is something for you to do in and for yourself. If you were a writer, you would be a most prolific one, but your productions would not partake sufficiently of a practical life, outwrought within yourself; and a regenerate life will stir all these qualities into great activity within you. Therefore, unless your mind is fastened down to a practical life for yourself, you will gain but little of the advantage of the regeneration in yourself. Not knowing the rising sign, we can designate but three periods of danger—doubtless

there is a fourth more active than the three. These are when the moon is in Taurus, Virgo, or Scorpio, and when these signs rise.

R. E. B. April 27, 1845, 9 a. m. Onondaga Co., N. Y.

⊕ in ♄: ☽ in ♃; ☿, ♁; ♀ in ♌; ♃ in ♎; ♀ in ♌; ♂ in ♀; ♀ in ♌; ♃ in ♁.

Have a strong, active mentality, more in the reasoning and intellectual than in the intuitive. Are a natural clairvoyant, as your psychic perception is very strong. The rising sign gives you inspirational abilities and unites harmoniously with Saturn in Leo, to give you an orderly mind and good ideas in general. But there is much inharmony between your interior nature and the nature of your body, causing irritability, discontent, and Mars in Gemini sharpens up your words to the point of combat. Your business ideas, if followed, are apt to bring misfortune. In order to live the regenerate life, it is necessary that you weigh the matter well, and that your decision in that direction be like the laws of the Medes and Persians,—unalterable; otherwise your mind will be wavering in that particular. In your study of Esoteric thought make an effort to formulate a complete system of law, principles, and ethics; which you should write out, or you will not fully comprehend your own conclusions, nor will you be able to construct a harmonious system of morals suitable to the new life upon which you are entering. Not only should you carefully formulate and write these things out, but, as from day to day you think of them, make such additions as come clearly to your mind and such changes as you see necessary. Guard against anger and hasty speaking, for in the past your words have been a great source of trouble to you. After you have control of your words and of your own body, and have substantially organized your ideas of the new life, you will find yourself in the possession of the power and ability to do an important work for the race, for your words are like arrows.

A. H. R. Feb. 4, 1868. Ontario, Canada.

⊕ in ♁: ☽ in ♀; ♀ in ♃; ♃ in ♄; ♀ in ♁; ♂ in ♎; ♀ in ♁; ♃ in ♁.

A very nervous temperament and somewhat restless. Have a good clear head in business matters, fine intuitions, and if you are careful as to your mental states while eating, so as to avoid dyspepsia, your foresight in a business way will be superior. Have many of the domestic qualities, a splendid housewife; yet in many ways you are very dissatisfied with such a life. There is active within you an ideal of, a longing desire for, something which you have never been able to define, and a peculiar restless discontent has undoubtedly affected your digestion and the reproductive system. In order to preserve health and happiness,—for in your case one is very largely contingent upon the other,—you should keep in mind that the restless desire is inherent in

your nature and can only be remedied by overcoming it, ignoring it. You should live much in the spirit of devotion, and earnestly seek an interior consciousness of your acceptance, unity, with God. That consciousness will enable you to overcome combative tendencies, with the anxieties and worryment. You should frequently go out into pure nature, throw off all care, and try to drink the fountains of pure life from nature's own spheres. In your efforts toward attainment, you must first harmonize your body and mind, overcoming the antagonism and discontent that are active within you, then intellectually decide upon an object for which you are ready to labor and focalize all your efforts; remember, without a clear well-defined object in life, time drags heavily for one, and the door is wide open to all kind of discontent and anxieties, in short, to evils of every kind. Establish your object and make everything bend to its accomplishment, and you will realize that you have entered a new life.

J. C. H. Feb. 17, 1861. Cincinnati, O.

⊕ in ♋; ♃ in ♌; ♄ in ♍; ♅ in ♎; ♆ in ♏; ♇ in ♐; ♈ in ♑; ♉ in ♒.

You are a nervous sensitive, but have a very determined nature and plenty of self-protection. A great lover of home and family. You have an instinctive love of knowledge, and especially of knowledge along the lines of what are usually accepted as the educational. High spirited.—no matter what reverses or difficulties should assail you, you would hold your own sphere of life in spite of everything; but if you should ever give up, become discouraged, it would be like dropping stone into the water,—you would go down very quick. Have an unusual vitality; you might go to death's door and be given up as hopelessly ill, and yet you would rally in a surprisingly short time. The difficulties in the way of your reaching the highest goal of spiritual attainment are in that the interests of this world have such a strong hold upon your mind, your feelings, and every part of you. It would be very difficult for you to let go material things in order to attain the spiritual. You could live the regenerate life without as much difficulty in doing so as some have, but it will require much thought, effort, and devotion to obtain the spiritual consciousness. Overcome combativeness, anger. You are in the habit of controlling those around you by the power of the eye; this you have done instinctively, although you probably know your powers in that direction and frequently do it intelligently. This is a feature of the powers known as magic, and belongs to the psychic realm; you should avoid using it as much as possible, as it will invariably bring evil upon you. If you have difficulty in retaining the vital fluids, the trouble will be most apt to occur when the moon is in Aquarius or Taurus, or the sign rising at your birth—whatever that may be; and the hours when these signs are rising.

H. Feb. 26, 1864. Cincinnati, Ohio.

⊕ in ♋; ☽ in ♌; ♀ in ♍; ♃ in ♎; ♄ in ♏; ♁ in ♐; ♁ in ♐; ♁ in ♐.

While you have much of the restless in your nature, yet it is more in the direction of the practical uses than in the merely intellectual. No doubt it has been marked in your life, that your hands are always active. Have an orderly mind, a great deal of the artistic in your composition—artistic abilities generally. You are disposed to the drudgery of hard work, even when it is not absolutely necessary; an ideal of providing against want, providing for the future,—that in some way you are so constructed as to render imperative an extra care for the necessities of life. While you are good, kind, thoughtful, and reasonable, yet you have somewhat of a pessimistic idea of the world of humanity. Have decided occult powers and tendencies. It would be easy for you to live the regenerate life, and you would have marked results; but you are one whose nature would lead you to live it within yourself, and more for your own benefit and satisfaction than because of a desire to reach the highest goal of attainment; in other words, you set a higher estimate on this world than on the spirit world—you want to be on the sure side. And that very tendency, unless it is overcome, will deprive you of everything that is sure and lasting. If you could but grasp the idea of faith in God and the results obtainable thereby, the difficulties in the way of your highest spiritual attainment would vanish and success would be sure. You are so organized that you could be an unusually useful person in bringing the new spiritual thought and powers to the world, and it may be that your soul's development has lifted you above the difficulties indicated above—we hope that it is so.

P. B. G. June 23, 1842, 2, a. m. Bingen, Germany.

⊕ in ♌; ☽ in ♍; ♀ in ♎; ♃ in ♏; ♄ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏.

The basic principles of your nature are remarkably feminine, strengthened and put in order by the presence of Saturn and Jupiter in those qualities. You have a very orderly mind, in fact, are very orderly in everything you do—extremely so. But the positions of the moon and Mars at the time of your birth give you a continual consciousness of opposition and of difficulties to be surmounted. That consciousness may have reversed all your ideas of order and caused you to be all in disorder, for circumstances have had more to do with molding your life than in the case of any one we know. If you could overcome that feeling of opposition and antagonism, so that you could put into execution the plans that are constantly and involuntarily forming in your mind, your life would be a very successful one. But the line of your greatest success is marked for

you in what is commonly termed the mystic; and as your intuitions and interior perceptions are mainly of that order, they militate against your financial success. Again, you are of a roving disposition, love to travel, which also militates against you. Now that you have turned your attention toward the spiritual, you should seek God with all your heart and all your mind, and give your entire attention to it. But let me forewarn you, as soon as you do this, you will begin to have remarkable experiences, especially in the mental, and you will be caused to realize a falsity, which is that you have already reached wonderful attainments; if you heed this temptation, you will soon become erratic and a separatist, and your farther progress will be forever barred. The times of danger are when the moon is in Cancer, Taurus, or Capricorn, and when these signs rise. But you must remember that you have years of the most desperate struggle before you reach the goal.

M. E. B. Nov. 2, 1852, 11 p. m. Great Bend, Pa.

⊕ in ♍; ☽ in ♄; ☿. ♀; ☿ in ♍; ♃ in ♍; ♃ in ♏; ♂ in ♏
♀ in ♃; ♀ in ♏.

A woman of excellent ideas and unusually good language. A natural occultist. Very artistic in everything that you touch or have to do with in any way. Could have made a name for yourself in the musical world. But the position of Mercury is very detrimental to you, giving you a feeling of inability to do and accomplish—you know how and know that you can do, and yet when the time comes you lack the executive energy. Another hinderance to your being all you might be, is a self-satisfaction. In order that you may step out and be all that you can be, symbolically you need the treatment the eagle gives her young: we are told that the eagle fills her nest with thorns and then covers them with a soft, downy lining, and when the eaglets are mature enough to leave the nest, the parent bird pulls out the lining, lets the little birds down on the sharp thorns, in order that they may crawl out of the nest, and then she forces them to take to the wing. It would take treatment something like this to bring out the powers that you possess. All your self-protectiveness and combativeness that are manifest, appear in the words. I doubt not that many of your early dreams were of overcoming enemies and obstacles by means of words. You should give your time to study and thought, and the formulation of a system of methods of life. You are organized to be an instrument for bringing in the new age and order of things that is now dawning upon the world; and that being so, the time is not far distant when you will be necessitated to take a leading part in that direction: therefore you should be preparing yourself for it now, while the opportunity is present, for circumstances will no doubt come that will force you into your work.

ment, you must be a specialist in that particular. Read and study much upon the fifty-eighth chapter of Isaiah's prophecy, the last two verses. You embody a contradiction,—are disposed to be quiet and dignified, and, at the same time, there is a restless, seething cauldron within; yet with it all you have a great deal of order, harmony, and symmetry. Keep your mind firmly fixed upon holding everything within you to that calm, reposeful state; "be anxious for nothing." Let your desire be, "Give us this day"—day by day—"our daily bread," whatever the needs may be. The times of especial danger are while Mercury is passing through the sign Taurus, and while the moon is passing through the signs: first, in power and effect, Libra or Scorpio, then Sagittarius or Pisces, and especially when the moon is on the line between Libra and Scorpio; and when these signs rise.

T. A. W. Oct. 28, 1853, 7-8 a. m. Hastings, Sierra Leone, Africa.

⊕ in ♉; ☽ in ♉; ☿, ♃; ♀ in ♉; ♁ in ♉; ♃ in ♀; ♂ in ♃; ♁ in ♃; ♄ in ♃.

You were born a mystic. A nature that adapts you to all the subtle forces and laws. A will most determined and persistent. Are amenable to reason alone. Have a superordinary quiet, dignified demeanor. An excess of self-esteem,—well satisfied with what you are and confident of that which you can be. Your position in life should be either that of a government officer or the head of a mining enterprise. In the latter case, your remarkable intuitions would guide you to an abundant success. Have a high esteem for women, but fearful jealousy,—fearful because, once thoroughly aroused, you might do that which would lead to your ruin. Are self-centered to a degree of selfishness. Kind, gentle and good to those with whom you are in sympathy. Have a power to make yourself felt; and can do more to control those around you by the thought and feelings you throw out than by your words; and you can make yourself felt just as severely if you are displeased with a person. Can reach high attainments in the regeneration very rapidly until you come to a point where self should be swallowed up in the higher order, that unity with Divinity may be established; there you will meet your greatest difficulty, and should begin work on that point at once by, first, a dedication of your life to God; second, a persistence in devotion and self-dedication until you realize that you are accepted and that you please him: then you will have the guidance of the Spirit of the Highest, which, if you follow perfectly, will enable you to overcome all obstacles. You will have but little difficulty in overcoming the waste of the life—if any, it will occur when the moon is in the sign Scorpio, Virgo, or Cancer, and during the hours when these signs are rising.

H. P. B. Jan. 15, 1877, 2.30 a. m. Place not given.

⊕ in ♃; ☽ in ♋; ☿, ♁; ♀ in ♋; ♃ in ♎; ♀ in ♀; ♂ in ♃; ♃ in ♃; ♃ in ♃.

Your nature is quite a remarkable combination; in other words, you are somewhat of a stranger in the world in which you live. Have a quiet, dignified bearing. Good business ideas, yet peculiar in those ideas. Your brain is always full of plans and methods for accomplishment, but you are a man who keeps his own counsel. Are adapted for some pursuit wherein entire reserve is to be maintained as to your business, objects, in short, everything that relates to your own personality. Probably nothing would annoy you more than for one to inquire into your business affairs. Have excellent language; could introduce anything new to good advantage. Saturn in Virgo gives you excellent intuitions, and Jupiter, ability to formulate and express them. Here we meet a contradiction.—a condition which gives you a love of talking and expressing yourself, and another that inclines you to be so critical as to your words that circumstances might be such as to dispose you to habitual silence. When Jesus said to Nathanael, "Behold an Israelite indeed, in whom there no guile," he saw that one essential,—which is necessary to you,—a free, open nature that so lives that the innermost is as the outermost; opening its soul to the Spirit as did the Psalmist when he exclaimed, "Search me, O God, and know my heart; try me, and know my thoughts." This feeling carried into all your life, and even into your dealings with men, will impress upon your heart the thought of purity, righteousness, and will be of more service than any thought you could carry. I believe that you will have especial difficulty in the regeneration when the moon passes through Taurus or Scorpio; next to that when it is in Capricorn or Aquarius, and when these signs rise.

EDITORIAL.

This number of THE ESOTERIC closes Volume XII. It is hard to realize that for twelve full years THE ESOTERIC MAGAZINE has been before the world, but such is the fact. Probably no journal of to-day has met as much opposition and had as many difficulties to overcome as has THE ESOTERIC, but we are glad to say that there are beginning to be many evidences that the enemies of the movement at last realize that it is useless to oppose what has come to stay,—a work that has done more to revolutionize public thought than any other during the same period of time. Many prominent ideas peculiar to THE ESO-

TERIC, involving principles that lie at the foundation of our present civilization and mode of thinking, have taken so deep a hold upon the public mind that they are beginning to be manifest in various departments of literature, religion, and science. We assure our readers that these things greatly encourage us in the further prosecution of our work. Many magazines and books have taken up subject matter published by us, some of it under copyright, and presented it verbatim as their own; thus giving us the opportunity—if we wished to come before the world as authors, and originators of a great and comprehensive system—publicly to prosecute them, and thereby advertise the source of their knowledge, but we prefer quietly standing and holding the light to the world, that all who will may profit by its advantages; we do not demand to be recognized in the matter.

We take this occasion to thank our friends for a hearty support of the work, not only their financial support by the purchase of books and the circulation of the Magazine, but by many able contributions to the thought of our publications. We receive numerous letters of highest commendation of the motives by which our movement is actuated and also of the efficiency of our work, but we have withheld the publication of all letters save those whose contents will be of special advantage to the readers of the Magazine; for the motto of this movement has been not to laud its own work and methods, desiring that its real merit speak wholly for itself. We have not much to say in the way of promises for the future, but we believe that, during the coming year, the articles appearing in our Journal will be at least as interesting and profitable as have those of the past year—and we have reason to hope, more so. We are glad to announce that our subscription list is continually growing, that THE ESOTERIC is beginning to be known throughout the world, wherever the English language is spoken, and that the prospects for the efficiency of our work are now brighter than ever before. We have never expected that THE ESOTERIC would become what may be termed a popular magazine. Its work is not to educate the masses, but to educate teachers who will mould the thought of the age; to lead ma-

ture minds, who are capable of appreciating the value of its methods, into a course of life that will make them a power among men. Its students realize that they no longer have any use for physicians, and that they are rapidly rising above the vicissitudes heretofore thought common to human life. It is rapidly being recognized that the true Esoteric student, though in some ways a mysterious individual to the masses, is nevertheless a superior man or woman.

The earlier numbers of the Magazine have hinted at great changes that are to come to our planet, but we do not feel called upon to occupy the position of a prophet. If we should give our readers the thoughts that are impressed upon our mind regarding the future, we do not see anything to be gained thereby, any advantage to the public. Our especial interest is in those who love the truth and in those who are following the teachings of THE ESOTERIC; and those who are following them wholly, are in a condition enabling them to receive guidance directly from the God of the universe, and we believe the prophet's words to be true: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets (Amos III. 7). This will be a truth to all those who are true Esoterists. There has of late been an increase of valuable contributions to the literature of the Magazine, from friends outside the Fraternity. Notwithstanding we do not pay for contributions, yet we trust and believe that there are competent writers who will during the coming year supply our columns with an abundance of valuable thought.

In conclusion we thank our friends for their work in behalf of the people and in the interest of Esoteric movement, and we hope that their efforts will be no less in the year to come than during the years past.

We often receive orders, from those who have read the advertisements in our Magazine, to the effect that the party wants such and such a thing that we "recommend so highly." It seems a little strange that our subscribers should take for granted that what appears in our advertising columns is a recommendation

from THE ESOTERIC. Usually these advertisements are not recommendations from us; if a person wishes to advertise in our Journal, he or she sends us the advertisement ready-made, which we insert, and we are in no way responsible for what the insertion may contain. Many times we do not know the firms who are advertising with us, and scarcely ever anything about the individuals. Of course, we avoid what seems out of harmony with justice and right—further than that we cannot be expected to discriminate.

We have received the following books, and dislike to pass them over without notice, although, as we have informed our readers, the Magazine is too small to devote any part of it to book reviews, except the books be scientific ones.

Nancy MacKay Gordon is the author of a booklet entitled "Success; The Key that Unlocks It," published by the Hermetic Publishing Co., Chicago, which certainly contains many bright and useful thoughts along the line of occultism. "Teapot Philosophy," by Walter L. Sinton, is a booklet containing two poems, of which the first, suggested by a teapot sent by the author to his sister on the occasion of her wedding, discourses quaintly and wisely upon the philosophies of life. The second poem is a "Plea for Humanity." The book is published by the author, 45 Rush St., Chicago. "Fate or Law" is a work of 218 pages, by Warren A. Rodman. It is a story whose purpose is to present "the triumph of mind and will over the obstacles that would in the ordinary conventional way be regarded as insurmountable," which is certainly an important subject for the consideration of the world of diseased and oppressed humanity. We welcome its birth to the service for which it is intended. It is published by Lee and Shepard of Boston, Mass. The number of new, and many of them interesting periodicals, is too numerous to attempt even to catalogue them.

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A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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No. 1.

ARBOR VITA.

BY BLAND McLEAN.

In the beginning was the Tree
Of Life for man; a law divine
Of purity and strength,
The Spirit's force, inductive, free,
Love's own producing energy,
God's chosen family line—
Coursed through its length,
A chart of what man was to be.
And man was told to taste and prove
The sweetness of its fruitful Love.

But ere the Tree could bud or flower
Man pluck'd the noxious fruit
Of lower law. God's image fell,
Offering insult to the Power
Creative. From that hour
Man lives as does the brute.
Beneath the brute is Hell,
Where man still sinks and struggles lower
Unless he hears Love's still small voice
Offering yet Redemption's choice.

What does Life mean in the Bible? Is it not a principle, a vivifying force, identical with the producing energy which Science is trying to grasp? Can it mean less than this? Can it mean more?

Life is a unit, as God is life, through all and in all, a Stream coming from some source not yet discovered by scientific explorers, though they have followed its course far enough to project the theory that Life is Spirit. And this brings us very near to divine philosophy and poetic prophecy preserved to man in Holy Writ. We cannot separate Life from God, and we have no conception of God apart from Life. When Christ declares that He "is the Life," the scientific Christian pauses at the infinite meaning of the Master's utterance, and his thought goes out to other claims, related of Him by His disciples and verified by His own words, which lead up to the per-

ception of a Principle capable of producing the Son of the Highest Love by its own informing Power. A Principle unconfined, the Love-Life, a stream flowing from the Over-Soul to touch the soul of man, from soul to soul. It doth not yet appear what we shall be, nor how this Power of the Highest is to be vitally applied, but we know that it is the one divine Event man's soul demands.

We have hardly begun to search into the deep things of the Spirit, the Energy which is back of all the living, and all the loving that we know. We are told that this Life is hidden, we also have the promise of its revelation in one Way, through that Power which shall lead us into all Truth until we understand the fullness of Christ and this order of Life.

Science, having reached the mountain tops, is at last bowing in reverence before this perception of the Spirit-principle of Life, for the place whereon she stands is holy ground, and the brilliancy of the burning Bush blinds her earth-born eyes as she realizes that the hour is nearing when she must scientifically grasp the sword of the Spirit to challenge with their own weapon the angels at the Gate. She may fight long and closely, but in the fullness of the time success will be hers, and the Angel guardians of Life's Tree will reveal their charge to mortal eyes, bidding mankind to enter and taste its fruitage and live the Life divine. And this Life is hid with Christ who is called the Tree of Life, without whom was not anything made. He is also called the First and the Last. We find him in Genesis as a Tree, and in Revelation He appears once more under this earliest symbolic form. Through the Gospels He is called the Vine. In the prophets the Branch,—the Seed; a running metaphor which He Himself impresses upon our memory in the Communion Service, saying, "Except ye eat—ye have no life in you," a Covenant which throws a Light divine on the scene of man's life ever since that primal command, "Thou shalt *not* eat—lest ye die."

We may conclude from the connection that the Tree of Life and the Son of God are one, in Life, in Love, in Law. We are told that He alone is the perfect type of God's image, and in Him is Life (it cannot be repeated too often)—which He came to reveal to us in Person, and by purchase. This Life is called a Tree. Science may yet learn something from this ancient name for the transmission of a vital principle, but let her not lose

sight of the fact that there are *two* Trees in the Garden of our God. . . . Life, as science knows it, reveals itself in the beginnings of vegetation and Scripture retains the primal fact in the symbol Tree.

Let us look a little into the intricacies of this metaphor and see what ground it has to grow upon and where to it may lead. The life-germ of an oak, of a violet, of an elephant, a dove, or a man, is one seed-life from that Tree from which all life sprang; Life itself being through all and in all, not material but Spirit. So we have Life, vegetable, or animal, in a tree-like structure through many a varied form yet still the same. However, it is absurd to believe that Life must eternally be confined in a material cell which is under a law of death. Certain anthropoid laws must cease; for in that City toward which God's image is tending shall enter nothing that offends. And the Power of the Highest shall be free from the protoplasmic stream of lower law, when "moons shall wax and wane no more."

Each individual seed is an epitome of the larger tree. How much more is man the epitome of the Larger Life! And how often has the metaphor of "tree" been used by poet and by prophet, to be taken up at last by Science proving that all life is a tree-life in larger and lesser forms, material and symbolic. Especially is it convenient in the family of man to follow the ramifications of this tree-symbol through history—we must use it to trace descent from any given point. We must use its language and follow its direction in tracing descent of types and species in the lower creation. Without its useful chart we should know little of either good or evil in the interpretation of Nature, vegetate or animate. As there was a time in the evolution of man when Intelligence dawned and man became a living Soul, so there became of the one tree—Two,—the symbols of Eden.

Suggestions thick and fast cluster round these forms of Life, but let us follow the one which is man's true family Tree, growing in him and for him through the ages. One "little day" of atavism has not broken life's upward trend.

In the folk-lore of every race is found in an ancient "myth" tracing the descent of man from trees. It is a universal symbol and runs through the story of every primitive branch of humanity like the theme in classical music—the very life of the structure.

The earliest Egyptians had a legend of the Tree of Life

Many men full of the wisdom of this world have thought that from Egypt came our story of the Tree of Life in Genesis, not recognizing that the tree has always been in every Garden of the Lord, in Eden, in Egypt, in Gethsemane. (Cant. iv. 12-16, etc.)

Among the Bushmen of Australia, that lowest type of our race, without an idea of God, even they are taught from earliest infancy that their first ancestors were trees which could speak and move about from place to place. Extremes meet when the sacred literature of the highest type of humanity tells us that in Eden there were trees of many kinds, all from one Source, but that the chosen Tree of Life's highest development stood apart from other trees—as it does to-day—and that in relation to it stood the tree-of-the-knowledge-of-good-and-evil (a lower law of life-transmission for lower nature), the death-in-life principle.

And God's image was warned to cultivate no appetite for the fruit of this tree, lest he die.

The nervous system of the animal creation is strikingly like a tree or vine when laid bare to the eye; but it is not the Life—only the pathway of the flowing current, through which the Spirit courses like the sap or life-force of a veritable tree,—the river of Life which flows from the throne of God.

The Life also flows through the vascular system of nature animate in a tree-like form: but we must not carry the figure too far lest we become lost in a forest of metaphor dark and dense, going round in ever increasing circles.

Electricity has been considered as a possible life-principle, and it certainly is analogous to the Spirit. It may be a type or forerunner of a vital energy yet to be applied in God's own time and way. An electrical machine may be run by induction, or by direct contact with the dynamo;—indicative of the Spirit's power by a higher and a lower method, as in the two Edenic trees. Science has observed that man's nervous system is curiously like an electrical plant—as well as like a tree—with the brain for its dynamo, that wonderful brain which receives and transmits the thought of God! May we limit its power of suggestion, its spiritual perception, its vivifying wave-of-life, and the effect of the co-mingling of spiritual forces over matter made in the form of God? God is Love. God is Life. The only Begotten from the Father—He hath declared Him. . . So shall we be like Him.

In the fullness of Time's sorrow
 One human Flower brought forth
 A Seed, from Love's eternal heart;
 Promise of our glad tomorrow,
 Source of Life from which we borrow
 Life's morning dew, Love's youth.
 And beck'ning Hope beyond Earth's furrow
 Assures us of our destined part
 Above the way our earthly feet have trod
 By this our Son, and Image of our God.

In all ages poets and philosophers have likened man's life to a tree, possibly not in any way as a primal and veritable life-force or chart, but because it is a convenient metaphor. Dante, in the opening lines of his Divine Comedy, sees mankind as a forest. "Poet's metaphors are occasionally prophecies. This Tree of Life is a growing Tree." One cannot doubt that the tree under which Buddha saw his vision is the same old tree mentioned in Genesis—"beneath the shadow of whose foliage we hide ourselves in shame unto this day."

The Psalmist of Israel likens man who delights in the Law of the Lord to a Tree, with deeper symbolism than Dante intended, for it points directly to that Vine of which we are the branches, that Tree of Life which is the First and the Last, the primal and the restored plan of life for the image of God—of which Christ is called the Firstfruits. In a thousand suggestions is this Life-principle set forth in the Scriptures, but the veiling shadow of the lower law hides its Heavenly light, and will continue to hide it, until the fullness of the time draws near when women shall begin to apprehend the fact that they are sisters of Mary as well as daughters of Eve. The most spiritual woman in human history is Mary the Blessed, who being in touch with the Power of the Highest made possible the Son of God. And herein is Life—the Mystery hid from the beginning of the Ages!

Our bodies are not yet redeemed,—vitalized beyond the Power of Death,—but can we doubt that God retains somewhere in His universe a Law that will at some period of evolution, or involution, reach our earth to take the place of every "carnal commandment" humiliating to the soul, which in the eyes of Insulted Love necessitated ceaseless offerings for cleansing until they found their culmination on Calvary?

Then come, thou Tree of Life whose shade
 Sheds healing Hope upon our race,
 Plant of Renown—our body's Head,
 Come, let us see thee face to face!

FROM NIGHT TO MORNING.

As in the natural, so in the spiritual world. In the natural world the night may be comparatively light but the last hour, before the dawning day, brings great darkness.

Since the gospel of Christ was first preached to the world thousands have repented of their sins and have found a conscious acceptance with God,—as they often say, have found peace. And we know from experience that, if a person sincerely repents of the evil habits and deeds of the past, and comes to God with honest, earnest devotion, he will receive a veritable consciousness of a peace with God and a peace with all men and with all nature, which is no myth, no dream of an ideal. This peace is a very precious state, the attainment and maintenance of which are worthy of great sacrifice, watchfulness, and faithfulness. In these elysian fields God's little children have grown and developed. And this was good, but the time has come when, in the process of race unfoldment, *men* and *women* have been matured; they are no longer babes in the Mother's arms, loved and cherished notwithstanding their shortcomings and imperfections.

When the child approaches manhood the things that were all right as a child become evil; as a babe he was expected to know nothing but to eat, sleep, and enjoy his mother's love. And so it has been with the Christian Church. When, however, the child has become a man, he is expected to learn, think, and accomplish, and to conduct himself worthy of his calling as a man. He no longer enjoys his mother's caresses, but he must find his enjoyment in thought and practical usefulness; and like responsibilities rest upon those who have reached a degree of maturity in soul development.

To carry the simile a little further, there exists in the child the mind organs, the natural instincts, intuitions, the adaptability, and readiness to learn, that, if as he approaches manhood he makes proper use of his opportunities, fit him to obtain requisite knowledge and positions of responsibility and re-

neration among men. In like manner, God's children as they reach maturity are in a condition enabling them very quickly to learn the requisite lessons, open into a spiritual consciousness, and, under the guiding and illuminating intelligence of "souls of just men made perfect in the Heavens," find a sphere of usefulness among their fellow men, in which they will have the fullness of realization that they are the sons of God and possess the knowledges and powers, spiritual, or occult, possessed by our prototype, the Lord Jesus, the Christ.

But where in this instance comes in the dark hour before the dawn? There is a dark hour, which comes when the light of this world is extinguished and before the inner, spiritual consciousness has awakened to the light of that world wherein there is no darkness. All must pass through this dark shadow, but each may obtain a lamp from the spirit realm to guide him safely through it. But he that undertakes, without that spiritual consciousness of acceptance with God, to cross from the night of the sense world into spiritual light by simply following certain methods and rules laid down by those who have been over the pathway, will soon find himself in Egyptian darkness—darkness so dense that it may be felt.

What is this darkness? What is its nature? It is this: like the child, man has grown and developed under certain rules of life that were good and orderly in the immature sphere of existence; but in the new life, the life of Godlike manhood, all his baby life becomes evil to him. His thought is different from his former thought. He sees all his former life in a new and higher light. He knows why that life was as it was and why it should have been so. He knows, too, that all that belonged to that life is now evil to him. Wasting time in social gossip is no longer possible. To continue in the old order of family life is repugnant to him, and becomes absolutely impossible in view of the new and higher conditions into which he is entering. He loves his family, his wife, children, his former friends, but with a new and diviner love, one that is not known or recognized by them; consequently, they think that he is growing cold, forsaking them, that he does not love them as he once did. They accuse him of selfishness, of evil doing, and of even

insanity. Because of the wonderful change they find in him, those that once loved him, now begin to hate him; they have become enemies instead of friends—"a man's (or woman's) foes shall be they of his own household." All this throws around the individual a shadow, dark and terrible, and unless he has the light from heaven in his own soul, giving him a consciousness of the heavenly world, of association in it and with it, Oh, how dark and lonely is his life! Then, again, he (or she) finds that his own body is a worse enemy than are the friends that have turned against him. The old habits of eating, drinking, and sleeping press in upon him, and the old sex nature awakens as never before, and with it a host of invisible and hitherto unknown antagonists. He finds that all the currents of his physical life are connected with the creative forces of nature,—dark and malignant elementals and the psychic currents of the mentality of the whole world.

If he has the courage, perseverance, power of mind and will, to go straight forward, not to deviate from the path, he will find that he has but a short distance to go before he passes all this and enters a world of joy unspeakable, and which can be known only by experience. But alas, how we cling to the old age and order! How few there are who can let go all at once! John the Baptist said, "The ax is laid unto the root of the trees" (of evil, the old tree of generation), but how many of us have the determination to wield that axe? We stand aghast before it, fearing to strike at the root of the matter, but begin to lop off one little bough at a time. And Oh, how many branches there are! What a long and tedious task there is before us,—only one little branch at a time! After long years, when the branches are all gone, we begin to dig around the roots; one root after another is severed. And here again is a long, weary task before the tree is uprooted entirely.

Some, the weak ones, must go this way; they have neither the strength nor the courage to begin at once at the root of the tree; consequently, their task is a long one, full of darkness, pain, and peril. How many times they lop off only enough branches from the tree of generation to make it grow strong and vigorous! and when it begins to blossom out in the fullness of its

natural beauty, it becomes so attractive that they go no further. Past experience has shown us that a large per cent of all those who start in the way go only far enough to make the old life of generation more desirable and attractive. How little do the people know or realize of the excellence and grandeur that await the man or woman who is able to free himself or herself from everything that belongs to the old age and order of things and to live in the new and divine order!

THE NARROW WAY.

BY CLARA G. ORTON.

Narrow the Way, another may not share it,—
 The Way of Life that leadeth up to God;
 To tread it all alone—ah, who shall dare it!
 A wilder path no mortal ever trod.

As lone it seems, as if no living creature
 E're walked before that desolation wide;
 No footprint in the sand, no human feature,
 No lamp that shines, nor beckoning hands that guide.

Yet couldst thou from thine eyes the veil uncover,
 A multitude is toiling by thy side,
 And o'er thy head immortal legions hover,
 And come to greet the victor, far and wide.

The air is full of prayers for thy safe-keeping,
 And eager eyes upon thy victory wait,
 And hearts oppressed are pausing in their weeping
 To see if thou shalt gain the golden gate.

The universe shall grieve if thou dost falter,
 The way shall steeper grow to following feet;
 But if thou pushest on and dost not palter,
 Thee shall the universe as conqueror greet.

The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The fountain of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the fountain is eternal, immortal, then those who drink directly from such a source may be immortal also.

HOW DO I THINK?

BY ROBERT S. SMYTH.

This question, asked in the course of a brief article in the January number of this Magazine, has brought out some good thought, and we are glad to present the following contribution to our readers. However, we do not feel that as yet any one or all of the writers on this subject have touched all its points of interest, and we hope that other thinking men or women may give us the results of their investigation along this line.—[Ed.]

Your question, Sir, compels entry upon a field of thought, broad and fertile, where the wanderer may gather figs or thistles; but from which he could not return empty-handed, though he would. For this I thank you.

How do I think? I live in a country where the wind blows constantly. I place in the breeze an æolian harp. Results are instant, and, under ordinary circumstances, continuous. Soothing monodies and jarring discords follow one another in unbroken succession, but irregularly alternating, till the hand of the master applies what mutes best suit his present mood and fancy. Then is the music molded to the will of him who can command what chords most mate the music of his soul. Within his power it lies to hush each vibrant fiber to repose. Or it is his to let one soft, sweet symphony be filtered through—one rising, falling, but continued strain, depending solely on the wind's velocity.

So, it seems to me, we think: passively, negatively. We think upon one subject by commanding that none other interfere with it. Will, the maestro, controls the instrument of our own attuning, applying and removing mutes that the resultant may be unbroken harmony, as nearly as the individual is informed to perceive it. The scope of imagination is determined by information. So also, it appears to me, is man's thought; or, rather, his acceptance of it. A thought which one rejects is, for another, but the keynote of the grand diapason of life. And no man, it seems reasonable to deduce, is truly master of his instrument until he can, not simply hear what bars he will.

but lend the ear to none when perfect quiet most may meet his need. Your hill climber, of the April *ESOTERIC*, was one who by an effort of the will persisted in receiving certain lines of thought. How? Very probably by rejecting all that had, so far as he could see, no bearing upon the matter under consideration. Even in his case, many thoughts dismissed as irrelevant would perhaps have been found of value, had his knowledge of that particular hill been broader.

What do I think? is, in my humble opinion, a more momentous question. Upon the theory that thought-waves are a reality, and believing in their causation by the will, I—three years ago, or more—took up telepathy as an experimental fad. I had not gone far before I became convinced of the possession of power, and even more convinced of the importance of carefully weighing, daily, the “What do I think?” In a company of persons, none of whom knew my purpose, mental questions were orally answered by people who, despite abundant evidence to the contrary, insisted that I had spoken to them. Messages at twenty miles were in some instances acted upon. Others were dismissed as vagrant fancies. The power of thought-transference is undoubtedly attainable by all; but very little reflection is needed to convince anyone that a certain and definite responsibility underlies it, and that perfect thought control is the only safe preliminary to thought transference. These experiments were sufficient to make me believe that thought depends upon circumstance, environment and mental atmosphere; that the brain is acted upon only to the extent to which it is sensitive; that thought is received or rejected by the human being in proportion as such being is informed to realize its truth or untruth and its possible application; that, as before stated, man thinks upon one subject by an effort of the will which merely—in so far as it is able—banishes other thoughts; that, will-control once established, man can, by full concentration upon a given thought, inspire upon such subject from the atmosphere of thought as readily as he can convey to others his unspoken thought; and that the “What do I think?” touching so directly the thought of those about us on every hand, is in no wise of secondary importance as compared with, “How do I think?”

“LEAD US NOT INTO TEMPTATION.”

These words of the prayer which our Lord has taught, puzzle many a one who is honestly seeking the truth; for, they reason, since we are told that “God cannot be tempted with evil, neither tempteth he any man,” why should we pray, “Lead us not into temptation.”

While we read that “God is love,” and that “God is life,” we also read that “God is a consuming fire.” We know that while love and life sustain and strengthen, we also know that fire destroys; consequently, the words, “God is a consuming fire.” teach us that God is not only the giver of life but also the destroyer of life, or, more correctly, of the body.

This paradoxical statement will be more easily understood by those devotional natures, who, in striving to live the regenerate life, find great difficulty in conserving the life fluids; for the life, or spirit, which the devotee touches through devotion, prayer, enters into and qualifies the life of his body, making it more difficult to control. Indeed, in some instances, persons, who, not being devotional, are able without difficulty to effect the work of complete conservation, find, when they begin to practice the necessary devotion, that the vital fluids become so potent that they are not able to retain them, a dilemma in which they are left to choose between increased effort and increased devotion. For spirit enters into us through prayer, and, since “God is spirit” and “God is fire,” by devotion we inspire the fire of God’s life. This fire, life, either excites the emotions and rouses the passional nature to activity, or, if restrained in this particular, it clears, strengthens, and invigorates all the faculties of the mind, in fact, it intensifies activity and increases capacity in the direction of its use by the recipient.

If one who is inclined to indulge in impure thoughts and desires, should by prayer draw to and inspire into himself the vital energy of the spirit of God, it would intensify the activities of his carnal nature, and if he do not in act violate the

law of chastity, he would at least do so in thought, which, as Jesus taught us, is just as evil. In this way God, the fire of life, becomes to man a destroying fire, the fire of hell, which at once begins its destruction; and if one continue his prayer and his sin it will complete its work of destruction, for "God is a *consuming* fire." It is because of this law that, as the Apostle said, "many are weak among you, and many sleep"—this fire will destroy without pity all those who thus profane Him; therefore we should fear "Him which is able to destroy both soul and body in hell."

Fortunately, however, the work of immediate destruction is stayed in its course by the fact that one who thus profanes the spirit soon reaches a condition in which he can no longer pray effectively; in Scripture language, "Thy heaven that is over thy head shall be brass," and again, "Then shall they call upon me, but I will not answer." Their sin so far separates them from God that they can inspire but little of his substance, and they continue to live in separation and darkness until they learn to fear God.

PRACTICE.

BY ABBIE W. GOULD.

Never mind the creeds,
 Do the noble deeds,
 Grow just like the flowers in the spring;
 Working day and night,
 Striving toward the light,
 Till upon the stalk the blossoms cling.
 Never mind the dark—
 Light is in the spark
 Which the body dense may not behold:
 Tend it every day,
 Then upon the way,
 See it burst into a flame of gold.
 Never mind the man,
 Live the true I Am,
 Which the Christ came down to teach, on earth.
 Then, when all is done,
 Upward toward the Sun,
 Enter thou the land of higher birth.

PRAY ALWAYS.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."
St. Luke xxi. 36.

We select these words from the teachings of the Lord's Christ because of their own intrinsic value. The same words uttered by another would be just as good, in so far as the words themselves are concerned, but when they are supported by a life which gives unquestionable evidence of an experience justifying the declaration, "I and my Father are one," we are constrained to pause and inquire into their real meaning and their bearing upon such a life. Unity with the Father, to be one with him, is truly the highest goal of human attainment; therefore these utterances are indeed important to all who are inquiring the way to that oneness.

First, we must consider what is meant by the term prayer. Prayer has been defined to be the sincere desire of the heart. The heart is used as a symbol of the seat of love, emotion, desire—not desires that spring from mental conclusions, but the desires that arise in the life currents. A child is not hungry because it reasons out the fact that, having been some time without food it must consequently need it, but because there is a feeling within that makes it know that it needs food. Prayer is the desire of the heart, and without a *consciousness* of need there can be no prayer. In order to pray, one must have within himself a feeling of need, and with this consciousness must be associated the source of supply. Accompanied by these two prerequisites, prayer becomes spontaneous; it is involuntary, that is, it springs forth without effort, at the same time the mind, in unison with the inner desires, being fixed upon the thing desired and the source from which the individual expects to receive it. We therefore readily see that prayer is not a multitude of words, but simply a centralized desire, carrying the mental action with it.

With this conception of the nature of prayer we may perceive the significance of the Lord's injunction to "pray always."

that is, that the mind should be always fixed on God. But such a centralization implies another condition, which is this: a realization of a spiritual need carries with it a consciousness that the individual is not what he wishes to be; consequently, the constant desire is connected with the thought, the ideal, of what he wants to be; namely, to be like God in holiness of life, in ability to know, to understand the divine laws, to possess the same spirit of wisdom that guided the divine hand when worlds were made, that he may have the power to fulfill the purpose of his creation, which was expressed in the words, "Let us make man in our image, after our likeness: and let them have dominion." We all realize that we lack this dominion; that we lack knowledge, wisdom, and power; that we lack the purity of body that would give freedom to the mind; that we lack the strength of soul and purpose that would ever keep us firmly in the right: and a consciousness of his need constantly active in the individual, will of itself create in him a desire for these qualities.

The intermittent prayer, the expression of words, or even the earnest yearning of the heart during a few minutes of each day, is not enough to effect results; for God works by law and not by caprice, and there is a law in nature which is recognized, if not understood, by every person who begins life with the determination to reach some particular attainment, no matter what that attainment may be. The law is this: Success demands that one's entire mind—thought and desire—be given to the accomplishment of any purpose in life. We often hear those who have started in the world with nothing and have made large fortunes, described as men who "know nothing but money." An artist who wishes to excel must be altogether an artist; his whole thought and effort must be continually in his art. In the pursuit of any attainment, it matters not what, the mind of the aspirant, if he would excel, must be wholly centered upon it; and when a person does thus give himself to the prosecution of any purpose, it colors all his thought and even follows him through the dreams of the night.

It is well known that, if a number of men visit a beautiful locality, each one of them will see in it that alone which pertains to his particular pursuit in life: the money-seeker only sees what advantages it may offer from a financial point of view; the painter sees its effect as a landscape placed on canvas—but it is not necessary to multiply examples, every man

and woman is familiar with this phase of human life. Yet, strange but true! men and women expect to reach the highest goal of human attainment,—unity with God,—by giving but very partial effort and thought in that direction. They seem to think that their minds may be occupied with every matter of passing interest, that they may enter into the gossip of the day, and yet attain that high ultimate. But this is an impossibility, for whatever occupies a person's thought, in that is his consciousness, that he is; therefore, it is a correct usage of the world which describes one man as a physician, another as a lawyer, another a mechanic, and so on through the entire list of occupations, a man is called by the name of that with which he is occupied—and correctly, too, because the man is his profession and the profession is the man. A walk through the streets of any city demonstrates this fact,—we can almost locate the sphere of life which most of the men we meet occupy; to the extent, at least, that we point out one man as looking like a professional man, another like a business man, a third like a clergyman, or a mechanic, or a common laborer. A man's profession or whatever vocation he may pursue, enters so fully into all his life and thought that it affects his facial expression, his bearing, his complexion, dress, in short, the entire man. We read that after the crucifixion they took knowledge of the disciples that they had been with Jesus.

If Jesus is an example, as he is accepted to be by most professed Christians, then from the vague history that we have of him let us endeavor to discern his habit of thought. When his disciples came to him in order to show him the buildings of the temple in all its grandeur and beauty, he did not stop to discuss how long it took to build it, its various points of interest, how much gold had been used in the building, as other people would have done, but his answer evinced the fact that his mind was wholly occupied with things eternal, immortal: he at once said, "Behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down;" evidently intending to impress the lesson that all material things are transient, and that he had no time to give to the consideration of what was of passing interest. Throughout the history of the world the same feeling seems to have possessed the prophets and sages. Such a thought impelled the prophet to exclaim, "All flesh is grass, and all the goodli-

ness thereof is as the flower of the field: the grass withereth, the flower fadeth." Is. XL. 6, 7.

He that would have unity with God must dwell always upon things that are eternal. The one who does this will be the one whose mind is constantly stayed on God; thus he prays always and faints not, never ceases. His object being to reach the highest goal of attainment, and realizing the truth of the axiom of old Hermetic philosophy, "As below, so above," he will see in every material thing something allied to, and teaching some law of, the spiritual, or cause world. Perceiving this, and dwelling, as he does, among a people who need the light of truth, he will find in every subject of conversation some lesson to be taught concerning the things of God.

If the aspirant will thus centralize his mind on God, on his law, his purpose, and maintain the thought as diligently and uninterruptedly as the artist pursues his art or the business man his business, refusing to dwell upon any other subject, either in thought or in conversation, at the same time desiring with all his consciousness unity with God, he will find after one month's continuous effort that he is beginning to realize something of that perfect peace of which the prophet sings, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Is. XXVI. 3). Then let the individual spend five or ten minutes in the ordinary gossip of the day, and, when he attempts to return to his former condition of peace and contemplation of the eternal, he will discover that he has lost his hold upon it, that he has lost that peace and happiness, that the light and buoyancy have departed, and that a dark veil has been drawn over his consciousness, which the most diligent effort can alone remove.

It has been frequently said that no one can live up to the requirements of the Sermon in the Mount; Jesus made a statement equivalent to this when he said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." And so this high attainment of conscious unity with God, Godlikeness, demands all your thought, effort, and desire. Every consideration of an earthly nature must be secondary, as again it is said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1. John II. 15. There are but two principles in

this connection recognized in the Heavens: love, a form of desire, which draws to itself the thing loved,—which is attractive in its operation; and hate, the antithesis of desire, repellent in its nature. Therefore, if we love the world, we unavoidably repel the Spirit of God: if we love God, we will involuntarily repel the things of the world.

The affinities of all the beings of the same class have sometimes been represented by a great tree. I believe this simile largely speaks the truth. The green and budding twigs may represent existing species; and those produced during former years may represent the long succession of extinct species. At each period of growth all the growing twigs have tried to branch out on all sides, and to overtop and kill the surrounding twigs and branches, in the same manner as species and groups of species have at all times overmastered other species in the great battle for life. The limbs divided into great branches, and these into lesser and lesser branches, were themselves once, when the tree was young, budding twigs; and this connection of the former and present buds by ramifying branches may well represent the classification of all extinct and living species in groups subordinate to groups. Of the many twigs which flourished when the tree was a mere bush, only two or three, now grown into great branches, yet survive and bear the other branches; so with the species which lived during long-past geological periods, very few have left living and modified descendants. From the first growth of the tree, many a limb and branch has decayed and dropped off; and these fallen branches of various sizes may represent those whole orders, families and genera which have now no living representatives, and which are known to us only in a fossil state. As we here and there see a thin, straggling branch springing from a fork low down in a tree, and which by some chance has been favored and is still alive on its summit, so we occasionally see an animal like the *Ornithorhynchus* or *Lepidosiren*, which in some small degree connects by its affinities two large branches of life, and which has apparently been saved from fatal competition by having inhabited a protected station. As buds give rise by growth to fresh buds, and these, if vigorous, branch out and overtop on all sides many a feebler branch, so by generation I believe it has been with the great Tree of Life, which fills with its dead and broken branches the crust of the earth, and covers the surface with its ever-branching and beautiful ramifications.—Darwin.

GOD'S COVENANT.

Many centuries ago God called Abraham out from the Chaldeans, in order that he might become the progenitor of a great and powerful nation; a nation who, through superior endowment of mind, would bring into manifestation,—arrange in order, thereby making them useful,—the hidden, and, to the majority of people, unrecognized laws that control the universe. That some subtle, unseen law governs all physical manifestation, no student will deny; therefore, if man would be master of his own acts, he must comprehend the forces which act upon him.

It was the purpose of God, when he created this world, to produce a people who would have the ability to rule it—not by a superior endowment of brute force, but by the mysterious power of mind; a people whose soul unfoldment would enable them to grasp the hidden meaning of life, and to work in perfect harmony and order with the Master Builder; a people living so close to the Spirit, as to be able to manifest the transcendent glory of the Father.

Among all the nations of which we have any record, ancient Israel stands forth preeminently clothed in a spiritual glory; and the secret of her glory and strength arose from the fact that to her alone was revealed the sacred name of God; that name which carries with it irresistible power; that name which, when understandingly used, frees man from the binding conditions of an earthly existence, and permits him to reach into those realms wherein are stored wisdom, knowledge, and understanding. Not only was the sacred name revealed to ancient Israel, but, through an interior comprehension of the purpose of God concerning man, they were led to enter into a sacred covenant with the Creator of all things. It was the bond existing between God and Israel which gave Israel power among the nations.

Israel was not chosen of God as his “peculiar” people, be-

cause their personality surpassed that of the surrounding nations, for in many respects they were inferior; but because they had developed a soul understanding which caused them to realize the necessity of recognizing and worshiping the True God, and of putting all dependence in him.

In so far as Israel was able to live up to the requirements of their covenant with God, they prospered; but living in an age when the animal passions and propensities were in the ascendant, they were controlled by the animal sense and therefore could not fully comprehend the true import of the allegiance they had sworn to God. Consequently, they drifted into idolatrous practices, and gradually lost sight of the faith of their fathers; God withdrew his sustaining arm, and the result was that they became scattered among the nations. When the glory of God departed from Israel, the sacred mysteries of the priesthood were lost; it appeared as if God's promise to Abraham, to Isaac, and to Jacob, was not to be fulfilled.

To-day we find Israel again united;* we see her awakening from her long and deathlike slumber; we see the manifestation of her sublime unfoldment in the progressive spirit of the Western World. To-day the seed of Abraham, Isaac, and Jacob, stand preeminent among the nations of the earth.† God has never lost sight of his promise made to the ancient patriarchs; and the time has come when that promise is to be literally fulfilled, when Israel is to be God's choicest treasure, when the glories of God are to descend once more and bless his chosen people. The time has come when the covenant is to be renewed, never again to be broken.

God's laws never change, and the laws that exist to-day were those in force four thousand years ago. God said to ancient Israel, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Ex. xix. 5), and the law applies to us as it applied to ancient Israel,—if we would be partaker of the blessings promised to the seed of

*Those interested in "restored Israel," should read "Anglo-Israel," by the Rev. Thomas R. Howlett; price \$1.00. Sold from this office.

†Undoubtedly the Teutonic and Celtic races constitute the ten lost tribes of Israel.

Abraham, we must enter into covenant with God, we must dedicate our lives to him, and depend upon no other power. We must be satisfied to renounce the world, with all its load of sin and corruption, in order that we may become one with God, and with those who are to be redeemed from the errors of the past.

Choose ye this day whom ye will serve. If you are satisfied with the shadows of earth, it is well—God will coerce no man; each soul is at liberty to work out its own salvation. If, however, you value your soul's welfare, if you desire to throw off the corruptible and to put on the incorruptible, our advice is that you turn your thought and aspirations away from earth and earthly things, and centralize them upon the Spirit. Strive to live a life in harmony with the higher law of the interior world. If you do so, you will soon arrive at a correct understanding of the love of God for his children, and the great sacrifice made by our elder brother, the Christ, when he left his heavenly home and took upon himself the sin of an unregenerate race. Then you will gladly enter into covenant relation with your Creator, and will joyously accept him as your strength and as your redeemer. Then you will be able to realize the beauties of a life of holiness; your days will be filled with sunshine and love; at night the angel of peace will ever stand beside your pillow.

Remember, your life concerns yourself alone. You cannot help another to unfold spiritual powers; it is a work each must do for himself. You can unfold but one soul,—your own. You are accountable to God but for one life; you have but your own Way to understand. Your Way is for you alone to travel; strive with all the powers of your interior nature to receive illumination from on high. If you are truly in earnest, you will receive direction from above, which will remove all doubts and make all things clear to your understanding.

“Then I passed the nights in sciences . . .
I made mine eyes familiar with eternity,
Space and the peopled infinite,
And with my knowledge grew
The thirst of knowledge.”

SIGNS OF THE TIMES.

The keynote of the present age is discontent. This has been said of other ages, but in other ages either discontent has been localized or else its origin and meaning have been different. In every century some nation as a nation has been restless under conditions that for the time pressed heavily upon its people, and the discontent ere long developed into action and worked its way out through some widespread movement that gave ultimate relief. This was so in England under the Stuarts, and it was so in France at the close of the last century when feudalism, grown insolent and conscienceless, laid the last straw of oppression upon the back of an anguished people; but in these and in all other instances that history can show, the discontent was a restricted one, a definite one, and it had its origin primarily in political conditions.

Far different is the case to-day. No nation at the present time stands forth alone as one that more than all the rest is suffering from a restless resentment against specific wrongs; but rather among every people there are seen the symptoms of a strange and vague uneasiness, a spirit of unformulated dissatisfaction, a yearning after something different, an unhappy, sullen and half-fierce desire to break with the traditions of the past, to cut away from what is old, to trample all tradition under foot, to run risks and to make experiments. The discontent of to-day is, in fact, a world-wide discontent; for the world is suffering from a sickness that defies a definite diagnosis. Political conditions, indeed, are quite inadequate as an explanation, for these were never half so favorable as now nor was the outlook ever half so bright.

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The discontent that permeates mankind to-day is not, then, primarily political, for were it so, it would be far from universal. Its mutterings might come from Russia, or from Spain, or from misgoverned Italy, or from all of these together, and they would signify but little. They would be temporary; they would be definite; they would be indicative of specific changes in the future. They would concern the artificial framework of single states; they would not tell of something that strikes its roots deep down beneath the surface into the universal consciousness of civilized mankind; and they would not find responsive echoes in the freest and most enlightened as well as in the most oppressed and ignorant of nations. Yet, as it is, the entire Western

world is ill with a strange complaint whose symptoms are perceptible on every side, yet of which the fundamental causes are almost impossible of discovery and of analysis.—Harry Thurston Peck in *The Cormopolitan*.

If the statements contained in the above quotation had been made by an adherent of "advanced thought," they would have been relegated to the category of fanatical ideas, and the rushing, hurrying masses would not have given them sufficient attention to grasp the writer's meaning; but coming, as they do, from a conservative man, a prominent man, and one who is pronounced in his support of the established order of things, they demand more than passing attention, even from those of us who are looking at the world from the cause side. It is indeed significant that such a man so clearly perceives the existence of an unrest that nothing short of a total revolution can appease,—not a revolution of some particular sphere of life, or of some particular state or nation, but a revolution everywhere and of everything, social and political. While he makes but slight attempt, in the progress of his article, to explain this unrest, yet he admits that he has no clear perception of what it portends; and certainly the great mass of the people have not the slightest idea of the meaning of what is taking place around them.

Two thousand years ago the apostle looked forward to "a new heaven and a new earth wherein dwelleth righteousness," and with the advent of THE ESOTERIC the announcement was made that that time is at hand; and the restlessness of which the author, whom we quote, speaks, is unquestionable evidence that the race has reached a point of development where, deep down in the soul, there exists a vague dissatisfaction with all that in the past has been accounted pleasant and desirable; that there exists a deep and undefined consciousness that everything belonging to the old order of generation—the quiet provision for and care of offspring—can no longer satisfy the intelligence of the age.

Woman is no longer content in the marital relation and with the care of children; the soul within is crying out for something higher and nobler. But the physical body is so poisoned with

the perverted condition of the life currents of the race as to make it impossible for the intelligence to define the reason for the disturbance; consequently, the number of women is constantly increasing who are seeking diversion in the direction of promiscuity in the love relation, and a wild chase for pleasure in all the sports and fads of the day. A great body of them are crying out against the oppression of the marital life; but there are few of them who have any idea of what they do really want, or, in other words, what conditions should take the place of those under which they rebel.

Looking in another direction we see the workingman restless in the sphere of labor. In the business world there is a mad rush for gold; and the strongest minds are organizing wealth into syndicates which will enable them to crush out all competition, thus placing the wealth of the world into the hands of the few and making the many millions serve. The world seems mad with its desire for gain. And shall we stop to inquire what is to be the end of all this? We see the two great bodies arraying themselves, the one against the other,—the workingman organizing against capital, and capital against labor. If things continue as they are now going, capital will be represented by its tens, and labor by its tens of millions. The prophet, foreseeing the time of the great change in the world's history, said concerning the centralization of wealth and power and the oppression of the poor: "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." Is. XXVI. 5, 6. This prophecy does not refer simply to the destruction of the oppressor and to great political changes, but also to the necessary breaking up of all political organizations, of all authority and rule, and the plunging of the world into chaos. Imagine, if you can, the existing conditions were the masses to rise in rebellion against all law, order, and government, and to divide up into factions, warring one with another.

This is a dark picture, yet not darker than the following ancient prophecy of the time in which we live: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let

all the inhabitants of the land tremble: for the day of Yahveh cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall there be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Joel II. 1-3. (See Zeph. I.)

However, the darkest hour precedes the brightest morning, and as the age that we are approaching is the day of Yahveh, the God of the universe, he will bring his own divine order out of the chaos; and all they who live the true life and remember the Lord, will find that there is an illuminating Intelligence that will cause them to know the way of peace and safety. In the midst of the changing times the Lord has begun a work, which, when the people awaken to their need, will stand in the time of trouble as a light in a dark place, by whose radiance the honest and intelligent will find the desire of their soul, and that which will give them a contentment and a joy transcending their highest imagination.

When the sear and yellow leaf falls from the tree in Autumn, nature is throwing off her old worn-out clothing and preparing to don her new attire in the joyous Spring, but that which is thrown off and put aside must be avoided. Oh, children on life's pilgrimage, can you not learn to do for yourself what nature does for the plant—throw off all impurities that retard the growth of God's love in you, and you will retain strength and increase in beauty. Beloved, take lessons from the school of nature.—J. C. Street.

Silence invites the greatest power in the world, the one Power, the one Life. Let us be still in the truest and deepest sense of the word, and feel that power. It is the All in all. It knows no space. It knows no time. Its slightest activity is universal and eternal. It surrounds us here and now; in this present life, this beautiful world of nature, of law and order; this inner world of thought and the soul. It is the supreme wisdom and perfect love.—Horatio W. Dresser.

LIBERTY.

The soul that has awakened to a realization of the sphere in which it dwells, and understands the design of its Creator; the soul that is able consciously to dwell in that sphere, and intellectually perform the task that the Spirit imposes upon it—has indeed gained freedom. It has almost reached the limit of earthly progression, has passed from under the need of “forcing circumstances,” and is well nigh ready to take up its abode in the realm which lies beyond physical sight,—the realm wherein dwell the immortal ones.

The man or the woman who continually complains of lack of opportunities is indeed a slave. He or she fails to realize that opportunities constantly present themselves—opportunities which, if grasped and worked to ultimates, would place the individual upon the highest pinnacle of earthly attainment. This assertion may perhaps be doubted by the majority of our readers, yet, if we are able to perceive the working of infinite law, we will readily see that it is not the opportunity which makes the man, but man the opportunity.

Before our earth was thought into being, the laws which now govern it were in existence; and they will continue to exist, in so far as the finite mind can comprehend, until the end of time. The law which governs success, like all other laws, originates in mind. The men or the women who continually keep the mind focalized on the thought that success is certain to crown their efforts, and who take advantage of all the little opportunities that daily, nay, hourly present themselves, will surely reach the goal of their desires.

And so it is with the student who has determined to reach the high goal of human attainment: he must first determine what constitutes the highest goal of his desires, what ultimate he desires to attain; and having fixed upon that ultimate (the highest ultimate we can imagine is oneness with God), he looks about for practical methods whereby his desires may bear fruit.

If he is honest with himself,—and honest he must be, if he hopes to succeed,—he will readily perceive that his former mode of life has actually made him a slave whose character has remained undeveloped, and whose mind is still unformed; he realizes that he is absolutely controlled by forces, which, while unseen and in many instances outside his organism, are nevertheless his master.

A man who submits to the dictates of another mind, whether that mind be on the seen or unseen plane of manifestation, is far from the ultimate goal of human existence. He is still a babe in spiritual unfoldment, and has much to do before success crowns his efforts; before he can enter the higher spheres of spiritual labor,—a labor that brings continual joy, rest, and satisfaction. Labor performed by the soul, refreshes, invigorates and strengthens the entire organism.

Two things must be gained before the soul of man can enter upon its labors in the higher spheres of service: first, a complete recognition of its power as a spiritual entity; second, a realization of its separation from the influences of physical life.

Those who would free the soul from the forces that control animal life, from the power that has thrown around them a false conception of truth, from the mind currents that psychologize and benumb the higher faculties, will find that they have before them years of unremitting labor, unless they can absolutely renounce the world, dedicate their life to the Spirit, and still the promptings of the lower nature. Man as a race is living in a continuous stupor; a stupor so deep as to be a real death. He believes that he is bound within a fleshly body from which death alone can liberate him. This belief is the chain that binds, the power that holds in thralldom the higher faculties of mind. Man can never hope to obtain freedom, until his mind is independent of external forces.

If one would be successful and obtain liberty, he must strive to gain a rational understanding of the laws of cause and effect. He must be able to realize without a reservation, that nothing binds the soul to the physical body but a false conception, which, being the ruling idea of his own mind, and strengthened

by the combined mind force of the race, is of all conceptions the most difficult to banish. When, however, he realizes its true nature, it is easily broken.

Another enemy to the soul's freedom, and the most determined one, is the sense nature. The external nature draws its power from the mind of earth,—the thought from which our planet evolved,—therefore it forever strives to keep man within the influence of the mind which governs animal consciousness; but in order to attain liberty, he must be free from the control of that consciousness. He must therefore endeavor to control the principle of sex, which is the function through which the mundane mind chiefly manifests its power over the creatures of earth.

The sex nature ever demands to be the controlling factor in human life, and, consequently, when this function is given full liberty it becomes the master instead of the servant. It then perverts the thoughts, obscures the spiritual perception, robs the individual of his liberty, and prevents him from attaining the success for which he hoped; and which he would have attained, had he kept the mind clear and given perfect freedom to the spiritual aspirations continually springing from the soul of the true and devout Christian.

Work every hour, paid or unpaid; see only that thou workest, and thou canst not escape thy reward. Whether thy work be fine or coarse, planting corn or writing epics, see only that it be honest work done in thine own approbation; it shall earn a reward to the senses as well as to the thought. The reward of a thing well done is to have done it.—Emerson.

O backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is grey
With morning light!

—Whittier.

UNITY.

TRANSLATED FROM THE GERMAN.

But one spirit, one voice, speaks to thee from the great master-work of nature. Listen to the gentle murmur of the brooklet, to the roaring voice of the rapid stream; bury thy gaze in the blazing, glowing fire; pause and see, in the warm protecting soil at thy feet, all the budding and life, the mysterious moving and stirring.

In the air, high above thee, from the thousand throats of feathered singers, sounds the one song of the one spirit of love, which is animating everything, of the one voice which speaks through everything. It speaks to thy spirit, and is revealing all the mysteries of life and death, of time and eternity. It speaks through thee.

Look into the bright sun, which daily returns to thee and daily sets—he is telling thee of eternal change and eternal being. Behold the gathering clouds, listen to the rolling thunder, trace the course of the lightning—everything is obeying the one law, is speaking the one language. Hear the mighty groaning which re-echoes through the gray old forest as the storm rushes down upon it—it is His voice. Everywhere art thou hearing and seeing Him, if thy eyes are not dazzled, if thy ears are not deaf to thy innermost voice;—in the gloom of the darkness, in the glowing light of the shining sun, in the deepest silence, amid the reverberations of the mightiest sound, He is speaking to thee.

Thou mayest perceive him when sleep descends upon humanity, and when morning is kissing the dewey earth. Dost thou not feel how gently the south wind blows around thee? the breath of the flowers is caressing thee. Kneel down and pray!—God is speaking to thee!—Helene Zillmann in *Neue Metaphysische Rundschau*.

He is a rash man, who pronounces the word *impossible*.—Arago.

OUR PHYSICAL BASIS.

Few of us realize or even stop to question how dependent we are upon the physical basis for our vital consciousness, indeed, for a consciousness at all; and still fewer have a well-defined conception of the character of that dependence, and by what process the great Architect operates to free us from it, to elevate us above this material dependence. This thought seemed to have occupied the Master's attention when he said, "For where your treasure is, there will your heart be also." A treasure is that which is able to supply the means of sustaining life. Now, if the means which will sustain our vital existence as a conscious being can be obtained through the physical basis alone, then our heart will naturally turn to that sphere for the means of subsistence. But the Master said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Then if we, who are consciously linked to corrupt treasure only, would have a lasting treasure, one that cannot be corrupted, that will not pass away, and one to which we can always maintain a conscious correspondence, we must obtain a definite understanding of the laws and methods by which this everlasting treasure is to become our real possession. To that end, therefore, let us turn our undivided attention; let us examine carefully the physical basis in the effort to detect, if possible, the vital current that will enable us to transfer our dependence from this physical, unstable, corrupt basis, to that everlasting treasure, the spiritual basis.

Looking around us, we see ourselves completely surrounded by innumerable varieties of physical forms. On careful inspection we learn that there is an orderly succession of these types, and by tracing the line of gradation from man down through the animal, vegetable, and mineral kingdoms, and on down

through the fluids, gases, and ethers, it is found that there are no distinct lines of separation, but that each seems to be gradually merged into another. In the higher types we find certain expressions which we call life, and by following these manifestations down along the line, we see certain modes of expression cease as the form and character of the material body is modified, the latter, however, always exhibiting one or more qualities possessed by those of a higher order. Tracing this thread of life down to the utmost verge of material existence, in the gases, which mark the limit of physical investigation, and, through the power of mental perception, still on into the realms that lie beyond the gaseous state, we still find there expressed qualities that are manifest on the highest plane of living physical beings. Now, since the manifestations of energy in the animal and vegetable kingdoms are denominated life, and since some of the factors which go to make up the sum-total of life on the higher planes are expressed on the lowest, it seems not unreasonable to assume that all energy manifested by the material world is life.

Viewing all manifestations of energy, therefore, as so many expressions of life, it becomes intensely interesting and of prime importance to know how the many different forms of expression are produced, since it is admitted that all energy is life. By carefully analyzing all the varieties of material development, from man down the scale, we find with each step a gradual diminution in complexity of organization, until finally nothing is left but the atom, beyond which material analysis cannot go.

The atom is universally admitted to be the primary unit of material organization, and therefore it is necessary to have a correct conception of it and the laws which govern the energies acting through it in building material forms, in order to understand how vital manifestation is modified; for matter was undoubtedly created a medium through which those subtle elements called energy are expressed and thus made cognizable by the physical senses. In form and action the atom must be globular, since it is governed in its functions by the same laws and has the same principles operating in and through it that are manifested by the heavenly bodies, whose forms are un-

questionably spherical. Again, we know that all visible bodies are spherical or are made up of one or more parts of a sphere, variously fashioned according to the function performed. Now, as previously observed, the atom is the base of material organization, and since all material bodies, from the highest to the lowest, are spherical in all their essential elements, it would not be good logic to assume that the atom has any other form than the spherical. Reasoning from this standpoint, the deduction is that the atom is essentially a hollow sphere, as there are sufficient facts known relative to the planet Earth, to warrant us in the assumption that it is a hollow sphere, the interior of which is filled with gases. If this assumption be correct, it follows according to the law of cosmic evolution,—the inexorable law of conformity to type,—that all other planets are spheres likewise. If the planet be so constructed, we may reasonably suppose that all its component parts are similarly formed, for they are controlled by the same laws, which promote uniform results under like conditions. Thus we are convinced that the atom is a hollow sphere containing all the essential elements of a planet. But what composes the atom, giving it existence as a hollow sphere, material science, so far as we know, has not as yet attempted to say, although there are sufficient palpable facts known to enable the unbiased mind, when properly directed, to arrive at a definite conclusion.

In "Seven Creative Principles" we learn that the creative thought originating in the Great Divine Essence is successively modified by the creative principles as it passes down the various steps of involutory infoldment, each particle receiving the imprint of each step in its course toward the plane of matter. Arriving at the plane of material existence the particle is endowed with all the powers manifested in matter, but not in a condition to be manifested as matter. In order to be thus manifested, the sphere, or atom, must be constructed *out of* these vital particles. This process is performed by the principle of Force, which, by its focalizing and binding powers, succeeds, by the aid of the seven creative principles active within its own specific sphere, in arranging these living particles in the spherical form according to their innate affinities. Thus

the atom is formed; and the orderly arrangement of the elements entering into its composition gives to it its polarity. In obedience to the laws operative in the construction of atoms, the seven creative principles lay hold upon them, and in the same way build other hollow spheres which we call molecules. In like manner, molecules are arranged in other and larger spheres which may be termed compound molecules; compound molecules are in turn builded according to the same method into complex molecules, and so on *ad infinitum*. Each step in this synthetic process evolves a different quality of matter from that of its predecessor, because it is capable of, and does express another quality of energy; and each seventh step ultimates one of the so-called primary elements, and, combining the molecular units of the primary elements, produces all so-called chemicals. Herein rests the foundation principles of chemistry, and the root of evolutionary development.

But there is a spiritual basis also, through which energy must pass from the prime Center before it can enter the physical plane. The conditions existing upon that plane, and the methods by which the laws active thereon maintain those conditions, while but little known to the world, must be well understood by all who take the mastery. Reasoning in accordance with the unanswerable logic of analogy, we are able to grasp the fact that the particles of which atoms are formed are themselves molecules—very complexly organized, indeed, but growing less so with each succeeding step as we approach the Source of all created things, whose all-potent will gathers the particles of divine life, and, on that exalted plane, begins to construct from them atoms of life in the same way and by the same system of laws as atoms of matter are constructed on the material plane; and that the fundamental atom, successively compounded in each descending step, finally forms a sphere of matter which we call the atom. Thus we see that life, the physical forces, and matter are essentially one, spring from the same source, are controlled by the same system of laws, but differ in complexity of atomic and molecular organization, and therefore vary in manifestation.

As we have seen, these infinitesimal bodies,—atoms, molecules, compound molecules, complex molecules, etc,—must be in a sense hollow spheres; but, as it is impossible for a perfect vacuum to exist, these hollow bodies are filled with something;

not only is this true of the intra-atomic and molecular spaces, but of the inter-atomic and molecular spaces also. Accordingly we find these spaces filled by what is termed energy, which, by the efficacy of its qualities and by the processes of the seven creative principles, constructs atoms and molecules and their aggregations into such physical media as will promote the full expression of each quality in the rhythm and harmony of universal order. From these premises we may deduce the reasonable supposition that each of the different classes of intra- and inter-atomic and molecular spaces would be capable of incorporating a different quality of energy, with which its manifestations would accord; and if this be correct, it explains many of the hitherto inexplicable questions relative to the manifestations of energy on the different planes of material existence.

(To be continued.)

God's peace can only be found when all self-seeking and self-will are utterly thrown aside. When you cease to be eager for anything save the glory of God, and the fulfilment of His good pleasure, your peace will be as deep as the ocean, and flow with the strength of a flood. Nothing save holding back the portion of an undecided heart, the hesitation of a heart which fears to give too much, can disturb or limit that peace, which is as boundless as God Himself. The indecision of your mind, which cannot be steadfast when things are settled, causes you a great deal of utterly useless trouble, and hinders you in God's ways. You do not go on, you simply go round and round in a circle of unprofitable fancies.

The moment that you think of nothing save God's will you will cease to fear, and there will be no hindrance in your way. Cast aside all earthly impulses, and, so doing, you will spare yourself much inward anxiety and much outward indiscretion.—From "Selections from Fénelon."

The way to do good is to be good. There must be light, then it will shine.—Canon Flemming.

BRIEFS.

A breeze always precedes a refreshing shower; and a breeze in the mental and spiritual atmosphere always precedes mental and spiritual refreshment. When an attainment in life is reached, when we have really earned something, then comes the hour of trial: if in the trial we conquer, we obtain that which we have earned; if we are overcome, we lose it. I believe that every trial is a struggle upon the threshold of something very desirable. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"I saw in a vision once, our mother-sphere,
The World, her fixed foredoomed oval tracing,
Rolling, and rolling on, and resting never,
While, like a phantom fell behind her pacing,
The unfurled flag of night, her shadow drear,
Fled as she fled, and clung to her forever.

Great Heaven! methought, how strange a doom to share!
Would I may never bear
Inevitable darkness after me,
(Darkness endowed with drawings strong,
And shadowy hands that cling unendingly),
Nor feel that phantom wings behind me sweep,
As she feels night pursuing through the long,
Illimitable reaches of the vasty deep."

In every life the past follows on like a shadowy phantom. While we may not always behold it, yet ever and anon, as long as memory lives, it demands recognition. How few there are who do not feel that behind them there unceasingly paces an image whose dark presence they would gladly dismiss forever!

But to the denizens of that world peopled with immortal souls whose interest it is to lead men and women onward and upward, there appears not only the phantom image of the past, which

relentlessly follows in the path of each earthly life, but before each individual there walks the ideal self, an image composed of the ideals of one's life, and which, as the years advance, becomes corporeal. This image stands between us and the world of just men made perfect. The ideals of which it is formed are not only those of what, in our moments of exaltation, we wish to become, but it is the sum of all the vital thought of our lives, of our passions and hates as well as of our noblest desires and aspirations.

This ideal self, this future self, goes before us as a herald proclaiming to the cause world not the name by which our mother called us, but our inherent qualities, the qualities which form the destiny of our lives, which lay the foundation of fortune and misfortune, of honor and dishonor, health and sickness, life and death.

The good and useful, in the form of this ideal self are preceded by a herald who constantly summons to their aid what will contribute to their happiness, health, and prosperity. On the other hand, the ideal ever walking before the base and sensuous, summons to meet them the elements of disaster, disappointment, sorrow, and all the ills of life.

Stop and consider!—there goes before you in your own likeness, the ideal of your life. It is walking before you wherever you may be. Secret vices distort it, make of it a most hideous image. The lowest desires and the noblest aspirations are all pictured in that form that continually stands before you. The angel world see it as it is. Men and women may not know what they see, but they feel its presence, and to many of them it does appear in its true proportions. If you are living the proper life, thinking the proper thoughts, you can make the ideal what it should be,—this image that with all its component parts is visible to both worlds.

We hear much of men of genius, especially of superior mechanical genius, but does not this imply the existence of a master mechanic? In all great undertakings upon which there are many mechanics employed, there is always a master mind to guide and superintend all the rest. "As below, so above;" God stands to

the universe as the great master mechanic, and everything therein is the manifestation of the most perfect mechanical genius. The inference is that the mind possessed of the greatest amount of ingenuity, which it is using for the benefit of humanity, is most in harmony with the universal Constructor. If such a one dedicate his (or her) life to God and place himself in a passive attitude before the Universal Mind, he will soon find that his talents are increased and illuminated by the mind of the great Master Builder of the universe.

Life, as manifested upon our planet, derives its existence from the creative mind, or the mind of the mundane. This is the mind which is next to, and finds its highest expression in, the most perfect present development of mentality and love of man and woman. But there is another mind force—but vaguely known—which is denominated the mind of the Spirit, the Holy Spirit. Those who are striving for the highest attainments in life, must rise above the mind currents that rule physical manifestation, refine the sensibilities, elevate the aspirations, purify the desires and habits of life, and by a deep interior devotion, press into and become a conscious actor in the Holy Spirit. When they have accomplished this, they stand in the cause world,—the world next beyond that which finds its manifestation in physical existence. And as this Spirit Mind is all-powerful, dominating all below it, he or she who passes into and becomes identified with it, possesses not only the powers that the Christ evinced, but has absolute dominion over the earth.

The mighty powers that are to be manifested by the sons of God, arise in the potency of this most interior Spirit Mind, and not, as the magic seeker generally supposes, in great concentration of will force, the psychic force of the mundane plane. All things obey the Spirit because of a loving impulse which they cannot, neither do they desire to resist.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

AN UNEXPECTED FOE.

"It is the little things that make up the sum of life;" and it is to one of these "little things," which we almost never see mentioned, that I wish to call your attention.

We so seldom associate the subject of health with the clothing we wear—excepting as regards the amount of heat they will retain in, or exclude from, the body, and as regards cleanliness—that we neglect to make use of one considerable source of vitality.

The extreme use of the *flatiron* as a foe to health, is a subject on which little is written. Occasionally some poor, over-worked housewife rises above conventionality and the opinion of Mrs. Grundy sufficiently to reduce to the minimum compatible with a respectable appearance, the enormous stock of ironing deemed necessary by the "neat housekeeper."

But it is only as a means for the saving of the time and strength of the worker that it is done. There is no thought of the act having any possible effect on the *health of the wearer*. The saving of the time and strength of the busy mother is, of course, of incalculable importance to both herself and her family, but it does not comprise all of the good that may be accomplished by a judicious "slighting" at the ironing table.

When we pass a hot iron over the surface of a garment we drive out, or change to noxious gases, the life-giving oxygen which it has absorbed from the sweet, pure outdoor air and sunshine. Thus depriving our bodies of a not inconsiderable source of vitality.

Outside garments, such as dresses, aprons, etc., which do not come into direct contact with the body, wear better, keep clean longer, and are easier to wash, if well starched and ironed—and, of course, look much better; but all garments worn next to the body, as well as the bedclothing in which we pass a third part of our lives, should never be seared over with a hot iron.

Choose, if possible, a bright sunny day for washing; then in the middle of the day when the clothes have become "bone-dry," and

filled with the magnetism of the sunshine, bring them in and fold them smoothly before putting them away.

When they are put on they will not have that dead, glassy feeling usual to ironed clothing, but will be fresh and sweet with the health-giving "bottled sunshine," stored within their snowy depths.—Elma Iona Locke.

HOW DO I THINK?

There is a thinking power which operates spontaneously; it is ready-made, ready of action, ready of fluent word-formation, perfect in its construction and in its every bearing—it is god-made.

There is a thinking power which operates as does a mechanic; it moves by effort and with the cooperation of those organs necessary to the accomplishment of its purpose—this is the mechanical mind.

There is a thinking power which operates in the direction of definite results obtained from given premises—this is the logical mind.

There is a thinking power which is of God, operating by means of given vibrations from existing organs in the intensity of action—this is the planetary mind.

There is a thinking power whose operation arises in the desire to benefit some one by animating and illuminating their understanding so that they may begin to see as the Father sees—this is like opening a door to them that they may see the light.—Ferdinand Imhorst, Soldiers Home, Los Angeles, Cal.

HOW DO I THINK?

In the May number of THE ESOTERIC is found my article on the above question. In the same issue on page 527 the Editor takes issue with my position as concluded in the article referred to above. But in taking this issue he reveals the fact that he did not ask the proper question, "How do I think?" to bring out what he wanted. He says that he thinks I am wrong in my position about "How do I think?" But I know I am right, and what he wants is not "How do I think?" but "How do I give direction to thought?" This is an entirely different question. There is a vast difference between thinking and directing the thoughts of that thinking. My analysis in the May number will stand as the true answer to the question, "How do I think?" But when we ask How do I direct these thoughts?—hence begin and close them—it is quite another question. It can be readily answered like the other question.—Student.

Morenci, Mich., June 1, 1899.

Dear Brother Butler:—

I want to renew my subscription to *THE ESOTERIC*, and to thank you for your untiring effort in the past years, which have, no doubt, been filled with many difficulties and trials, both from within and without. I can heartily indorse what you say in the Editorial of the last number; viz., that no other publication has done so much to *awaken* the world of mankind, as *THE ESOTERIC*. Words but feebly express the deep gratitude I feel for the valuable instruction received through this Magazine. I am earnestly striving for the "highest goal of human attainment," and although I often feel that my growth is too slow, the fault is not for lack of instruction.

I was pleased to read the article "Ye Must be Born Again," and there was a ready response in my own soul to all the writer says, with the exception of the paragraph on second page, which begins with the words, "Because they permit the senses to control them," etc., and farther on, "Your emotions will not be aroused," etc. Now, in my own experience thus far, my "emotions" are always *aroused* and quickened even to weeping whenever I think of God and His *love* in the wonderful possibilities provided for our "attainment." I can truly say that, so far as I *know*, I love *Him* better than any earthly joy, and my life is wholly dedicated to His service. Now, I wish to ask the author of this article, to tell me why I am moved to tears—often against my will—whenever I most perfectly feel the influence of His love in the soul. And again, as I look around me and see so many of His erring children seeking happiness and finding none,—because they "seek amiss,"—I weep for them because they will not heed the *Truth*. Now, I ask in all simplicity and confidence—is this tenderness of heart a physical weakness merely? and, if so, how may I overcome the same? In the Bible we read that Jesus wept over Jerusalem, because they would not heed the words of warning which He brought them; and at the tomb of Lazarus we see him weeping in sympathy with the beloved sisters, Mary and Martha—true, it may have been over their lack of faith in His power to raise Lazarus, but I have always thought that it was a beautiful token of the Master's love and tenderness for the suffering and sorrowing of earth. If you will answer these simple questions you will greatly oblige one who is with you heart and soul in your unselfish work for our fellow beings.

We have cause for rejoicing in the fact that everywhere there is a general awakening to the need of higher spiritual attainment. This has been especially manifest in our own community, and in the Methodist Church which we attend. With kindest thoughts and best wishes for every member of the "Fraternity", I still remain one with you in loving service to the Master,

Rosa Kolb.

Ans. Although the question relative to emotion, contained in the above communication, was addressed to the author of the article in question,

yet we will essay a brief answer. Emotion is more decided in its effect upon a feminine organism than upon that of a man; yet even a man can indulge it to but a limited extent without suffering undesirable consequences. Woman, more than man, is in the life currents of the planet; by nature she is a passive sensitive, so that when she allows the emotions to act, they directly affect the life currents, and as, under any circumstances, the substance of life is inclined to escape from the womanly organism, the indulgence of emotion breaks up the fountains of her life and makes regeneration an impossibility.—[ED.]

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

G. H. R. Jan. 25. 1869, 11.30 a. m. Greenwich, England.

♁ in ♉: ♃ in ♄: θ . ♄: ♀ in ♃: ♁ in ♀: ♃ in ♁: ♄ in ♃: ♁ in ♀: ♃ in ♁.

Naturally you have a very strong and vital physical structure, and an interior mind force directly active in the nervous system, all of which gives you a very active mind and great versatility, from the smallest minutiae of things to the greatest undertakings. A very keen psychic perception, as well as a quick physical perception. You read rapidly and memorize readily. Have a natural inclination and an unusual power in the direction of controlling others by the force of the eye—in fact, you use up a great deal of vitality through the eye. A very orderly mind. A lover of art, beauty, and elegance. A great admirer of educational and scientific attainments, and have the ability to reach those attainments in your own experience. Together with these fine abilities you have two serious detriments: first, the position of the moon in relation to your bodily (rising) sign, creating within you a continual unrest and irritation, which interferes greatly with your psychic perception and your general decisions as to what and how to do—it also causes a lack of persistence in the pursuit of a difficult undertaking; second, the position of Venus, which leads you to feel that woman is your friend, whereas she is your natural enemy. A natural mystic, and could accomplish much in

that direction. Your sex nature is your weakness, and may be made your strength. The times of especial danger are when the moon is in Taurus, Cancer, or Aquarius; and when these signs rise.

A. G. H. Sept. 15, 1871, 10.40 a. m. Pittsburg, Pa.

⊕ in ♉; ☽ in ♋; ☿, ♁; ♀ in ♋; ♃ in ♌; ♄ in ♋; ♂ in ♌; ♆ in ♉.

A person of great vitality. Your mental inclinations are almost entirely from the intuitive. Have a great ideal of order and harmony, but your will is a great barrier to your personal comfort and harmony, because you have the disposition to control everyone and everything around you. This is instinctive in your nature. Saturn's position shows us that you are destined to have a great deal of trouble in the marital life, if you choose that sphere. Are highly organized for a chemist or a physician, or both. Have a strong tendency toward the mystic, and especially toward the magical. You should remember that there are two spheres of the mystic; one is purely the mundane, which relates to the control of the forces of nature by the power of the will and influencing others to do or not to do as you would or would not have them do. This the impulse of your nature inclines you to do; and, if you should cultivate the mystic, you would have a strong and perhaps an overpowering temptation to use it in this direction, which would be destructive to soul and body. Are clairvoyant, and in many cases feel and define the thoughts of others. If you would reach the high goal of a spiritual life, cultivate the unselfish and the devotional; study the life and character of Christ and strive to pattern your life after his.

J. D. Jan. 4, 1874, 1 a. m. Coventry, England.

⊕ in ♋; ☽ in ♌; ☿, ♁; ♀ in ♌; ♃ in ♌; ♄ in ♋; ♂ in ♌; ♆ in ♌.

You have a peculiar organism. The earth sign and polarity are in positions the reverse of the normal order. The world to you is unreal; you see nothing as others see it. Are zealous, active, and energetic, but, unless you give a great deal of study to human life and thought and to nature generally, your activities will be of little service to you. You *should* have a good body, but Mars being there mars it in many ways. You would derive great benefit from the Dr. Hall treatment, referred to in "Practical Methods." Saturn in Leo gives you mechanical abilities, and Venus in Gemini imparts love of art and the beautiful, but inclines you to talk too much for your own good. Learn to be silent, thoughtful; get others ideas whenever you can on whatever subject interests you. Remember the wise man's statement, "In the multitude of counselors there is safety;" but at the same time keep your own counsel,—do not tell your plans or purposes, for thereby they will be defeated. The counsel of the successful man should be sought for by you, but you must always adjust it to your peculiar

nature and methods of life. Overcome a feeling of irritation that is probably continually active within you. Try to be restful and peaceful in mind; this will greatly aid your body in doing its duty healthfully. The times of greatest danger are when the moon is in Libra, Leo, or Capricorn; and when these signs rise.

J. C. H. Aug. 4, 1869, 4 p. m.. Norway.

⊕ in ♎; ☽ in ♋; ☿, ♁; ♀ in ♊; ♃ in ♏; ♄ in ♍; ♅ in ♌; ♆ in ♋; ♇ in ♊; ♈ in ♏; ♉ in ♎; ♊ in ♍; ♋ in ♌; ♌ in ♋; ♍ in ♊; ♎ in ♏; ♏ in ♎; ♐ in ♌; ♑ in ♋; ♒ in ♊; ♓ in ♏.

You were born in the sign Leo,—that of zeal and emotion, and Sagittarius, being the rising sign, makes you a man of impulse. A lover of knowledge, of the sciences, and very mechanical and inventive. However, a great difficulty in your way is that you are too sanguine, too apt to take things for granted; you should develop caution. The principle of the old maxim, "Think twice before you speak," should be carried into your actions. Have a peculiarly stubborn nature, which will militate against your success in life. Do not allow the feeling of combativeness or resistance, to influence you without due thought, weighing and balancing the circumstances from the point of view of both parties. Have a certain arrogance, which arises more in the interior thought and feeling than in the general deportment. Mars in the sensational system produces an irritation in your feelings. Have, deep down in your nature, a loving devotion to the pure and the good, an ideal of loving harmony, and elegance and beauty of surroundings, that should be cultivated. Choose as your closest associate a person born in the sign Aries who is of the intellectual temperament, of full forehead and large brain; such association will give order and harmony to your mind and body. The times of your greatest danger are when the moon is in Leo, Sagittarius or Gemini, and during the hours when these signs are rising.

E. E. March 9, 1864, 4 a. m. Stockholm, Sweden.

⊕ in ♋; ☽ in ♏; ☿, ♁; ♀ in ♌; ♃ in ♏; ♄ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏; ♊ in ♏; ♋ in ♏; ♌ in ♏; ♍ in ♏; ♎ in ♏; ♏ in ♏; ♐ in ♏; ♑ in ♏; ♒ in ♏; ♓ in ♏.

Have a restless, struggling nature. A very stubborn will. Strong love of home and family, with combativeness enough to protect them. A good orderly mind, but your unusually stubborn will and peculiar mental tendency will militate greatly against your success in the business world; your thoughts possess you more than you possess them. You should suppress all inclination to combativeness and a condition of restless struggle. Develop the spirit of love, gentleness and kindness, which will call forth the kindness and friendship of others toward you. If you want peace, you must be peaceful; if you want kindness, you must be kind; friendliness will bring friends to you. There is more goodness and kindness in the human family than you are inclined to give them credit for, and if you leave the world of struggle and com-

tainment and accomplishment in life; nevertheless, you enjoy your ideals, which are high and expansive. Your nature is a contradiction, and not easily understood, even by yourself; you have a great deal of devotion, zeal, and love, yet, at the same time, you possess a hard, materialistic tendency of mind, which makes it difficult for you to understand spirit and spiritual qualities, from which are derived the finer qualities and those of real love and harmony. This arises from the fact that you have four planetary positions relating you to the earthy, two to the watery, and two to the fiery, and none to the airy principles; and, as the fiery positions are the physical ones—one of the body and the other that of Mercury—it is only by culture and an earnest spirit of devotion, and a careful practice of Esoteric teachings, that you will get a correct understanding of spirit and spiritual things. You possess plenty of self-protection and are inclined to be head and leader in your sphere; and you have the ability to be so only in the educational lines—in all that belongs to the cause. spirit, you need a head and guide. This you can only find by a surrender of your life and hope to God, taking the covenant and faithfully living the life of the Esotericist.

A. S. July, 12, 1874. 4-5 a. m. Kansas.

⊕ in ♁: ☽ in ♁; ☿, ♁: ♃ in ♃; ♃ in ♁: ♃ in ♃: ♃ in ♃;
♀ in ♃: ♃ in ♁.

All the basic principles of your nature are laid in the maternal sign Cancer, which constitutes you a negative positive. The only law that you recognize is the law of your nature and desires, the accomplishment of that which your reason decides upon. You are a natural physician. Although your mind is full of plans and methods for accomplishing great things in other directions, yet Mercury's position throws you into confusion in directions other than that of the medical profession, bringing your plans to naught, and, consequently, bringing you loss instead of gain. While you are kind, loving, and sympathetic, yet you are hard, cold, and feelingless when you meet anything that lies as a hindrance in your path. The true Christian principles are essential to your success in life: without these you will meet many difficulties and failures. In your efforts toward the highest goal of attainment, it is necessary that you make it a rule of life, to be very careful of what you decide upon, and, when you do decide, learn that quiet, positive persistence will accomplish that which you have undertaken. When you make a law for another, be sure that you live up to it yourself, otherwise you are self-condemned. The times of especial danger of loss are when the moon is in the sign Capricorn or Cancer, and when these signs rise.

H. T. A. Nov. 14, 1869, 7 p. m. Place not given.

⊕ in ♋; ☽ in ♈; ☿, ♁; ♀ in ♋; ♃ in ♀; ♄ in ♋; ♅ in ♁;
♀ in ♋; ♁ in ♋.

The basic principles of your nature—the position of earth and moon—are under the influence of Mars, according to geocentric Astrology. This produces a peculiar chemicalization of qualities, making an irregular Cancer. In your case, however, as Mars is in its home position, Cancer, as you have a Cancer body (Cancer rising), and as woman is more controlled by the body-sign than is man,—you have a more orderly Cancer nature. Saturn gives you a logical mind, with much dignity of character. A very determined will, enabling you to live and act from a harmonious reasoning standpoint. A lover of beauty, elegance, and order. But following you, there seems to be a dark shadow, which annoys and disturbs you, more or less. This is more marked when the world goes well with you and you rest down to enjoy life. With your peculiar construction, it is necessary that you always live an active, useful life. You should live in the mind, for you cannot live harmoniously with yourself in the senses. If there is nothing that demands your regular attention, you should form the habit of writing your thoughts and organizing a system of knowledge and understanding of esoteric and scientific truths; and, if you live in the spirit of devotion, Mars in your body sign will give you inspirational powers whereby you will draw to yourself knowledge transcending anything that now seems possible to you.

C. F. P. June 6, 1876, 12-1 p. m. Place not given.

⊕ in ♀; ☽ in ♁; ☿, ♁; ♀ in ♁; ♃ in ♁; ♄ in ♁; ♅ in ♁;
♀ in ♁; ♁ in ♁ or ♀.

The earth in the sign Gemini, gives you a restless nature, and the Sagittarius polarity accentuates it; you need an active life in order to be healthy and happy. Your body sign and earth sign being both under the ruling of one planet, according to the ancient system of Astrology, and Mercury on the line between Taurus and Gemini, are unfortunate combinations for you, and it is probable that you will have considerable difficulty with the digestive system, brought on mainly by an unreasonable condition of mental struggle. There is a mental state in the Gemini nature which causes them to remember an unpleasantness for years, and continually to renew it in their imagination, which keeps it as fresh as if it had just occurred, they even exaggerate the occurrence beyond what it was originally. In your case, a philosophical mind, arising in the Gemini-Virgo combination, tends somewhat to accentuate this inclination; although Saturn in the rising sign (Virgo) makes you very orderly, gives you a logical mind, and does much to help you out of the difficulty. If you would reach the high attainments it is necessary that you guard against the defects above men-

tioned, and against selfishness, which is of such a nature as to make it hard for you to realize that you possess it. You will have considerable trouble in conquering loss of the vital fluids, and the position of the moon will have but little effect; but the hours of your danger are when Virgo, Sagittarius, or Gemini rises, and probably Taurus.

C. V. P. Oct. 24, 1871, 4 a. m. Sweden.

⊕ in ♍; ☽ in ♋; ☿, ♀: ♁ in ♎; ♃ in ♏; ♄ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♍; ♉ in ♍.

You were born when the earth was in the first part of the sign Scorpio and Venus in the same sign, which gives you great musical tastes and abilities, and all the basic principles of your nature tend in the one direction; but all of this is adverse to your attainments in life. Mercury in Aries unites with your musical inclinations to carry you into the senses, and to lead and hold you below your normal station in life. Your life is almost entirely under the rule of Mars, which makes you very independent and decided in your likes and dislikes. You have a great deal of genius in the line of the artistic; but, in a business sphere, you would be likely to fail because of undertaking more than you could carry through. In living the regenerate life and devoting yourself to God and the cause world, your consciousness would very quickly open to the world of souls, where you would be immediately met by the most deceptive influences that can be imagined; and, in order to reach the high goal, it will be necessary for you to hold firmly to the position that good is that which does good, and that nothing is good for you but what will give you added knowledge and facilitate your coming into a more perfect consciousness of God, of his Spirit, and of his laws, that your life may conform harmoniously to them. Be especially on your guard when the moon is in the sign Libra, Scorpio, or Pisces, and when Mercury is in Aries or Taurus.

EDITORIAL.

During the course of the last volume of THE ESOTERIC we adopted the rule of giving no name to articles originating in the Fraternity, but we find that this has created some confusion in the minds of the readers: and, furthermore, it makes the Magazine responsible for all such thought found in its pages. Therefore we deem it best hereafter to give the names of the writers and to let them be responsible for what they may say. The first two volumes of THE ESOTERIC were issued with out so much care as has been lately exercised as to the material used; each person was made answerable for his or her own writings, and we think it best again to adopt that principle. We hope, therefore, that when our friends have any criticism or questions to ask concerning articles appearing in THE ESO-

TERIC, they will address them to the parties who wrote the articles. Our time is so fully occupied that we cannot do justice to many interesting questions, and we can only catch up with our correspondence once a month.

If the friends of THE ESOTERIC would try to realize that it is *their* Magazine—theirs and ours,—and would unite with us in selecting and originating choicest thought for its columns, we will soon be able to make it, in a more general sense, a leading magazine of the day. To illustrate the idea of what may be done in this direction, one of our subscribers has been so fortunate as to be instrumental in bringing to light the series of articles—now running in THE ESOTERIC—written by Bland McLean, which but for the good offices of our Esoterist friend, would not, probably, have been given to the public, notwithstanding their value and beauty. We believe there is much valuable manuscript written by the thoughtful who need encouragement to offer it to the public. If the Esoterists throughout the world would take hold of this matter in earnest, we would soon have to enlarge the Magazine in order to accommodate the amount of important material offered.

We would be glad to receive suggestions from our readers as to what thought they would like to see elaborated in the Magazine. Our object is to fill the needs of the people; and separated from the world, as we are, we are more closely in vital touch with its mind currents than with their manifestations: consequently, the suggestions asked would aid us in meeting the immediate demands of the people from an external standpoint.

We often receive orders, from those who have read the advertisements in our Magazine, to the effect that the party wants such and such a thing that we “recommend so highly.” It seems a little strange that our subscribers should take for granted that what appears in our advertising columns is a recommendation from THE ESOTERIC. Usually these advertisements are not recommendations from us; if a person wishes to advertise in our Journal, he or she sends us the advertisement ready-made, which we insert, and we are in no way responsible for what the insertion may contain. Many times we do not know the firms who are advertising with us, and scarcely ever anything about the individuals. Of course, we avoid what seems out of harmony with justice and right—further than that we cannot be expected to discriminate.

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A Magazine of

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JULY 22 to AUGUST 22.

No. 2.

KNOWING GOD.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 27.

The declaration that "no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son," is not, as has been supposed by the Church, susceptible of interpretation, nor is it susceptible of what has been called "spiritualization." It is a fact standing alone, and classed with the fact conveyed in the words of the same great Teacher, "Ye shall know the truth, and the truth shall make you free,"—free from the law of sin and consequent death; not death of the immortal soul—terms which in their association present at least a misnomer—but free from the power of death over the body.

We are prepared to say that not until a recent date has the Son revealed the Father; this revelation was included among the "many things" which he had to tell his people, but which he said they could not bear then. It was reserved for the time of which he gave an intimation in the words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is a revelation which stands paramount among all that have been given since the beginning of the world.

The knowing God from an intellectual standpoint can only come through his works, his laws, and his methods. Because of this the revelation contained in the Bible commences with the beginning and order of creation, and ends with the ultimatum of the work of creation; consequently, the knowledge of the truth in this direction lies at the vitality of all existence, of all knowing, intellectually and spiritually; and as the race are perverted and inverted in their habits of life, so are they in their beliefs and in their imagined knowledge and understand-

ing. Until order is established in the mind, it cannot be established in the body and much less in the soul consciousness.

This revelation must be given in a mere outline statement, without advancing arguments in proof thereof. Such proof can be given, but it would fill large volumes. We must therefore depend upon the illuminating power of the Spirit in the mind of the reader, because of his readiness to receive the truth for the sake of its utility. We briefly make the statement. Everything known in the material world is undergoing a process of growth and refinement. Refinement means advance from a grosser to a more ethereal, or spiritual state of existence; and the refinement is always accompanied by additional mind power, sense consciousness, and a general increase in the capacity to know. This is true not only of man but of the lower orders of animate life, and, in so far as it relates to progress from grosser to finer states, it is true of the materials of the planet on which we live. If planetary life is progression and in no case retrogression, then the mathematics of logic presents to our minds the following view of the universe. Planets are born as the offspring of their central suns, and as they develop and mature satellites are born from them. As these satellites advance in development, they, in turn, become planets, central suns, and planets are again born of them; and this process will undoubtedly go on through the illimitable æons to come.

Let us now return to our planet earth and trace backward the law of transmutation and refinement—back through the unknowable millions of years that have passed. Born of our mother sun, our planet has not yet reached the period in which it shines by its own inherent luster, as has our sun; and yet the sun is still a material orb like her child the earth. The sun, however, is a few hundred billion years in advance of our planet in the order of unfoldment and refinement, so that the intensity of life in that wondrous globe would be to our physical bodies a consuming fire, were we capable of stepping upon it.

The origin of worlds is not like the birth and development of human beings. In the birth of worlds the ashes, so to speak, the materials no longer useful to the planet, are sent off to take up the work of growth and development upon a lower plane, while the more refined qualities remain in the parent world. Thus each world has been a gross, dark planetary body, and will in its order become a central sun. If this is the law, then

our mother sun is the child, the offspring, of another, grander, and more refined central sun, and is only one of a family of worlds born of that great center. That grand center is in turn the offspring of another and still grander center, which in like manner was born of a still more refined sun, and so on, infinitely on, throughout the eternity past.

Now, let us consider what may be the state of refinement of the grandmother, the great-grandmother, the great-great-great-grandmother, etc., of our own sun. We have seen that the work of creation is progress and refinement, that in development our mother sun is so far in advance of the earth as to be to us a consuming fire (God is a consuming fire), what, then, must be the parent of our sun? It is a still more intense fire, or spirit. It may not have sufficiently lost its materiality to be invisible to the human eye, but its parent, the third from our sun, has probably become so refined and spiritual, because of the lapse of incalculable time, as to be not only invisible, but possibly intangible to us, a mere ether, although to the sun second from us and to its inhabitants, it would be as our own sun to us, a consuming fire.

But let us advance a step further in logical sequence. What would be the state or condition of the fourth in the line of our sun's progenitors? We may reasonably expect that its substance is so refined that its fulness, as it fills space, is to all the higher consciousness of our nature but a vacuum. Whether or not the progression is as rapid as we have been tracing it, we have instanced the second, third, and fourth step in the ancestry of our sun, in order to keep the succession within easy grasp of the mentality, for the chain of progenitorship is infinite, without end.

If this law of refinement be a truth, and it is a truth, it then follows that, as untold billions of worlds have been born, which never die, all space, which is also infinite, must be filled and inter-filled by the fine, the finer, and yet finer substance of worlds and systems of worlds, so that our sun, with its system of worlds including our planet, must be sweeping in their great cycles through the very body and mass of worlds and systems which have passed so far beyond the material substance knowable to the human consciousness that we have no idea of their existence. Pope uttered a wonderful truth, transcending his own highest ideals, when he said:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

Thus all that is in the universe, all that has entered upon existence or that is to be, is his body, and he, God, is the immortal soul. But the soul of the Infinite, that is, the consciousness of the worlds that stand among the millions of generations of suns beyond our own, is entirely unknowable to the highest angel that is capable of making himself known to us. Then, who and where is the God that we worship? who and where is the God that we are to know, through which knowing we expect to obtain an immortal and unceasing consciousness of existence?

Jesus intimated something of the order of the manifestation of God to the different spheres of existence in the parable of the ten pounds (Luke XIX. 12-28). In their time and stage of unfoldment, the people to whom he spoke could not comprehend more of the order of the universe, but it is for this our age to receive a higher revelation, which is this: The mature souls belonging to our solar system, who have gained immortality by carrying the physical base beyond the material spheres, form a body in the heavens, "many members, yet but one body," "members one of another." The members of this body, having received the dominion, have entire control of everything in the solar system. They have been gathered and organized by an Intelligence from that system of which our solar system was born. This body is the God of the solar system, receiving inspiration, knowledge, wisdom, and power from a like body of Intelligences, Spirits, organized in the system from which ours originated.

This higher organization is the body of Intelligence in which the God of the universe finds expression throughout its plane of existence, its solar system, and from which the God of our system receives its inspiration and power. The members of this exalted body are in turn organized by the Intelligence of *their* parent system, and draw their inspiration, knowledge, and power from that yet higher and finer source. And as we have traced the progenitors of suns and systems, in like manner we trace the Overruling Intelligence and Spirit, the God-Manifestation, through an infinite series of centers, or spheres of power and dominion, all of which are linked together as an endless chain, every link depending upon its adjoining link, so that the mind and will of God is one, as a chain is one. Yet, in its personal-

ity and individual organization, our God is not the God of the system beyond; for even now the intelligence of its children are capable of receiving but the merest shadow of the mentality and spirituality of the God of our solar system, and the members forming that body are capable of receiving only the lower and grosser spirit elements and mind elements of the system lying beyond them. So that we find but one God, but One, who possesses as many planes of manifestation as these are, or have ever been, in existence.

Now, let us take this conception of the order of the universe, the order of the manifestation of God and of the Sons of God, and bring it down to the sphere of usefulness of this our age. First, then, our earth, so far as we know, has had but one child born to it. No doubt the time is approaching when another will be born—but, laying aside all speculation, this we know,—the time has come for the organization of the Sons of God who are to stand as the God of the planet, just as the perfected souls stand as the manifestation of God in the solar system.

The mission of Christ to earth was to plant the seed that shall bring forth the mature fruit of the planet. In order that this work be ultimated, there must be one, who, under the guiding intelligence of Yahveh, the God of the Universe, through his manifestation as the God of the solar system, will gather and organize a structure of bodies and souls of men and women who are to be direct recipients of the mind and spirit currents of the God of our system, by which means they are to become, in the language of prophecy, "kings and priests unto God" and "shall reign on the earth." This body was revealed to John in the Revelation as a hundred and forty and four thousand. These, said the angel to John, are virgins, pure ones. Out of all the millions of earth's inhabitants the first ripe fruit are to be set apart, sanctified to God, yea, sanctified as God, and will rule over all the earth. This thought in its varied forms has frequently appeared in the columns of *THE ESOTERIC*, so that the Esoterist need not misunderstand the idea herein conveyed.

Those who are to become members of this body, must be unencumbered by any of the former conditions of earth,—by generation, labor, sorrow, and death. They must, as it were, pull themselves out of the body of humanity. In doing this all former loves, sympathies, desires, and habits must not only be relinquished, but the very elements of those conditions must be

eradicated from the physical structure. In the everlasting covenant we find the injunction, "Thou shalt have no other gods before me;" in other words, you must trust in God alone; you must have no other power upon which you are dependent; your life must be given without reserve to fitting the body and preparing the mind for your high calling as a king and priest unto God. And as God said to Moses, "I have made thee a god to Pharaoh," and "to Aaron instead of God," so to-day the Spirit says to you, I would make you a god to the planet earth. He that is able to receive this truth, let him receive it; and no one will be able to grasp this great revelation without bringing upon himself one of two conditions: either a disposition to forsake all and give his life to this high calling, or to abandon every hope of a spiritual existence, and to plunge into the things of the material world and to be satisfied there. It is because of this terrible fact that this revelation has been withheld until the time has arrived for ultimating, bringing into order, the divine purpose concerning the sons of men, which is, indeed, a part of the very object and order of the creation of the universe.

Up to this time men have lived under the controlling influence of the *spiritus mundi*, the spirit of creation, just as has all the animal world. Now, the angel of divine justice and judgment has parted the veil covering the Holy of holies, and has come forth with a torch of divine intelligence; therefore all men are justified or condemned by the new light that has come to the world. Choose you which sphere you will occupy in this important time.—[ED.

(TO BE CONTINUED.)

Ichthus—this single word contains a host of sacred names.—
Optatus.

Grant that the knowledge I get may be the knowledge worth having.—Thomas à Kempis.

"The gods are to each other not unknown."

THE SPIRIT IS THE LIFE.

BY BLAND McLEAN.

"My flesh shall also rest in hope."

Dr. Lyman Abbott in his "Theology of an Evolutionist," speaking of the place of Christ in evolution, among many other fine passages concerning the new interpretation of the Incarnation, says: "What Christ was, the whole human race becomes, until the Incarnation so spreads out from the one man of Nazareth that it fills the whole race, and all humanity becomes an incarnation of the divine, the infinite and all-loving Spirit."

This modern view is large and grand, though it might suggest a phase of pantheism to some minds, and many will hesitate to accept it as the final meaning in its fulness. It might be better to denote this new line of thought as the overflowing tide of vital energy which had its source in one divine Event, itself the center of human history; an Event which transcends any mortal conception, and which stands as a challenge to finite understanding and as a monument of Life whose inmost message humanity is as yet incapable of deciphering. This popular modern interpretation is serving to turn our thoughts to the contemplation of a most vital subject. It is well to dwell upon it, to search into it, to view it from its many sides of truth, which are altogether beautiful. The stirring up of our minds to "think on these things" is by the power of the Spirit over all, who will surely lead us into all truth. Even the effort of the natural man, showing itself in our gifted theological evolutionists, to waive one aspect of the Incarnation, that primal view which must ever contain the highest hope of one half of our race—is part of the Spirit's educational process. But as truth divine is spherical in its fulness, and as harmony must end on its keynote, so this primal and latter Law for God's image will emerge from every transposition of the theme, resolving itself at the last into the incarnate glory of God.

That "God is Love" has now passed into scientific phrase. That He is Life, is the acknowledgement of our highest scientific and theological thinkers. That the Spirit is the producing energy of Love, of Life, is held by so many renowned scholars

that it is a perpetual wonder why these mighty minds should slur over the clear and unmistakable meaning in the Story of the Incarnation and Birth of the Son of God. We still hear it spoken of by the most advanced thinkers in the pulpit as the "miraculous birth," and the subject of the Incarnation is lightly touched upon in delicate parentheses—when, at the present stage of thought, it ought to be more properly and humbly alluded to as the exponent of a divine mystery now in the process of unfolding. The tendency of our scholars is to explain it away rather than to let it unfold; but it is the tidal wave in the flowing Life stream, and it will enfold all human learning, bearing it on with overpowering force to the goal toward which God's image moves.

Scholars may sing the new song of the Incarnation in tones of philanthropic ecstasy and poetic transport; but the song may be flatted in its rendering, and the poetry crippled by the absence of that theme which is the fountain of all life and harmony,—the Incarnation. When they leave out this Life, this theme,—the sweetest note in all the grand love-story of the ages,—do they not doubt the very power of the Highest Love? Is it possible that they are afraid to touch upon this transcendent expression of the creative energy?—this exposition of a higher law of life for God's image? Have they not acknowledged that Love and Life and Spirit is—God, and that the Christ is all this manifest in the flesh? If this is scientific truth, then Mary's Son by this spiritual conception is the exponent of the Life principle in an especial way for man, as illustrating the direct power from All-Life's center along the line of Love and Spirit to produce a human child. . . . "Like as a father." "God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting Life." From passages like these we may infer what God's ideal of a father is, aside from His own All-fatherhood. His very love for His erring creation gave to the world an example necessary to expound the principle of the Spiritual Archetype, and "the only Begotten from the Father, He hath declared" this Law. . . . Made in God's image, inheriting the producing Energy, may we in the light of psychic and evolutionary science shut out a ray so pure and bright as to penetrate the veil of our flesh with prophetic hope.

In earliest dawn, when atoms formed themselves in cells, the

Father-Spirit brooded over all and charged the germ with life, creating species, each containing seed within itself, being fashioned in continuance into higher species, until man crowned all. But death belonged to lower life, and God's image was to be free from that law, so—God breathed into man His Spirit's Life, telling him to be fruitful and multiply, giving him intelligence and speech and creative power, and above all the choice of a higher law of Life-transmission, which, had he tasted, would have caused atrophy or non-development of (some) physical laws essentially humiliating to man, the use of which ever since the Fall has tended to dwarf and atrophy the soul.

All law is the law of God, and God saw that it was good; but the law which belonged to the anthropoid apes was not necessarily good for the image of God, nor have we any evidence that it was in this connection so pronounced. In fact, we find that, when God chose a family from out our fallen race to set His name among, He gave them strict and strenuous command to bring offerings and sacrifices for cleansing from these very laws. And each sacrifice and each offering had in it a symbol of God's higher law of life for man, as in the two doves each mother brought to the altar, the dove being a type of the Holy Spirit, Love's producing energy. In several places throughout the old Testament Scriptures the voice of God the Father speaks in scorn and contempt of these laws of our being, a cruelty hardly consistent with His former approbation of His own work. We recognize the justice of such scorn when our own little souls revolt at the same laws, and instinctively we shield in pitiful love our own children from too early and too painful revelations.

By means of the Jewish ordinances the Life principle was not lost in the darkness of animalism as it was in the religions of all other races who worshiped the creature more than the Creator, turning the glory of an incorruptible Spirit into the image of corruption, as in Egypt, where Life was symbolized in the gross forms of Apis and Neith, being worshiped by the masses in ignorance of any spiritual law—a materialism identical with the trend of a certain crude line of scientific thought to-day. This is that conception of life which is the eternal insult to the Spirit; that "natural mind" which, St. Paul says, "is not subject to the law of God, neither indeed can be." It is the continuation of the Fall, the deliberate choice of a lower law,—the

"Abomination of Desolation standing where it ought not" on the platform of scientific truth.

We are taught to call God our Father by Him who has shown us the Father in His ideality, so that *our* ideal may rise until it is in touch with the everlasting Father of Spirits from whom we inherit all things—perhaps even the untasted glory and power of spiritual fatherhood. We have had an illustration of spiritual motherhood in her whom all generations shall call Blessed, and may we not hope that a Law analogous to this Divine Illustration is being held in reserve for God's image until the fulness of the time comes round once more when we shall be changed into the likeness of the Son of God? Surely the Spirit has a secret of Life to reveal unto us, especially because of the unspeakable suffering which woman endures (not only in the dark places of the earth) under the order of certain inherited animal laws, to say nothing of the sin and death caused by the use and abuse of those laws, to women, and to the sons of women also. In Christ we have revealed to us a more excellent way of living for the present order of things, and a "more excellent way" of Life for our future. But living can never be Life. Sacrifice alone is only half the story—the after-half of all right living. There is a Life in the living, and Incarnation in the incarnating—growth, and God through all, working out the plan of the ages through all nature.

But in the "living soul" of man this incarnation takes the form of the "hope of glory." Now, what is this "glory" unless it be a vital principle yet to be applied, even as the Holy Spirit overshadowed Mary—as it brooded upon the face of the waters long ago)—and the Power of the Highest came upon her, and that holy thing which was born of her is called the Son of God? The only Begotten from the Father is the first-fruits of the New Creation, and the first-born of God's primal plan for His image. He is our rightful King and Head. He is all that Orthodoxy claims for Him—and more, to be revealed when the Spirit shall open our understanding to understand the Scriptures, and Science shall lead us in illumined paths to our final destiny.

"What Jesus was all humanity is becoming," says Dr. Abbott. Then let us take Him in His entirety, His birth, as well as His resurrection, for a promise and a prophecy of a Life above the way our natural animal feet have trod.

Never in the history of all learning has the subject of Life

been so closely scrutinized as in our day and generation. Evolution is bringing us very near to the primal pulse of Spirit, of Love, and—let us say reverently—very near to the mystery that has been hid from the beginning of the ages, but which is now being made manifest in the end of the creative periods through Jesus Christ our Lord.

All study of Life as a principle must bring us back and up to Him (for in Him was Life), and so long as we are thinking about Life, we are following after God, who from His center controls each line of thought, each ray of light. When each ray is complete, then Love will bound the cycle of our day, clinch the tire and fling one more finished species out into a higher system of this universe—a world without end, the Kingdom of Love, and of God's Christ.

Professor Drummond has said that science does not know why a fresh supply of protoplasm is necessary to carry the spirit of life, nor why the spirit should be confined to the protoplasmic stream, but so it is. Furthermore he says that the Spirit never overflows its bounds. There is a negative prophecy in these words. They could not have been thought a generation ago. But whatever the present scientific knowledge may say as to the impossibility of the Spirit overflowing its bounds, it was written from all time and eternity, that the Son of the *Holy Spirit* should illustrate the possibility of a Higher Law of Life, one, for all mankind. Not that He should be one by Himself, but that all shall be like Him in living and in Life.

Dr. Abbott says, "A miracle constantly repeated becomes a process of nature." . . . "Evolution does not teach that the processes of nature cannot be brought under Spiritual control." Both these thoughts are potent with prophetic suggestion, possibly beyond the author's full meaning. Many Christian evolutionists pen such inspired thoughts; in fact, one cannot be a Christian and an evolutionist without thinking such thoughts in this wonderful age. And again, "The whole," says Dr. Abbott, "is based upon this,—that Spirit can direct, control, manipulate physical forces;" and a little further on, "What does man need, more than these two words,—Law and Love?" In this Dr. Abbott has struck the keynote; still man may yet need an Angel Gabriel to announce that Law once more in trumpet tones that shall enter each human soul.

We know that the Holy Spirit is Love's producing energy,—

Love is only another name for God,—we know that Love has been vouchsafed to each one of us and that the Holy Spirit is leading us on and up to things it seems unlawful to utter before the time. And who can tell what we shall be when Love's "dynamic power" pervades our being. The flow of the *Holy Spirit* through two human souls may be the line of life-transmission for a higher species, for "of such is the Kingdom of heaven."

Woman demands of Evolution a prophecy, a hope, which the scholars as yet have evaded; and, although weary of waiting and sick with suffering untold, she has faith in "God's way of doing things." She has ever sensed the end from the beginning, knowing that the "First and the Last," the primal and the latter Law of Life for God's image, stands revealed in the Person of her Son and Lord. This has been dimly and remotely apprehended through the centuries, and Woman will continue to cling to the charm that has held her, and that is still holding her,—the charm of the fact that she has made possible the Son of the Highest by the power of the Holy Spirit, and she cherishes a hope, impossible to express, that will include the complete human race.

This same vital energy which generated the Christ, has been, by His own will and gift, passed on to His brethren with the promise that He shall lead us into all truth. Man stands unique and alone in creation, a position which demands for him unique and superior laws of life. He is not enough above the brute to fulfil the possibilities of his mind and soul. He is ever out of place and handicapped by the compromising laws of good-and-evil, under which he has no warrant from on high that he ought to be, and from which the Spirit is ever trying to rescue him with groanings that cannot be uttered.

When we consider this "dynamic power," in connection with what we have experienced of Love, and with what we hope for in Love—may we limit its psychic suggestions through the superior mind and soul-force of man to the finer and quickly receptive being of woman, when the "restored image" is freed from every humiliating law of our present flesh, and the Spirit of Love is the master-power—the only power to control?

SELF-CONFIDENCE.

Nearly every vital truth held by the people of the present age has been inverted, and therefore has become a vital error. An error cannot be a vital one unless it be a truth perverted. It is also true that nearly every attribute and condition of the human mind is a perverted one. Because of this fact the Esotericist who starts in pursuit of perfection of life and knowledge, is confronted by a formidable task in his work of rectifying the errors of life. These errors are so numerous and each individual manifests such different phases of them, that, if one wishes to find out those to which his own organization particularly subjects him, he must go within himself, he cannot and should not compare himself with others. Saint Paul in his second letter to the Corinthians (x. 12) says: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." The Apostle here puts the thought very mildly, for out of this comparing ourselves with ourselves arise the greatest errors of the age.

Among the multitude of evils actuating the people, all unconsciously to themselves, is that of egotism. This, again, is an inversion of a most essential principle of the human mind; for self-esteem and self-respect are very important factors of success in life and power in the world. Self-confidence is the root from which grows that wonderful attribute which in the New Testament is denominated "faith," upon which rests all power, physical, mental, and spiritual, and especially all occult or magic powers; for all that pertains to the mundane magic is of the psychic or will power. The divine powers are spiritual powers, soul powers.

The magical, or will power originates in the physical brain and physical feelings and emotions—and shall we not say, passions? It is that which arises in the selfhood, or ego and says,

"I can and I will." This condition of mind is necessary to success in all great undertakings, and undoubted confidence in the "I can" enables a man to overcome tremendous obstacles. It is also a requisite to the attainments in the self-overcoming. In the higher, intellectual self a man must take the position which enables him to say, "I can and I will overcome this body of mine." This feeling firmly established within himself, the overcoming becomes an easy task, providing the consciousness of his ability is not an intermittent one; it must become so thoroughly a part of the inner self as to be unchangeable, a fixture in the inner consciousness.

The reason that this ego, this same self-appreciation, becomes such an evil in the world, is that it develops at the expense of the intellect, and also because it takes the form of selfishness. It is a power, it is true, but when it acts entirely for self, it crushes down all else for its own benefit.

In the ordinary association of life, self-appreciation, self-confidence, is recognized as a power used for selfish purposes, and, as a means of protecting their own interests, people are constantly depreciating each the other's powers. As soon as a man or woman begins to manifest any of this ego, his or her associates at once try to counteract its effect by depreciating the individual and discouraging him in every way possible. This discouragement weakens his powers, destroys his self-confidence, and with it his abilities; and men and women have learned that they must cultivate and support this self-assertive power in order that they may be able to stand against the depreciation and opposition of others. In most cases the combat of life drives them to one of two extremes: they grow to be extreme egotists, or they become weak and vacillating. Men who reach eminence in life are, in their way, extreme egotists, but they have had sufficient mental ability to utilize the egotism, for their own purposes, and not to be used by it. Many of those whose lives have been failures in the physical world have allowed the ego to grow stronger than the mentality, and, consequently, their lack of good judgment and mental ability have caused them to lose the confidence of their fellows, and they are set aside as unreliable.

Now, those who would reach attainments in a spiritual life must be governed by mental processes and not by emotional and egotistic feelings. They must have sufficient mentality to make fine discriminations as to the uses and abuses of the last mentioned faculties. I presume more people, who have made a good, wholesome start in the higher spiritual, have failed because of egotism than from any other cause. They rise from the "I can and I will" in doing and accomplishing, into self-assertion and self-exaltation over others. They reach such results mainly by comparing themselves with others, and when the ego grows stronger than the mentality, it blinds their intelligence and causes them to exalt themselves above their superiors. In such instances the mind is turned away from the true source of greatness—the cause and spirit world—toward their fellows, and, consequently, as soon as they turn from the Source of power, all the powers they gain are simply those of their own natural force, which is the psychic and will power with which they hope to dominate their associates. From a spiritual standpoint such a condition makes a person a demon, a devil, an enemy to God and to all spiritual growth and attainment.

The Spirit is in the very atmosphere we breathe, the mental atmosphere of earth,—the Spirit of the call from the heavens and a demand from the conditions of earth for a Savior, or another who shall stand to the world as the Christ of Nazareth did to Israel; and there is no one who dedicates his life to God and humanity, but who will soon feel—indefinitely, it may be—that he is called to become that Savior; not knowing, however, that the Savior of this age is to be not one man, but a great body of men and women, called by the angel in the Apocalyptic vision, the hundred and forty and four thousand, the first ripe fruit of the earth.

Many have been led through their egoism to declare themselves the Christ, or the Savior, or the Holy Spirit, or some great and holy one, and, in extenuation of the assumption, they point to Jesus, the Christ, as the greatest egotist that ever lived, that is, that he declared himself more fully than any other one has done; but they forget the basis of his declarations.

He said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him" (John x. 37, 38). Just this thought gives you the principle upon which the ego may assert itself; namely, the world is not called upon to believe what you say in regard to the matter. Who and what you are does not concern them. If you are a Gabriel, the archangel from the very presence of the Almighty, or if you are the very God incarnate, that of itself would be of no importance to the world; in fact, the more thoroughly the man or the woman believed you to be such, the less you would be able to accomplish. But if the people are in a position to desire knowledge of truth, methods of life by which they may overcome the evils and purify their own bodies and minds, bringing out and developing in themselves the true spiritual life, then the works that you do, the knowledge that you give, will of themselves make you a savior; and the more perfect the knowledge, the more practical your thought, the more efficient you are as a savior. From this standpoint alone should the world judge its teachers, and so should all men judge themselves.

Therefore, as we have said, if a god should incarnate and fail to give the world these requisites, his claims and declarations concerning himself would make of him a devil and not a god, a destroyer and not a savior. On the other hand, no matter what and who you are, the fact that you do the works, the fact that you hold the light of truth which saves the people, makes you a savior of the world.—[ED.

AN OLD PHILOSOPHER'S SAYING. "The firefly shines only when on the wing; so it is with the mind—when once we rest we darken."

Humanity is but a man who lives perpetually, learns continually.—Pascal.

WHAT IS TRUTH?

BY BROTHER PAUL.

In this age of advanced ideas, the mind of the truly devout and earnest Christian is often confused by the multifarious lines of thought that are being presented by the different schools, which, like mushrooms, are springing up on every hand. The questions, "What is truth?" and "How are we to distinguish it from error?" are echoing throughout the land; and few of all the accepted teachers are able clearly and logically to answer them. In fact, no one can draw the fine line of discrimination which separates the true from the false, unless his mind has been illuminated by the Spirit of God; and the Spirit of God cannot illuminate the intelligence until the individual has willingly become passive to the mind of the Supreme.

It appears strange that, in this age of spiritual outpouring and among the vast army of teachers, so few are able to comprehend this most important subject—most important because the spiritual welfare of our race depends upon it. Without a knowledge of truth, without a clear conception of the destiny of man and the use he is to serve in the present age, no one is in a position to grasp the import of the mission of our Lord; and unless he can do so he is barred from the kingdom which the Christ is to establish among men.

It is an easy matter to proclaim, "I have found truth," but a most difficult one—owing to the perverted condition of the race, brought about by the distorted state of the human mind—to manifest the glory which an understanding of Christ's life and work (another name for truth) confers upon all.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (St. John xiv. 6). In our opinion no passage of the whole Bible has been so distorted, so misinterpreted as this one. The reason for this lies in the fact that man, as an intellectual animal, would willingly place the responsibility of his salvation upon the shoulders of another.

This, however, is an impossibility. Each one is responsible for his own acts; each individual must understand the laws that control life; the laws that quicken into action the mental faculties, and that awaken the soul to a realization of the responsibility entailed upon all by a material existence.

Jesus was the way; the life he lived was for our example. He was the truth, because in his body he held those vital principles which impart immortality; the principles embodied in the Christ were spiritual, and therefore divine. If man be wise, and earnestly desire Godlike powers, he will honestly inquire into the life of Christ and find out his method of living. We guarantee that the man (or the woman) who is willing to labor for the illumination, and who will live up to the teachings of Christ, will surely have his spiritual eyes unsealed, will have the veil removed from before his face,—he will find truth. When one receives the illumination from on high, he no longer blindly grasps the delusive shadows; truth will be enshrined within his heart. Such a one knows that Jesus spoke words of wisdom when he said, "Ye shall know the truth, and the truth shall make you free" (St. John VIII. 32). He also understands the meaning of the words, "If a man keep my saying, he shall never see death" (St. John VIII. 51).

He who has found truth,—that great principle which has existed from the beginning, and which man in his blindness seeks in vain,—has uncovered the "mystery of the ages," has removed the veil which hides the glory of God from the sight of man. It matters not how humble his sphere of action may be, he has the assurance from Him who holds the universe in the hollow of his hand, that, if he so desires, all things, in both heaven and earth, are possible unto him. Wisdom's great storehouse of understanding is gladly opened to such a soul. The accumulated knowledge of the past is at his command. All that is required of the man who would find truth is that he be a Christian,—not in name but in reality. A Christian need not ask the question, "What is truth;" he has become one with the Father, and all things have been revealed to him.

Our readers must not for a moment imagine that a true Christian of necessity stands before the world as a performer

of miracles, or as a great leader and teacher. If that were his sphere of service he would undoubtedly fill it, and fill it wisely and well. In all probability, however, he would remain unknown, his sphere of action would be in the silence. Standing, as he undoubtedly would, a mediator between God and man, he would directly affect the life currents of the race, and in fact, would be responsible for the welfare of all below him. His aspirations would be of such a nature,—so far reaching in the power of spiritual potency,—that he would draw to our planet vital principles of life. Through the agency of such souls is immortality made possible. The vitality they impart to the elements of earth, is life-giving to the ripened soul, but a destructive element to all the perverted conditions of an unregenerated and distorted mind.

Such a man would be not only a savior of life, but also a destroyer. The life which would impart vivacity and vigor to a soul that truly aspires to know God and become one with the Father, proves a destroyer to the one who lives wholly in the animal senses. The force which would give power and intelligence to those who have entered the cause realm, destroys the consciousness of those who are controlled by the mind of the mundane.

Jesus said, "I came not to send peace, but a sword" (Matt. x. 34). When he uttered these words he spoke with peculiar significance. When his mission has been fulfilled, when his kingdom has been established, the reign of peace will be ushered in, but not before. "Peace on earth, good will toward men" belongs to the new dispensation. Only those, however, who are true Christians, who have found the abiding peace, who have been washed and made pure, will enjoy that time of rest. Until then their lives must necessarily be lives of struggle, disappointment, suffering, and death. Struggle is a condition of the external world; all who live in that world must abide by the conditions that control it. Peace is a characteristic of heaven; therefore, friends, if you wish to enter and partake of the joys of that kingdom, prepare now for the great change which must take place before our earth can be transformed from a world of chaos into one of eternal peace and happiness.

It will cost you much to shake off all old conditions. It will cause much suffering to break from the influences which heretofore have bound and limited you in your sphere of action. At the same time, we must not lose sight of the fact, that before we can hope for a realization of the truth, all old things must pass away, and all things become new; we must be purified and made whole.

SELF-CONFIDENCE.—We must bear patiently with ourselves without self-flattery, submitting unceasingly to all that tends to conquer our inward likes and dislikes, that we may become more compliant with the Gospel of Grace. But this work must be done peacefully, and without anxiety; it should even be moderate, not aiming to do the whole in a day. Try to discuss little, and to do much. If we do not take care, all our life will be spent in theorizing, and we should require another life for practice. There is some risk of thinking ourselves advanced in proportion to the enlightened views concerning perfection which we hold: whereas all these fine ideas, so far from promoting self-mortification, only tend to foster the lower life in us, through self-confidence.

I advise you always to be on your guard against haughtiness, self-confidence, and over-decision in speech. Be gentle and humble in heart, that is to say, let gentleness spring from real humility; harshness and want of moderation come only from pride. To grow milder we need to become humble in the depths of the heart. A humble heart is always kind and pliable at bottom, even when the outside is rough, owing to the sallies of a gruff and irritable temper. Watch, pray, labor, bear with yourself, without self-flattery. Let your reading and your prayers tend to enlighten you as to your faults, to correct them and to overcome your natural disposition, in the presence of God.—“Selections from Fénelon.”

In order, next to the Paternal Mind, I, Psyche, dwell, animating.—Zoroaster.

BRIEFS.

The world considers it normal and perfectly legitimate that one should desire and gather for self, but most of the struggle and evil of the age has been brought about by this self-seeking. In living the regenerate life and striving for the attainments of spirituality, a desire for attainments for the sake of attainment or for the sake of the powers, invariably brings results opposite to those sought by the individual. At best, the mind and body of man are very small, and when he reaches up to the spirit world and begins to gather for himself knowledge and power from that source, he involuntarily closes up and tries to hold for his own purposes what he has gathered. When he has drawn from the infinite fountains all that he is capable of holding, he can receive no more, and if he continues to desire and to inspire, he finds himself under a crushing weight unbearable and even destructive, or else he lets go and remains satisfied with what he has. In the latter case he generally becomes inflated by his possessions or powers, and, in his association with his fellows, grows pretentious and overbearing, which characterizes him as an embodiment of evil and not of good, and the added powers are to him a menace rather than an advantage.

On the other hand, if one desires knowledge and power for the elevation of the world, and is even willing to sacrifice self for the sake of others, then, as he inspires from the fountains of life and knowledge, he gives to others as fast as he receives, and in the giving he is enlarged, mentally and spiritually; at the same time the perception of the needs of others is really a perception of his own needs, so that he becomes as a steward under God, receiving of his riches and fulness and giving to the world; and in the receiving and the giving he conforms to the law of use according to the design of the Infinite. Therefore he that gives for the good of others all that he has of spiritual things, is always full, always receiving, and possesses the riches of the universe.

If we place a tube in line with running waters, they continually run through it and fill it anew every moment, but if one end is closed, the tube soon fills with sediment, and, instead of receiving the abundance that is passing by, it becomes stagnant and corrupt. So it is with the human mind. If it gathers for others, it is in line with the purpose of the Creator, and all his goodness, his fulness, in its infinite variety and freshness constantly flows through it.

My friend, if you are my friend, you will tell me of my faults in a way that I may correct them, and if I do not appreciate your kindness I am unworthy of your friendship. But if you tell me that I have faults, *that* I know; if you do not aid me to see them in order that I may correct them, then you are not my friend but my reviler.

A most deceptive thing is the present state of the human consciousness. The eyes, the ears, the taste—all the senses, occupy the entire attention and make up the sum total of the consciousness of the human family, and from the use of these they cannot have the slightest idea of the cause of anything, for all causation lies beyond the reach of the senses. The deception referred to arises in the fact that they think to find that which will give them joy and satisfaction, in the things perceived through the senses, whereas everything thus cognized belongs to a realm of struggle, sorrow, and death. The real world, the world wherein reside joy, peace, and immortality, lies just as near as the material world, but as long as the attention is occupied by this sense realm, one is unable to see those things that belong to the cause and world of immortality.

The mind is like a mirror, reflecting every shade that is cast upon it, let the color be what it will. So that they who live in the senses cannot know whether the mental consciousness of the now is their own or that of some one else, whether it accords with facts in relation to things around them or whether

it is in direct opposition to them. Therefore we should seek for and find the deep, interior, real self; and, when we have found it, we should lay hold upon it and never for an instant let it go.

“Hast thou never in this dark and uncertain world—hast thou never aspired to look beyond? hast thou never wished to put aside the veil of futurity, and to behold on the shores of fate the shadowy images of things to be? For it is not the past alone that has its ghosts; each event *to come* has also its specter—its shade; and when the hour arrives, life enters it, the shadow becomes corporeal, and walks the world.”

In these days when the occult has become a fad, there is an active desire to see a master—a genuine master: but how many among the thousands actuated by this desire would be able to see a master even though they were in his presence? Not one in a million. The ideal of the distinguishing characteristics of a master is as varied as the minds in which it takes form. Some are prepared to recognize a master by the wonders he is supposed to perform. A true master would not be thus known, for he would only gather around him a great body of wonder-seekers with minds so occupied with the marvelous, that, no matter what his teachings might be, they would, at the very best, only follow him for the sake of obtaining the powers that he manifested; and if, under such circumstances, any of them should obtain similar powers, they would be used for evil and not for good; for the attainment of magic powers through self-seeking makes of the individual a black magician, or, in other words, an evil person. Others think that a master should be possessed of a glorified appearance, characterized by majesty and an emanation of light. If such a one should come among the people his presence would be to them a consuming fire, and he would become a murderer and not a master. Still others, more moderate in their ideality concerning a master, conceive of certain habits of life which, in their imagination, would be true characteristics of a master, whereas to another those same

characteristics would indicate a demon and not a master. So that, no matter what his attainments might be, no man could meet the popular requirements in that direction.

A common conception of a master is that of one who carries with him a power which all who come into his presence are able to feel. If this were true, as the higher always condemns the lower, all that the ordinary man would be able to realize in the presence of a master would be a mental influence that he would pronounce evil, when in his blindness he had supposed that it would be good. Thus the master would be condemned by the popular voice as a wicked man.

They who know the truth and are living a pure and holy life, they and only they are capable of seeing a master.

The Garden of Eden is a reality in human existence and its relations to God. Our forefathers are said to have lost Eden by reason of sin, which, we believe, is in one sense allegorical and in another way a literal fact. As regards a garden in some definite locality, the story is allegorical, but in its relation to an Edenic state, it refers to a literal fact. This state is a condition in which men walk and talk with God; or, in other words, are in direct communication with, and have knowledge of, their Creator, and of the laws governing and affecting their lives. It is a condition in which there are present a peace and joy transcending anything of which human thought has conceived. When in that state the individual has power over all the forces of life, and death and its relations are unknown to him. This Eden is not far from every one of you, but the flaming sword is there which guards the way of the tree of life. Were it not so, thousands would have entered ere this. The message that Esoteric teachings have brought to the world has been the presentation of methods by which the flaming sword is removed. They point to the way through the Gate, once more into the Garden of God.

"All the universe over, there is but one thing, this old Two-Face, creator-creature, mind-matter, right-wrong, of which any proposition may be affirmed or denied."

OUR PHYSICAL BASIS.

BY BROTHER JUSTIN.

(Continued from the July Number.)

The pioneers of science, as of all other spheres of human life and thought, labored under many trying difficulties. To obviate such perplexity as much as possible, the originator of molecular physics greatly simplified the dynamic theory by classifying all manifestations of energy under three general heads, viz., Heat Energy, Magnetic Energy, and Vital Energy, each having numerous subdivisions. While this is an arbitrary classification, it is, nevertheless, useful, as it serves as an aid in forming a clearer conception of the many varieties of expression of the one universal Energy.

Energy is that subtle essence which acts in and through matter, as well as space, in the production of effects and the accomplishment of results. It is composed of two primary principles, the masculine and feminine, or the positive and negative, which, by the relative predominance of the one over the other, produce the different qualities and characteristics of the so-called natural forces. The character of these two principles is determined by their active relation, the one to the other; in no instance do we find them absolute in quality,—the positive in one relation becomes the negative in another, and vice versa; as, the Earth in her relations to the Sun is feminine, but masculine in his relations to the Moon. Thus an alternating succession of the two qualities advances from the very inception of the creative process to its ultimatum. The masculine is active, executive, dissipating; the feminine is passive, binding, concentrating. Manifestations of the former, science denominates *kinetic* energy, those of the latter *potential* energy.

Heat energy is the one universal element that permeates all things,—all forms of force and matter; nothing is, or can be wholly destitute of it. Either directly or indirectly, it enters into the production of all natural as well as supernatural processes, and without it nothing that is could have an existence. It is essentially masculine in function, but, in common with all

manifestation, it has two modes of expression, of which the kinetic form is the one most often considered as heat, because it alone is sensible. However, the opposite quality—although, because of its latency or potentiality, it is not usually reckoned by scientists as of any importance in the functional operations of heat, but thought to be merely stored energy—is in fact of very great direct importance in the production of all natural phenomena.

Kinetic heat is the purest expression of the masculine principle on the physical plane. It acts in straight lines radiating in all directions from a given center; is an expression of the centrifugal force in nature, and is the active agent in the production of sublimation, fermentation, and disintegration. Potential heat, which is ensphered in matter and thus rendered latent, in so far as sensible activity is concerned, in a measure governs material density. It is the quality which, by its magnetic attraction for the masculine principle, enables the latter to insinuate itself into the very interior of things; when this masculine quality, because of its changed state, becomes ensphered in matter, and, therefore, latent or potential heat. In this way the kinetic is converted into potential, and so remains until the temperature of the substance in which it is incorporated rises above that of adjacent objects, when it again becomes active, and radiates to other substances whose temperature is relatively low.

Experiment shows that it requires eighty degrees of kinetic heat to render ice fluid, although the water at the melting point registers the same temperature as the ice. Now, if it requires eighty degrees of kinetic heat to separate the molecules sufficiently to render the ice liquid, it is convincing evidence that eighty degrees of kinetic heat have become latent. If, on the other hand, the water is placed under conditions favorable to the formation of ice, the eighty degrees of potential heat again become active in order to permit the molecules to approach each other near enough to admit of crystallization; and the heat liberated becomes active and therefore positive to the surrounding media, which it enters again to assume the form of latent heat. Thus kinetic and potential heat are continually acting and reacting upon each other. The important part played by potential heat in the functional operations of heat is beautifully illustrated in the combustion of the famous redwood of the

Pacific Coast. It is a very light, porous wood, and to all appearances very combustible, but experiment shows the contrary to be true. The difficulty with which disintegration of its substance is produced, either by active chemical combustion, or by the slower process of natural decay, is a surprise to all who are not acquainted with its characteristics. This unusual phenomenon can be explained in no other way than by the fact that there is not sufficient potential heat incorporated in it to attract the kinetic form in volume great enough to produce rapid organic dissolution.

Magnetic energy is that subtle power which attracts and holds in harmonious union, the numerous qualities and kinds of force and matter. It is preeminently feminine in function, although the masculine and feminine principles enter into its composition and direct its action in the production of astral and material phenomena. The masculine or kinetic form is known to science as electricity, and the potential as magnetism. Again, the kinetic form is made up of masculine and feminine qualities, the former being active in the immaterial realm--as is shown in the lightning flash, and the induction coil--while the latter is bound in matter, as revealed by the battery. Magnetism on the material plane acts through the atom and molecule and their aggregations, and by virtue of its masculine and feminine qualities gives polarity to them. The affinity existing between the positive and negative poles of atoms is known as chemism or chemical affinity, that between molecules as cohesion, that between masses as gravitation, and that between the heavenly bodies as planetary attraction. It is the operation of this energy through polarity which brings the principle of discrimination into action. The positive or the negative poles of magnets repel each other, because the lines of magnetic action are in opposite directions; but when a positive opposes a negative pole, powerful attraction results, since their lines of magnetic action approach each other. This is why one mind inspires freely from the astral while another does not do so. The astral ether being positive energy, acts in straight lines, which are only subject to the inspiration of the individual when the lines of his mental action correspond to, or parallel them, which enables the polar affinities by means of attraction to produce chemical union. This attitude of mind is that of inactivity as relates to the thought-forming process, but is that

of positive activity as relates to magnetic action; for the moment thought formulation begins, the lines of mental action and of thought organization are those of the circle which, of course, repel the astral current.

Vital energy is an expression of the substance of divinity; it is both magnetic and calorific—a harmonious blending of the qualities from which the two baser forces are derived. Through the interaction of the masculine and feminine qualities composing it, it is undergoing the process of organization into individualized centers—vital fabrics of most exquisite workmanship. This vital fabric is the organized volitional center—the soul—which, through the agency of organic life in matter, is born, developed, and ultimately matured as an immortal existence. It lifts up the inanimate elements of the inorganic world into the animate, and builds them into organic bodies to serve as media through which the elements necessary to continue further development may be gathered and blended in accordance with the laws governing the evolutionary process. It not only builds material forms, but endows them indirectly with the powers of growth, repair, and reproduction. The substance from which the soul is organized is the positive energy of our solar system, while that of the Sun is its nearest negative, and the Sun, in turn, becomes the positive energy of our planet whose energy is negative thereto, the two being mutually concerned in the development of organic life.

All organic life upon this planet is derived primarily from the Sun, and reaches us by means of the solar ray, in which all forms of expression of energy tabulated by science as distinct forces can be detected. The sun's ray is not only vital, but it is magnetic and calorific as well. When the solar ray strikes the earth,—being positive to her life qualities as incorporated in matter, and which are therefore feminine or negative to the solar life qualities,—the vital energy thus conveyed penetrates her material envelope by virtue of the affinity existing between them, thus forming magnetic or chemical union. This vital product is that subtle substance which is known as organic life, and by virtue of whose qualities all material substance is organized and vitalized according to the complexity of molecular construction; thus making it possible for the individualized vital centers to construct and preserve material forms. The vital product thus evolved vibrates at a higher rate than the femi-

nine quality governing the material substance which constituted the base of its present formation, an intensity of vibration which causes the molecules to separate farther from each other. Being thus sublimated, the recently organized life gathers the disconnected molecules by means of the affinity existing between it and that which maintains the molecule's integrity, and builds other more complex molecules with them, which serve as a medium through which the new life product can act. Thus incorporated in matter, it finds itself in a condition which enables it to attract higher solar life qualities than those from which it was organized, and which, when chemically united, will produce a still higher organic life product. Each of these life products forms a central point of action according to the law governing tangential energy, in which the feminine quality seeks the interior and the masculine the exterior. The magnetic attraction of the feminine toward the central point and the radiation of the masculine in all directions from this point, produce a zone completely enveloping the vital center, in which is established an equilibrium between attraction and repulsion; and it is in this zone that the integral units from which molecules are constructed, are gathered and arranged in the spherical form.

[THE END.]

ABIDE IN ME.

“ABIDE in Me—tread not the thorny path alone;
 The way is dark and drear,
 Put thou thy trust in Me—I'll lead thee on,
 Dispel thy doubts and fear.
 For this I came from My own Father's throne:
 To lead His children through the darkness lone,
 And peace and comfort give along their journey home.
 Fear not! Abide in Me.

“Abide in Me, dear one—the way I've trod before;
 I know its piercing thorns.
 Put thou thy hand in Mine, and fear no more,
 And safe I'll lead thee on.
 Abide in Me, as branch doth in the vine—
 Around Me fast thy feeble arms entwine,
 And I will keep thee ever more as Mine.
 Doubt not! Abide in me.”

OUR EXCHANGES.

LIFE AND PSYCHOLOGY—THE CREATION OF MAN AND THE SUBSTANCE OF THE SOUL.

The following paper from *The Suggester and Thinker*—edited by Robert Sheerin, M. D., 178 Summit Street, Cleveland, Ohio—is a long one, but its nature is such that extracts from it would destroy its value and give little idea of its merit. The magazine in which this article appears ranks among the most interesting of our exchanges. Dr. Sheerin, its editor, has just commenced the publication of a magazine called *The Psychic Digest and Occult Review of Reviews*, which, he announces, is “a monthly compendium of the contemporaneous thought and writings of the world of Mental Science and Occultism.” The field chosen by its editor for this magazine is one hitherto unoccupied, and as, without such assistance as it promises its readers, few have the time and opportunity to “keep up with” the metaphysical and occult literature of the day, we believe that *The Psychic Digest and Occult Review of Reviews* will be as successful as has been the *Suggester and Thinker*.—[Ed.]

Life is action and is electrical in nature. It is the interchange of certain principles, governed by certain laws which ultimately form compounds, tissues, organs and finally individuals.

Humbolt and Laplace say that when condensation of the earth had sufficiently advanced and cooled, a crust was formed on its surface. On this appeared the lower forms of vegetable life; the grasses, ferns and lichens, and in course of time animal life made its appearance. Pliny, the elder, who, from the deck of his gally in the bay of Naples, witnessed the eruption of Mt. Vesuvius, in the year 69, relates, that as soon as the stream of lava had cooled sufficiently, and crust had formed, vegetation sprung upon it. From this Burts considers that it seems to point to a uniform and universal existence throughout nature of the elements or germs of life, that matter was originally endowed with the vital principle we call life. Shaw (Creator and Cosmos) goes still further, and says that even the inorganic or inanimate in nature is alive and is endowed not only with the vital principle but with intelligence, and it seems to be held by

advanced scientists that what we call living matter at least was endowed with the vital spark which we see developed into the various multitudinous forms of vegetable and animal life according to its surroundings and environments.

The mechanical view of life is that vital activity is only another mode of energy derived from motion, heat and chemism, that is transformed into its equivalent during life and death. If this were true, says Murfee (*Jour. Med. & Surg.*), we ought to be able to artificially produce life, which is an absurdity. Heat can be converted into motion and motion into electricity and electricity into chemical action, but science has made no progress whatever in transforming any phase of energy into vital action.

Life, we have said, is action, electrical in nature. The earth has motion, both general and partial. It has motion in its particles, or molecular structure; its compounds are constantly redissolving and recombining, and it is in proof that in all motion, as seen in the down hill run of water, in the evaporation of water, and in the movements of the winds, clouds, planets, etc., the action is electrical. There is but one force. It follows as a self-evident truth that back of this electrical force is the one power that emits it—electricity. We must remember that in electricity in action, where we have electrical force, there are two forms, the positive and the negative, and that in the action and reaction between these we have electrical force, and according to the degree of vibrations, either heat, light, or sound.

The earth has affinities and antipathies in its electrical and magnetic currents, which are fraught with great interest to its inherent structure. Its origin and development are governed by laws fixed and immutable. The worlds, before they were created or shaped as we now see them, were in their elementary or gaseous state and would have been invisible to human eyes (if such could have been possible) either telescopic or microscopic. This was chaos. On the reciprocal play, action and reaction of electricity (life force) with all its varied phenomena and in all its varied forms, essentially depends all the matter of the universe as well as of the human body.

"Protoplasm is a colorless semi-fluid of a jelly-like consistence, and is composed of albuminous matter." Huxley says that vast quantities of it lie at the bottom of the deep oceans, a kind of living slime. To this he has given the name of bathy

vibus. Chemically, it is a heterogenous complex compound. Every living cell is composed of it and in addition to the remarkable powers of digestion, it performs the function of nutrition, sensation and motion. Prof. Lang says its simplest form is that of the monera or protista, the lowest of living beings, we find a homogeneous structureless piece of protoplasm without any differentiation of parts. The monera are simple living globules of jelly, without even a molecule or any sign of an organ, and yet they perform all the essential functions of life without, as in most other organisms, any part being told off for particular offices or functions. Every particle or molecule is of the same chemical condition as, and a fac-simile of the whole body. This living matter moves and grows as all else in nature may grow by the aggregation of particles of non-living matter, but the contents of the cell alone have the power of motion, possesses in itself the inherent power of motion and growth—it is living matter, and by its agency every living thing is made. It is germinal matter and is called bioplasm, or that which is “capable of being fashioned.” They are, therefore, the first step from the inorganic into the organic world.

The next step upward is the cell. In this the protoplasm is enveloped in a skin or membrane of modified protoplasm, and a nucleus or denser spot is developed in the enclosed mass. This is the primary element from which all the more complex forms of life are built up.

The first organized living forms are extremely minute and can only be recognized by the aid of the most powerful microscope. Among the simplest is the amœba—a minute cell-matter or plasm, containing a nucleus. In this simple form the lowest forms of life are not yet sufficiently differentiated to enable us to distinguish the animal from the vegetable and are called “protozoa” or “protophyta,” as they show more resemblance to one or the other forms of life. In the next stage upward life is differentiated into two great kingdoms, the animal and the vegetable. In their general definition, as contrasted with inorganic matter, as well as in their common origin from an embryo cell, which divides and sub-divides until cell aggregates are formed, from which the living organism is built up by a process of evolution the elements of which reside in each one: they are precisely alike. The plant differs from the animal only in this: the former feeds directly on inorganic matter, while the latter can only appropriate it after it has been manufactured.

According to the theory of evolution, it is claimed that the facts obtained by geologists in the investigation of the surface of the earth and its crust, so far as yet penetrated, supported as they are by the paleontologist's discoveries, would show that two hundred millions of years of existence of the earth are necessary to have wrought changes recognized in its present state. These changes are admitted to have supervened upon the original state, or condition of molten matter. A period of time, which is totally beyond the appreciation of the human mind, and which defies even imagination itself. If then, so many millions of years are required to bring the earth to its present condition, it is not surprising that only eighty-six thousand years were required to evolve man from an original primordial cell, and that the world of life is not one and uniform, but consists of a vast variety of different species, from the speck of protoplasm called monera up to the forest tree, and keeping its own separate and peculiar path along the line of evolution. In the case of man, we may trace the embryo in its various stages of growth through forms having a certain analogy to those of the fish, the reptiles and the lower mammals, until it finally takes that of the human infant.

Man, like all other animals, is born of an egg. This primitive egg or ovum, the beginning of our existence, the germ of human life, is a small cell about the 1-120 of an inch in diameter. The human egg at its commencement is utterly undistinguishable from that of any other mammal, and it remains so for a long period of its growth. At first it behaves exactly as all other single-celled organisms, as, for instance, that of an amoeba, which, as we stated before, is considered the simplest form of organized life; that is to say, it contracts in the middle and divides into two cells, each with its nucleus and each an exact counterpart of the original cell. These two subdivide into four, the four into eight, and so on, until at last a cluster of cells is formed which is called "morula" from its resemblance to the fruit of the mulberry tree. As development advances the globular lump of cells changes into a globular bladder whose outer skin is built up of flattened cells: then condensation takes place from the more rapid growth of cells at particular points, and the foundation is laid of the actual body of the germ or embryo, the other cells of the germ bladder serving only for its nutrition. Up to this point the germs of all mammals, including man, in-

deed, all vertebrate animals, birds, reptiles and fishes, are scarcely distinguishable the one from the other.

The outer surface of the embryo in the next stage of development forms three distinct layers, the outer one of which, or epidermis, becomes the outer skin, the inner one, or epithelium, the mucous membrane or lining of all intestinal organs, and the intermediate layer, the raw material out of which the muscles, bone and blood are later developed. The embryo is now contracted in the middle and assumes the form of a violin-shaped disc, and a slight longitudinal furrow appears dividing it into two equal right and left parts, and the furrow is gradually converted into a tube enclosing the spinal marrow, and to protect which a chain of bones or vertebræ is developed, forming the back bone.

"And now comes," says Professor Huxley, "the most marvelous part of the process—the development of the brain, eye, ear and other organs of sense, from the simple elements. The brain begins as a swelling of the foremost end of the cylindrical marrow tube. This divides itself into five bladders lying one behind the other and from which the whole complicated structure of the brain and skull is subsequently developed. The eye, ear and other sense organs begin in the same way; a slight depression in the outer skin extends until the edges close and form a hollow space, in which the eye is formed."

When the embryo has passed the reptilian form for a considerable time, the line of development remains the same as that of other mammals: the rudimentary limbs are exactly similar: the five fingers and toes develop in the same way, and the resemblance after the first four weeks growth between the embryo of a man and that of a dog is such, that it is scarcely possible to distinguish them, even at the age of eight weeks. The embryo man is an animal with a tail, hardly to be distinguished from an embryo dog, and in medical jurisprudence it would be a very hazardous thing for a fair average physician to swear to the identity of an embryo man, earlier than the second month of intro-uterine development. Beyond that period, as evolution proceeds, the embryo emerges from the general mammalian type into the special order of primates to which man belongs. Says Murfee (J. M. & S., 1894): "How remarkable that a homogeneous substance like protoplasm should have the inherent power or property of differentiating in the construction of the

human body or that of any other structure." It would be wonderful enough if there should be simply cell growth, and a large body of one composition alone were the result, such as we see in the yeast plant; an indefinite reproduction of the parent cell; but to see cells of a common origin, and precisely alike in appearance and in chemical composition, so far as human knowledge can determine it, promptly take their places, some in the construction of bone, some of blood, and some of brain, is still more remarkable. They seem to exercise a selective power, at least, and take their proper place with precision. It would seem that all would go one way, all enter into the formation of one tissue. But we see the sensitive retina and the wonderful lenses shape themselves out of the same plastic matter that forms the grosser fibres of the body.

"What guides the cells in their unerring selection, as it were, of their destined place? Why do some go to make one tissue and some another?" The vegetable cell furnishes the conditions for the evolution of the animal cell. In the higher orders vegetative cells have super-imposed on them peculiar dynamic properties and these properties respond to appropriate external stimuli. By the action and reaction of these forces the nervous system was formed, so that the nervous system, in turn, is the medium or channel of life. The nervous system controls the conditions under which this inherent plastic power must operate. The complete inter-relation of organ to organ, part to part, and function to function, is due to the influence of the nervous system. The sensitive motor and sympathetic nerves have actual fibrillated connections and a mutual dependence, so that it is impossible to influence one without in some degree the rest.

Knowledge takes its rise in sensation. The mental history of every human being begins with its first sensations. We here enter upon the domain of psychology. "And if our intellect is powerless to assimilate inanimate or physical activity with what it is cognizant of, an animated or volitional activity, our senses fail to yield us adequate information regarding even the effects of such physical activity. We offer our sundry sensibilities as delicately guarded reagents to the sense-affecting agents of the outside world. How marvelous the definiteness of our vision, its close inspection and distant reach, its refined distinction of shades and colors! And what a world of sound is revealed to our hearing! resistance and weight! How discriminative our

tasting and smelling! Yet lifeless glass lenses, photographic plates, vibrating membranes, thermometers, scales and chemical reagents innumerable, undo us in the recording and penetration of distinction obtaining in the material universe. And who can tell what marvels of nature may be taking place beyond the reach of our living senses?"

Just as certain as these activities stimulate our senses, so do these same activities stimulate changes in other physical compounds. By the constant recording of the constant vibrations, the trace is left, and thus individuality was formed and finally memory of the soul and volition. The soul, called by the Hebrews "Nephish," by the Greek "Psyche," and by the Latins "Ariama," is the volition and thought of man; it is the reaction of the recorded sensations and by them formed. This principle or the subliminal self, the sub-conscious or subjective mind, has long been recognized and thus the dual nature of mind. The subjective mind constitutes the soul of man.

Atmospheric air contains more electricity than any other known substance, excepting iron, cobalt and nickel. Life force (electricity) in man is derived through the lungs with the inspired air: it enters the stomach in the food we eat, and in the fluids which we drink, and it apparently enters the central nervous system direct by way of the afferent nerves in connection with the respiratory function of the skin, i. e., each time we breathe in, and it is distributed to the various parts of the body by the afferent nerves. It is certain, moreover that a continuous supply of this life force or nerve influence is essential, both to sensation and to voluntary—indeed to all muscular action. The sympathetic nerve plexuses are the storage batteries. The better this system is developed the greater is the measure of vital tenacity, as is illustrated in many animals. With proper hypnotic suggestions we may stimulate or diminish the activity of the sympathetic system; acting through the mind, it influences the reflexes (all functions are reflex). To produce hypnosis we may be aided by ganglionic passivity: the conditions are generally brought about by suggestions, and receptivity on the part of the patient is a necessity.—Professor Thos. Bassett Keys, M. D., LL. D., in *The Suggester and Thinker*.

THE EXPANSION OF THOUGHT.

It is *thought* in man which has the power to expand until it is forced to confess to a realization of an infiniteness of some kind.

It is thought which finds itself absolutely unlimited in its powers—for, by aid of his imagination, if his thought cannot find food for itself from what is placed before him in *shaped* things, he has the privilege of letting his *thoughts* dwell upon the *unshaped* infinite: of thinking about it, and what it is and where, and sooner or later that infinite (if the thought of it be held constantly) is *felt to be* infinite (meaning limitless).

More thinking and meditation upon the nature of it proves that the infinite and the man who fondly broods upon the infinite, learns its attributes to be Love and Wisdom and finally Power and Life.

As he sees the subjective infinitely great and boundless, he also finds the material objective infinitely boundless in variety and possibilities. Thus thought standing between binds the two together, making one Love, one Wisdom, one power of all. Man cannot long feel the infinitely great without feeling it to be an infinite Love. His soul with its accompaniment, thought, will open the two worlds to his vision in their unity and reveal them as infinite.

But what kind of thinking must one do to have the soul opened to his infinitude?

Think about infinitude. Believe in and dwell upon a Love which is infinite in pity, protection, mercy, forgiveness and commendation, *and try to feel it.*

Believe in and dwell upon a power which cannot fail in any way, *and claim it for your own.*

Believe in and dwell upon a wisdom which needs no telling, but knows all things, *and claim it for your own.*

Day after day make claims upon your infiniteness for all things great and small. Live, in thought, upon an infinite supply.

Create new thoughts—thoughts which breathe infinitude—thoughts which send forth an odor from the infinite beauty in which we live and move and have our being.

Think in an infinite atmosphere. Check all small, narrow and cramping thoughts, and substitute ones of infinite breadth, depth, height, glory, peace, joy and happiness. Always infinite in supply.—*Expression.*

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

J. H. A. Feb. 14, 1858, 10 p. m. Terre Haute, Ind.

⊕ in ♉; ☽ in ♋; θ , ♁; ♀ in ♌; ♃ in ♍; ♄ in ♎; ♂ in ♏;
♀ in ♑; ♆ in ♒.

You have a nervous, restless temperament, subject to "notions," which occasionally make you seem like an extremist. It is very difficult for you to work under the direction of another; it is necessary for you to have a sphere of action disassociated from that of others. In your efforts to live the regenerate life, it will be well for you, first to dig very deep and to be sure that your foundation is laid upon a rock,—an unmovable foundation. Think very carefully on the subject, or your mind will change; there will be times when you will feel uncertain, seriously doubting the correctness of your position. When you have your times of doubt and restless dissatisfaction, it brings out all the steely hardness of the Aquarius nature, so that scarcely anything could move your sympathies or touch your love nature. It is because of these conditions that it is necessary for you to be firmly established in your purposes and conclusions. You have strong attractions to the mystic, and should, more than all others, first establish in your own mind an idea of God, and dedicate your life to him and seek until you find conscious acceptance. Then you will realize the force of the words, "The name Yahveh is a strong tower: the righteous runneth into it and is safe." The times of your strongest trials are when the moon is in the sign Libra, Aquarius, or Pisces, and the hours when these signs rise—and especially when Mercury is in Taurus.

M. R. A. July 2, 1854, 9 a. m. Perrysville, Ind.

⊕ in ♉; ☽ in ♎; θ , ♁; ♀ in ♌; ♃ in ♍; ♄ in ♎; ♂ in ♏;
♀ in ♑; ♆ in ♒.

You belong to the positive side of the maternal nature. Are governed almost entirely by impulse and intuition. You possess a sensi-

B. April 15, 1846. No place given.

⊕ in ♃; ☽ in ♏; ♁ in ♋; ♃ in ♏; ♀ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏.

You are a man of ideals—in one way, practical, in another way, quite impractical. Good words and a reasonable argument will change your course at almost any time. You set too much value on appearances,—are often deceived by men of position who assume to be more than they are. Another point of difficulty as to success in life is that you have more dignity to support than expediency renders advisable. If you would reach the highest attainments, it will be necessary that you carefully study the relations of human life to the laws of nature: mankind as a race, is not half as high and noble and mysterious a creature as your mind has pictured him. There is a glamour thrown over all human relations that is unreal and deceptive. When you can strip nature and look at it bare and simple as it is, and realize its dependence upon its Creator, then, and not until then, can you surrender yourself with every desire and ambition to God, the Source of your being and the Hope of your future. Remember, it is only by a harmonious alliance with that Source that there is anything worth hoping for in human life. Study the subject of unselfishness. The times for you to be watchful in the regenerate life are when the moon is in Pisces, Aries, or Sagittarius, and when these signs rise —especially when Mercury is in Aries.

J. M. Nov. 22, 1863, 3 p. m. Havana, Cuba.

⊕ in ♏; ☽ in ♃ or ♏; ♁. ♃; ♁ in ♏; ♃ in ♃; ♀ in ♃; ♁ in ♏; ♁ in ♏; ♁ in ♏; ♁ in ♏.

A man of energy and thought. Have a very orderly brain. Can succeed in almost anything you undertake, unless Mercury's position should, from sex activity, cause you to deplete the body and mind. You have active ideals of great undertakings and a royal success, unless, perchance, music should occupy your attention; for you are very musical, and I believe that you could reach some eminence as a composer. Uranus in your life sign makes you largely a Uranus man; that is, a mystic by nature. It inclines you to be a little eccentric from the social standpoint; culture, however, may obviate this tendency. But this peculiarity of your nature, when intelligently directed by the interior and soul qualities, would lead you to a ready perception of God as Spirit, and his laws as manifest in the natural world. Two things stand out prominently in the way of your effort to reach the highest goal of attainment. The first is that you are vividly conscious in the physical body, and, through the senses, of everything around you, and your active energies unite to keep you in the external senses. Take as your motto the Scripture injunction, "Be still and know God." The second obstacle in your way is a very active sex nature; and music, if you de-

vote much time to it, will aid in keeping you in the senses and will greatly weaken your control of the sex. The times of greatest danger in the regenerate life are when the moon is in Aries, Taurus or Sagittarius, and the hours when these signs rise.

M. A. S. Aug 17, 1867, 3-4 p. m. Clarksville, Mo.

⊕ in ♈; ☽ in ♋; ☿ in ♈; ♃ in ♈; ♀ in ♈; ♁ in ♈; ♄ in ♈; ♅ in ♈; ♆ in ♈; ♇ in ♈; ♈ in ♈; ♉ in ♈; ♊ in ♈; ♋ in ♈; ♌ in ♈; ♍ in ♈; ♎ in ♈; ♏ in ♈; ♐ in ♈; ♑ in ♈; ♒ in ♈; ♓ in ♈.

You were born under the governing influence of love and emotion, and polarized into that restless sign, Pisces. Your body, being Sagittarius, keeps you always actively engaged. Your ideals, however, are very much in chaos, so that what you think you want to-day; to-morrow you find out that you do not want. Are very combative in words and thought. You should devote yourself to the spirit of devotion, and, in connection with your effort to find unity with Divinity, you should study the laws of morality, righteousness; for your nature leads you to accept the standard laid down by the Church, which cannot be a standard for you. Remember, right is that which does right, and good that which does good, when no evil follows. Have very little inclination to the mystic, and are too much inclined to take life as you find it, which greatly militates against your efforts toward the highest attainments. Attainment means effort, and that of a most persistent and determined kind—an effort in which every attribute and power of one's nature is called into requisition, and is kept there, day and night continually. Guard against hasty speaking and flashes of anger. Remember that angry words poison those with whom you associate, and angry thoughts and feelings poison your own body and blind the eyes of your soul.

H. E. Oct. 23, 1853. Chatham, Ontario.

⊕ in ♏; ☽ in ♏; ☿ in ♏; ♃ in ♏; ♀ in ♏; ♁ in ♏; ♄ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♏; ♈ in ♏; ♉ in ♏; ♊ in ♏; ♋ in ♏; ♌ in ♏; ♍ in ♏; ♎ in ♏; ♏ in ♏; ♐ in ♏; ♑ in ♏; ♒ in ♏; ♓ in ♏.

You were born in the sign Scorpio, with Uranus and Saturn in the same sign. This makes you a natural mystic, gives great love of the scientific, and good ability for attainment in these directions. But the moon and Jupiter in Cancer bring in a condition of discord. Mercury's position in Gemini throws you more into the ideal than into the executive; so that there is but one sphere of use in which you may look for an abundant success, and that is in the line of Chemistry. Are very much self-centered, and have too much self-satisfaction, which will manifest itself in involuntary selfishness. Have a very strong love nature, and with it, an excess of jealousy. These tendencies must all be overcome, and brought into harmony with the divine purpose and methods. No self-satisfaction should be admitted to your consciousness, until, through prayer and a devout life, you reach a realization that the Spirit of the Highest is satisfied with you. Remember

that the consciousness that you are living in harmony with the divine purpose is the only condition of life in which the mind should rest in peace and content; and even that rest is one of activity and continual effort. A firm decision to live the regenerate life should, in your case, be rewarded by comparatively easy victory. The times of greatest danger are when the moon is in Cancer, or Scorpio, when these signs rise, when the moon is in the sign that was rising when you were born, and when that sign rises.

J. M. G. June 8, 1841, 5-6 p. m. New Hampshire.

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The basic principles of your nature are very harmonious, as Jupiter and Saturn in the earth sign give you a clear head, an orderly brain, and one well adapted to dealing with occult and scientific subjects; but your great love of home and family is sufficient to hold your attention in that direction. Avoid excitement and worry, for they will affect the heart and respiratory organs. Undoubtedly you have many visions, but the difficulty will be in always interpreting them correctly. There is a peculiar irritableness in your composition that affects the senses, which excites to activity a certain dwelling upon wrongs that you have met in life. You think that you can forgive them, but in reality you do not do so. If you are in association with a person whom you feel to have wronged you at any time in the past, that wrong will come to you years after as fresh as if it had just occurred; although your body sign helps you much to overcome this peculiarity, yet it will be well to consider the point. Have excellent language, and can express yourself on almost any subject with great ease and fluency. And especially can you do so when you have given the subject especial thought. Have abilities to become very useful to the world in the lines of the new thought that is now agitating the public mind. One difficulty, however, is that the thought-feeling within you, or, we might say, the unformed ideas, are so much better than your words, that it causes you to hesitate to express yourself, especially in public.

C. M. P. Nov. 5, 1860, 7 p. m. Devonshire, England.

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A woman of strong feelings and emotions—governed too much by your emotions. You have a clear, orderly mind and a vital constitution. Belong more to the intellectual sphere of life than to the domestic—are especially adapted to the study of music, and have some poetic talents. Your rising sign, being Cancer, gives you ability to inspire knowledge from the spheres or from any source your mind may be centered upon. If you are interested in music and poetry,

O. M. April 21, 1860, 9 p. m. Ohio.

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A man of unusually strong physique, which finds expression in all your appetites and passions, also in great physical endurance. Have but little by nature to ally you to the spiritual or occult, but the tide of public thought in that direction will greatly aid you. Are fond of mental gymnastics and mental sparring. If you would reach the high goal of attainment, it is very necessary that you make it a rule to say what you mean and mean what you say. You especially need to learn the meaning of our Lord when he spoke of the spirit of truth that should lead into all truth, without which no great attainment can be reached in any direction. If you would give your whole life to the spirit of devotion, the desire to know God and his laws, and his mind and will concerning you, you would soon obtain ability to inspire knowledge and understanding from the spirit side; you would very quickly obtain spiritual phenomena that might deceive yourself and others, if you were not forewarned. You would soon receive an inflow of words expressing ideas grand and elevating, transcending your own mental capacity to comprehend, so that you would naturally think that you had reached heights not known to others, when really, by your peculiar nature, you would only have touched a realm of words and ideas, which would simply flow through you without your partaking of their benefits. You will have little trouble living the regenerate life.

M. E. H. Jan. 20, 1858, 11 a. m. Springfield, Mass.

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A nervous temperament, with your senses wide awake to all around you. Mentally positive. A very strong will, and well calculated to take care of self. Great love of home and family, providing you can make that home anything like what you would like to have it. Have a natural abhorrence to the slightest approach to being dominated by another, but it is instinctive with you to control all with whom you are brought in contact. If you can get a person's eye, you can generally make them do what you want them to do. In this way you take on, or become responsible for, the results of such action as you produce in others. This is an important subject for you to consider—to see how far you are willing to become responsible, not only for the immediate acts of the individual controlled by your eye, but for the conditions produced in that individual by such acts; for there is a long chain of effects following each act of human life. You have mystic powers natural to your composition—such as the power of inner vision, foreseeing events, and controlling circumstances; therefore you

should, by all means, see to it that you so live that you constantly know the mind and will of God concerning you in order that you may have the illumination from on high to guide you in all you do; otherwise you may assume serious responsibilities. Mars in Aries causes you to imagine evil where none exists, because you often feel antagonistic conditions and cannot distinguish between that feeling and the true impressions that you get in other matters.

EDITORIAL.

Concerning membership in the Esoteric Fraternity, we wish to say that we have never been solicitous for members, neither have we intentionally held out any inducements to join the Fraternity, but we have now reached a point where we feel that at present it is necessary for us not to receive any more members. When we were admitting members, we tried to avoid all discrimination as to age, position in life, or any distinction of that kind; the only requisite has been the proper mental attitude. Theory and experience unite with the higher illumination to show, that it is useless to bring men and women here whose minds have become ossified, having lost their adjustability and youthful vigor. Very, very few persons after the age of forty-five or fifty can adjust themselves to the new conditions of this life. As has often been stated in the columns of this Magazine, in order that ultimates may be reached in this work, all old conditions, appetites, habits, desires, must pass away and give place to new ones, because in the spirit world there is scarcely anything in the mental habit, consciousness, or desire in common with the people of this world, and the mind that has become crystallized in its old conditions, its old ideas of righteousness as well as of the necessities of life, cannot adapt itself to the new order.

As soon as a man or woman begins to live in the memories of the past, it is better for him or her to remain in the world under the accustomed circumstances and amid the accustomed

surroundings, and to study the new thought and prepare for a higher and better resurrection. Women who have passed the menopause of life have passed largely into the state of mental crystallization, and we feel that we should not receive them as members until the Fraternity has reached a point in its attainments when it has a vital center so strongly established and so overflowing with life as to be able, as it were, to carry with it, without a conscious effort, those who have passed the meridian of life.

By reference to the first article of this issue of our Magazine it will be seen that our objects are such that it is no reflection upon individual worth to decline to admit a person as a member of the Fraternity. Only the few among the millions of men and women have natures adapted to an attainment of ultimates at this center. Millions will become Esoterists, will reap the reward of righteousness and become bright and shining lights in the world, who will never be called to be members of this body. Therefore we would advise our students to turn their thoughts away from membership here, and to prepare themselves, where they are, to live in unison with the mind of their Creator, and to rest satisfied in their present surroundings. If they are to become members of this body they will receive an unmistakable call from the Spirit when they are ready to forsake all and unite themselves with the new order. Remember, it is not of him that desires, nor by the will of man in any particular, that an individual is chosen by the Spirit for this particular sphere of service. We do not consider that our work is by any means confined to this place or to this people, but that it is to give the light of life to the world, and you who receive it are commissioned by the Spirit to bring this light to those who need it. All need the light THE ESOTERIC gives—many, however, will never receive it—and you should

earnestly pray for wisdom from on high to guide you in its presentation.

When we consider the great number of periodicals now in circulation, it would seem as if there were no room for more, yet the number is constantly increasing and they live and prosper, as all publications must live that meet the needs of the people, and as some do that only meet the demands of the people. We have before us two new magazines that are worthy of notice, "The Threshold Lamp," edited and published by Coulson Turnbull, 644 Englewood Ave., Chicago, Ill., "is to be devoted," the editor tells us, "to the study of those Laws which lead to the Attainment of Power, Harmony, and Wisdom; to studies for beginners in Astrology, Palmistry, Symbolism, and the Mystic Meaning of the Scriptures." Subscription price, \$1.00 per year. The number before us, Vol. I., No. I., presents an attractive appearance. The enterprise seems to be a healthy child, and we hope that it may grow and prosper.

"Occult Truths," a magazine of twenty-three pages is edited by Anagaraka Caskadananda, and published by Chas. W. Smiley, 943 Mass. Ave., Washington, D. C. It announces itself as "a monthly magazine hinting at Divine Alchemy, or that wisdom and those mysteries which alone can be understood by initiates." Subscription, \$1.00 per year. The contents of the current issue indicate that it deals with a great variety of subjects. Seems rather inclined to be anti-Christian, and, we should judge, leans toward spiritualism.

We often receive orders, from those who have read the advertisements in our Magazine, to the effect that the party wants such and such a thing that we "recommend so highly." It seems a little strange that our subscribers should take for granted that what appears in our advertising columns is a recommendation

from THE ESOTERIC. Usually these advertisements are not recommendations from us; if a person wishes to advertise in our Journal, he or she sends us the advertisement ready-made, which we insert, and we are in no way responsible for what the insertion may contain. Many times we do not know the firms who are advertising with us, and scarcely ever anything about the individuals. Of course, we avoid what seems out of harmony with justice and right—further than that we cannot be expected to discriminate.

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No. 3.

INDIVIDUAL DEVELOPMENT.

BY HARRIET B. BRADBURY.

Many who are living in the higher realization of spiritual things, feel somewhat at a loss as to methods for further growth. The more we become acquainted with New Thought literature, the more we feel that there are even within this movement, "many men of many minds." Every teacher has a different method to propose, and a slightly different interpretation of the inner truth of our being. It is quite possible to become confused through much study, until one's hold on the truth which maketh free seems to be weakening rather than growing stronger, and a certain vagueness, like a gathering fog, seems to be settling over all the knowledge already gained.

There is a cause for such a condition as this, which, when understood, will give the clue by which freedom may be regained, and through which one may become conscious once more of a steady onward progress. To keep such freedom is no easy task. Probably there is no one who goes forward constantly with the sense of being led directly toward the truth that is meant for him, unwavering, undoubting, and looking always to the inner guidance which alone is infallible. For the real secret of all our uncertainty is that we look too little to the inner guidance, and too much to the advice of our fellow-travelers on the upward path. Each one who has attained a measure of freedom has a different method to suggest, simply because the Spirit never leads two in exactly the same way. When we try to follow closely the method of another, we unconsciously close our ears to the voice that is speaking in our own souls, and thus, by becoming deaf to the only guidance which is exactly suited to our individual needs, we lose our way, and then wonder why we cannot hear the voice that says plainly, "This is the way; walk ye in it."

It is much easier to take a course of instruction from an accredited teacher, and to rehearse the formulas or affirmations that are recommended, than it is to hold the attitude in which we can ourselves receive wisdom directly from the divine Source. It is also easier to become negative to thought currents from other minds than to find our true relation to the great current which is the onward sweep of evolution, and in which we must move if we are to make true progress and develop harmoniously on all the planes of our being. This great current is within us, even when we cannot find it; it is urging us forward continually, while we, like silly sheep, instead of following in the plain path that lies marked out before us, dash through fences and obstructions, only to find ourselves in woods or thickets or among thorns and brambles. We shut our eyes and then complain that we cannot see. Even when we venture to look straight before us, we distrust the revelations that come, or at least, do not learn the plain lesson which they teach, that we may receive such guidance continually.

Sometimes the very eagerness of our desire and the firm resolution of our will bring us unconsciously into an attitude in which we trust our own will too much. In sitting down for the express purpose of receiving light, we are apt to have a too definite idea of what the coming revelation is to be, and thus make ourselves more and more rigid in the position which we already hold. We do not fully realize the presence of the inner Light, and so are unable to make ourselves receptive to its illumination. Perhaps the thought of some friend's experience, or of the teaching of the last book we read, is really guiding our desire. Perhaps we are trusting our intellectual powers too much, and are trying to reason our way out of our difficulties. Perhaps we are denying ourselves that free and wholesome enjoyment of life which every one should have, even when living without a selfish desire. Indeed, if a life is truly selfless, it *must* find honied sweets in every moment, and a blessed meaning in even the most trivial experiences. Sometimes the trouble is a shutting off of the avenues of approach by which our fellow-men come near to us in sympathy. Always the trouble is that we are trying to do artificially, that which can only be done by the inmost Spirit that is each one's guardian angel.

To one teacher the all-important consideration seems to be the complete mastery of physical sensations and appetites by

the will, guided by the reason. To another the dangers involved in trusting the reason seems appallingly great. He will perhaps advise faithful practice with certain affirmations which the reason utterly repudiates, in order that that pretender to the throne may learn its own true place. How can these teachers both be right? The answer is that the intellect in its lower activity, reasoning from a materialistic basis, is utterly misleading and degrading to the soul, while in its higher and more spiritual activity it is as godlike a faculty as intuition itself, being the masculine expression of the highest life, with intuition as its feminine counterpart. Instinct, so-called, is the lower life of the intuition, and as appetite, must be conquered by the higher reason, even as the lower reason must give way before the intuitions of the soul. But the masculine and feminine are, when perfected, truly one, united in indissoluble marriage, the higher reason seeing God as plainly as the intuition has always seen Him, and the true instinct of the race proving itself after all to be a supreme desire for God, needing only to grow *reasonable* in order to see the vanity of all lower delights and the hideousness of superstition. Those two seem to be at war because neither understands its own nor the other's true nature, nor their need of each other for the perfecting of both. The time is coming, however, when each will see that the other is only itself in a different guise, its true counterpart and helpmeet. All methods for attaining the higher life are simply methods for adjusting to a true relationship these two phases of soul activity. Active and passive, inner and outer, masculine and feminine, both are needed and must learn to work together harmoniously. One soul finds help in one way and another in a way quite different, because the internal dissensions in each soul's kingdom are different from those in every other soul.

Anyone who has reached a measure of attainment has become capable of receiving the guidance which he needs directly from the inmost center of his being. That part of our life which is like the deep sea, unmoved by any waves or storms that beat upon the surface, has the secret of our ultimate destiny. To it we must look for the true means of solving our special problems. The further we have progressed on the true path the more impossible will it be for us to follow literally another's method. It is only as something in that other's experience has been like our own, that his method has any meaning for

us. We cannot take in what we are not ready for, without producing a sort of mental indigestion. To try to assimilate ideas for which we seem to have no affinity is not very profitable. Rather let us learn to look within and listen to the voice that is waiting to speak to us out of the depths of our own being.

Teaching is not to be despised; we must have more and more of it until all have learned how to look within and find the "true light which lighteth every man that cometh into the world." But this and this alone should be the object of the teaching. An elaborate system of philosophy is not necessary. "Lessons" founded on the idea that the truth of being can be expressed in words, are inevitably little more than twaddle. The truth of being is the personal relation of the man to his higher Self,—to his God, or that aspect of the divine Life for which he stands as a specialized product. To find the true meaning of one's own life and the true use to which one should put brain and muscle and thought and feeling,—this is to become one with that higher Self, and a conscious user of the instrument which seemed formerly to be all there was of one's individuality. A teacher's work is not to inculcate a system; it is rather to understand the pupil as an individual and to know how to play upon him as upon a most delicate instrument, while the pupil's inner consciousness takes note of all that is done, and discovers by that means how he may bring out new harmonies for himself. A teacher should advise, criticize, suggest; he should correct as far as possible wrong habits both mental and physical, he should guide the pupil in meditation and see to it that he is not led astray upon the psychic plane. All this is sufficiently delicate work to give material for many lessons, and to prove a teacher's real ability, without wasting time over any peculiar system of philosophy or cosmology. A teacher should remember also that the method which helps one pupil most may not be best for another, and therefore leave a great deal to the intuitive perception of the individual pupil in regard to the method he is to employ, advising with him, and suggesting where that is necessary. He should also remember that some persons are more susceptible to psychic influences than others, and beware lest he prove to be a "blind leader of the blind," while trying to guide a more sensitive soul over places of which he himself has had no experience.

But the inner Guide is always right. No teacher's voice should be listened to when it contradicts that silent monitor. Only, one must be sure that the voice is from the very depth and center of the soul. The best means of determining the nature of any leading is to observe the effect upon the whole mental and physical condition. If, for example, when waiting in the silence, a new suggestion comes into the mind, if the mind seems clearer, the body stronger, and all emotions purer for the presence of that new idea or purpose, then it should be cherished and cultivated. Every time that such a leading is followed, one is preparing the way for other leadings that will guide the soul to higher and yet higher things. Whatever work brings a sense of effort and friction is not done "in the Spirit." Whatever impulse brings a weakening of executive power or a depressed condition of vitality is wrong. There are many guideposts by which a learner may discover whether he is on the right road or no. And when one finds himself on the wrong road, the Spirit, if invoked with faith, will show the true way, either by a direct revelation or by bringing one into the presence of a human helper who can touch the hidden spring that shall bring harmony out of discord, restoring again that receptivity which makes the inner guidance possible.

CHRIST SPEAKETH STILL.

BY MARTHA SHEPARD LIPPINCOTT.

Ah! still the voice of Jesus Christ
 Speaks to his children here;
 If we but list, with soul intent,
 His messages to hear.
 He speaketh through the inner voice,
 Where conscience holds the key.
 And if we will obey his will,
 Disciples we may be.

He ne'er forsakes us in our trials;
 If we on him depend,
 He'll reach to us a helping hand,
 And consolation lend.
 Then why should man grope in the dark
 With unbelieving thought,
 When by a little faith and trust,
 Christ's messages are taught.

KNOWING GOD.

(Continued from the August Number.)

The presentation of the idea of God, in the first part of this paper, may have been confusing to many minds in regard to that most important conception of the nature of God and of how to approach him; and more especially so as, in a former volume of *THE ESOTERIC*, God is described as the formless omnipresent Spirit,—a Spirit separated from and above the mind or spirit of creation. There is no one subject the harmonization of which is so important to the mind seeking the highest attainments, as a clear, well-defined conception of God. A deficiency in this direction has brought about much infidelity, and entire disregard of everything but self. Even those who are seeking to come into unity with the Divine Mind and who are devout in all their life and habit, must establish a clear conception of God, or their devotion will cease. Therefore, as we have disturbed the fundamental imagination in this relation, it becomes our duty to give a better foundation, or we are doing evil instead of good.

In pursuance of the thought presented in the preceding chapter we would call attention to the following selection from Genesis (xviii. 20, 21): "And Yahveh said, Because the cry of Sodom and Gomorrah is great, and because their sin is grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." These verses present Yahveh in the light of an individual, a personality, who, in order to make a thorough investigation of the doings of his subjects, to make perfectly sure of the entire situation, is necessitated to come down and see for himself; and in all the accounts of God's promises and appearances to Abraham, Abraham talks with God face to face, as a man talks with his friend. Read also the account of the destruction of the tower of Babel (Gen. xi.).

In these chapters and in many others throughout the Bible, if one cares to follow up the subject, it is seen that Yahveh appears to men as a man. In short, when a man is wholly pos-

essed and controlled by the mind and will of God, then the thinking intelligence of that individual is God; and as all that constitutes the man, the conscious existence, is his intelligence, and as that intelligence causes the body to speak, then in such case it is God speaking. Because of this fact the prophets, when they prophesied, said, "Thus saith Yahveh," and the words of the prophets have been accepted by Christian believers as the words of God.

God said to Israel, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee unto the Amorites, and the Hittites, and the Perizzites. . . . and I will cut them off" (Ex. xxiii. 20-23). Now, we have here an instance in which God uses a messenger (angel). Whether the messenger was in the body or out of it, whether it was Moses or Aaron, the statement is unmistakable that it was the one in whom was placed God's name, his will; and as the will of the individual is absolute monarch, perfectly governing the intelligence, it follows that, where God's name is placed, in that one is God enthroned, speaking, thinking, and ruling. We note also that, in all the accounts of God's dealings with the children of Israel, he used instrumentalities, usually in the form of men; and this being so, why is it not reasonable, why does it not appeal to the intelligence to believe that there are organized centers throughout the universe through which God manifests himself according to the plane of development that men or the souls of men have reached. It will be observed that we here speak of God as separate from, over and above, as ruling or being the cause of, all these centers of his manifestation.

We have previously presented the idea of God in all the various degrees of unfoldment, from the highest imaginable plane down through all the centers ruling the various systems to the one governing the Solar System, and the prospect of the establishment of such an organization on our planet to rule, under them, over the earth. Now, we do not mean to imply that there is no God except that which is manifested in these

bodies, or centers; for we, with the ancient prophets, believe in God the Spirit, the omnipresent Spirit, "the fullness of Him that filleth all things." David exclaims, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" This Spirit is the fountain from which all organic life has derived its potentiality. It is all-knowing, because from it came all mind. It is all power, because from it came all powers that are. It is formless, because it formed all things and is limitless in power. Form expresses limitation. In all form there are special organs made for special purposes, and no organization could be formed that would possess functions for all the purposes that are served by the various forms of existence, even upon our planet. Therefore God is formless, yet forming instrumentalities for his purpose; even the blazing suns are but the mind organs of the Infinite. And this infinite, unformed Spirit does not change to suit any organization or mind. We may say that God takes no knowledge of any living thing.

When Jesus said, A sparrow "shall not fall on the ground without your Father," he did not refer to this limitless fountain of Spirit Consciousness, but to a living, conscious, organic form. God is manifested in all stages of existence; the life in the waters and on the earth is of his substance—he is the life thereof. But when we read in Genesis that God said, "Let us make man, etc.," the reference is not to the one Spirit that is manifest upon all planes of existence, but we are brought before an individualized, organized Intelligence, whose thought is specialized because the sphere of their use is limited by the plane of their consciousness; and that especial sphere was the formation, the guardianship, guidance, and control of the system of worlds to which they belong.

Our Lord said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John xvi. 24); that is to say, the Intelligent Actor of the world of Spirit is in him and the body in the heavens to which he belongs. We may pray to the formless Spirit and our prayer is but the act of inspiring from the fountains of the infinite Life; and the character of our desire, our thought concerning God, and the plane of our own development and mental capacity, will absolutely govern that which we receive. That formless, eternal One is forever subject to all his creatures. As one has said, "God serves faithfully"—the righteous man and the

murderer, the thief and the benefactor. He will struggle to preserve life in the organism until sinned against beyond hope, when he or she will tear down the structure, liberate its forces, and scatter it to the primal elements.

The formless One acts by law. It is true that the God of the Solar System, who is in the form of man, works under and through this divine law and cannot violate it without sin, yet they act by volition, and do not wait for us to formulate our thought out of that divine Substance. They, God, so loved the world that not only did they give man a pattern of their holiness in the person of our Lord, but he himself left on record the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt VII. 7); "Him that cometh to me I will in no wise cast out" (John VI. 37). Thus we are introduced to One knowing, feeling, having had experience like our own, yet so far transcending our highest ideals, that we can form no idea of his glory save by the revelations of the past and by the gradual unfoldment of our own individual growth.

If it was necessary that God come down to see if Sodom was altogether as reputed to him, the question may arise as to whether he hears our prayers or knows our needs. The apostle has well asked, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. I. 14). Yes, there are millions of ministering angels, messengers, who go and come between man and God. All our physical and mental states are carefully watched, and every prayer uttered from the soul is borne to Source and Center of all the government and power of our system; and, consequently, our prayers are not in vain.

But James (IV. 3) says, "Ye ask, and receive not, because ye ask amiss." The apostle had here a well-defined idea of the cause of one's prayers not being answered. If one-thousandth part of the wordy, so-called prayers from the pulpits of our day were answered, the world would be thrown into confusion. In order to be answered, prayer must arise from the consciousness of the spirit within of our needs, and then, as St. Paul says, "The Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans VIII. 26).

Again, although hard for men to believe, yet it is true, that there are many things which we need most sadly and for which

we pray most earnestly, and yet we would not receive those very things were they given us; we are in an attitude to repel and thus prohibit the answer to our prayer. As we have said, these Holy Ones cannot violate the law of God, the universal Soul, without becoming sinners, which is an impossibility. There are revelations that you all need, and that the Holy Ones would gladly give you, but they cannot do so, because, if in the plainest and simplest language they were to give you what you need, not only would you fail to understand but you would misconstrue the revelation, which would, therefore, become an evil to you and to them for having communicated it. Thus it is that legions of Holy Ones are waiting to attend to your needs if you yourself were able to comply with the requirements that make such attendance possible. Certain laws governing mind must be complied with before those high Intelligences can possibly approach us.

We should bear in mind two facts: first, God, the formless, eternal One, is the fountain from which we draw by inspiration all that we need, in compliance with the injunction to pray always with all prayer; for in this Fountain reside, ever at our command, all things that we can possibly need; second, when we want help from the Source that is able to help us in time of need, our prayer to that Source must arise from a vivid consciousness of the need; and we should approach reverently, lovingly, yet confidently.

As to the method of approach, you should centralize your mind in loving, passive devotion upon the Holy Center. If you wish to single out the one individual, the Christ, as the Church does, it is well—it does not matter. Place your mind upon him, banish every other thought or desire, do not allow your mind to waver for a moment; and, if you are free from all selfish desire and otherwise in the right attitude, you will soon be conscious of a mental touch with him. Then, with the simplicity, honesty, and earnestness of a child, make known your desires, which, indeed, will be known before you ask. The mental touch that you obtain will bring you the answer you seek, so that you will know definitely what the result is to be. Mark it well, see to it that you do not forget it, believe it, depend on it; accord-

ing to the answer, so will it be to you. Then return to your previous condition; do your part faithfully and honestly and earnestly, and rest assured that the Holy One will do his.—[ED.

(THE END.)

“Two travellers started on a tour,
With trust and knowledge laden:
One was a man with mighty brain,
And one a gentle maiden.

They joined their hands and vowed to be
Companions for a season,
The gentle maiden's name was Faith,
The mighty man's was Reason.

He sought for truth above, below,
All hidden things revealing;
She only sought it woman-wise.
And found it in her feeling.

He said, ‘This earth's a rolling ball,’
And so does science prove it.
He but discovered that it moves,
She found the strings that move it.

If any stars were missed from heaven,
His telescope would find them:
But while he only found the stars
She found the God behind them.

All things in science, beauty, art,
In common they inherit;
But he has only clasped the form
While she has found the spirit.

He tries from earth to forge a key
To ope' the gate of Heaven:
The key is in the maiden's heart,
And back its bolts are driven.

A SERIES OF POEMS.

BY E. J. HOWES.

We present the following poems, as, to our mind, they possess rare merit; but it will be the few who will have the subtle, mystic mind to float out in their spirit and rejoice in the mysteries of an unknown realm. To be appreciated, these poems must be read by the light of an interior consciousness. We print them in mass in order to make them available to those who will read, study, muse upon, and appreciate. The author sends the contributions with the following remark: "I send you a squad of poems utterly esoteric, because they spring as naturally from my ultimations, as breath, and are usually written in the night from irrepressible life. They are *not* written for THE ESOTERIC, but they are written to ease the fire that seeks the flame form of the poem."—[ED.

THE ATOM.

For after all, what do we know of this terrible matter except as a name for this unknown and hypothetical cause of states of our own consciousness.—T. C. Huxley.

Perceptions are pure mental modes
And fabric of mind's light.
(Thus saith the learned scientist.)
While solid physics are unseen
And lair in unknown night.

Back of the sceneries shot with change
And quivering with sense,
(Thus saith the learned scientist.)
Atomic cloud, sure, dense, and pure,
Drears with a grit intense.

Then what we sense proves psychical;
And what we love proves mind!
And nowhere do we get a glimpse
Of all that steady fund, beyond,
Of atoms, moving blind.

And while we keep on loving mind
 More finished proves the show.
 More exquisite the joys we feel;
 To kinder deeds our footsteps steal
 And purer friendships glow.

But no glimpse yet of real world!
 No atom bars the way.
 We stare aghast. Existence proves
 But life romance, backed by a pure
 Atom mythology.

Thus uproar sinks at last to rest;
 The breast of peace breathes full.
 We never get atouch with fact,
 Nor plane, nor sphere, nor foe, nor guest
 Not wholly spiritual.

Where lurks the fever then of thought,
 Since mind and mind's own place
 Are one sufficient sure control;
 One prime hypnotic trancing whole,
 Of which each soul heirs grace.

PERMISSION.

Hast thou heard of spirit love?
 Seen the shaken twilight moving
 Past the rapid moonbeam roving:
 Felt the ways of something loving
 Breathe by from the slopes above?

Surely then thy oft lone heart
 Watches past the birth of evening—
 Rising everywhere in shadow,
 Till the moon comes on the meadow,
 Where the silver ripples dart.

Ways of shadow lure thy eye,
 Wherein longing's glamour lying
 Blends the list of breezes dying,
 Till before the brain's copying
 Forms the future phantomry.

Who shall say thy spirit, nay;
 While thy gentlest mood is joining
 Intuition's subtle coining?
 Surely spiritward thy soigning
 Bears thy griefs and toils of day.

Thought and courage hold thee dear,
 But more dear doth all the loving
 Love, which proveth past all proving
 Solid socialisms moving
 Thickly in the there and here.

Let the worry then be theirs
 Whose both thought and courage crieth
 Down the soul; while thou espieth,
 Close an endless life's broad stairs.
 Golden phantomry's first lairs.

THE MANY AND GONE.

How does it happen that man should have invented such a belief?
 What kind of a creature is this man who fancies that to him is given
 this prerogative of an endless life?—Rev. Minot J. Savage

Heartily know
 When the half-gods go
 The gods arrive.

The roots of all things are in man.

—Emerson.

Many were the dreams of might
 In the lands so lone,
 Where tones of the constant light
 Were cold greys of stone;
 Which the king on the throne, the soul,
 Peered through alone.
 And the song from that night we hear,
 Is a swelling monotone
 Of its many and gone
 To the height of their goal.

For there they flashed into Man—
 That parable;
 Where the cosmos met and ran
 Its one mold full.
 And the throned Idea began
 To kiss and buffet each soul;
 To untwist at each twisted thread
 For the point of the what and the how,
 That thought, with the crown on the head,
 Should peer with the powers of the dead—
 The many and gone
 Who know truth alone.

Yet still there beateth the air
 But Memory's grand review.
 Where the Platos yet ravel the soul
 From its bristles to golden hair,
 From its pit and fire to the blue,
 In the face of its snarl and groan;
 For its center shades sullenly
 Speak through their mumble, of clue
 To implacable hailing and goal
 Mid the astrals of many and gone.

And to-day we half believe
 Mid the cumber here and there
 Of things that yet fabric and weave
 The bristles and golden hair
 (Those mights of hereditiea.);
 And we move our gaze to the glare
 That seemeth to line the dark;
 And the troubled world says, hark!
 To the moving tread and tone
 Of the many and gone.

THE OPEN DOOR.

In at the open door the Lord
 Leads Love. The scene is fair.
 Along the housetops shines the air;
 It is the angels walking there.

The scene is constant, for the Lord
 Day in, day out, returns and comes;
 And Love the open door illumes;
 And Love is walking all the rooms.

Ever the guise of face and hue
 Is ne'er the same, but e'er the same
 Fine manner in the Lord; and flame
 Along the housetops at each name.

The prison grime, the palace shine—
 Once gulf't apart in time—now here
 Walk free together everywhere,
 And seraphs haunt the shining air.

No vision and no dream are these.
 The word is nigh thee; and therein

To walk is vesture white to win
And freedom from all sin.

NIGHT.

(JULY 26, 1896.)

In silénce glides the moon
Far up the silver stream of night,
To hold her court of shine and sheen
With all the world in sight.

The corn breadths quiver far,
And glance and follow hour by hour
With crowding gleams yon silver car
Of midnight's passion flower.

'Tis love that ebbs in light
Far down the evening star's decline;
That swells the crystal vase of night
With flash of mantling wine.

Now wake the inner ways,
Where counters to the outer sense
Roam through the mystic magic maze
Of things long faded hence.

Faded, but not decayed.
Rather, like yon ascending scene,
Grown deep in shimmer free from shade,
And kept at courts of the unseen.

THE EVERLASTING HOPE.

I have a life; no one shall live it.
I have a sin; no one shall shrive it.
Life and sin are one—
I am undone.
Twin soul of mine, evermore parted
From me the half of thee—
How can we meet with each half hearted?
Oh, should we greet if chanced to meet?
My life and sin are one forever.
Thy life shall taste of sin—no, never!
Ah, should we greet if chanced to meet?
And yet a hope of richest seeming

Shines far above life's severed gleaming,
 My life and sin—
 Thy life of sin ne'er dreaming.
 In thee a Christ is living deathless;
 In me a Christ is lying breathless.
 If he ne'er bursts his prison.
 Ought we to say Christ is arisen?
 Christ will not stay a Christ divided.
 Then pass despair! and thou divided
 Soul of my soul, somewhere we meet—
 Somewhere shall greet.

MORN.

Morn ripened on the east.
 Two clouds lay there.
 Narrow and bare;
 Just seen beyond the screen of living green.
 But oh! so lone with some dark care,
 Which happy brilliancy and bird
 Roved from in joy afar—
 Roved from and left to lie
 All sick with sighs unheard.

Morn ripened on the east:
 A scene to brink
 One at the edge of seeing
 Into the heart of being,
 Where the immortals feast
 And nectar drink.

DRINK THE LIGHT.

Drink the light thy being craves!
 Should it crave fine occult waves,
 Which, like wines, exhilarate,
 Or, like honey, feedeth sweet.
 Know that in some distant star
 One is waiting thee afar.
 And across the chasm wide
 Only thus thy spirits meet.
 Time is but the trance of mind.
 Space is but the trance outlined.

Things are solid, soul to soul:
 A superb one mental whole.
 Fluctuation, change, and rush
 Are the modes by which we hush
 This most awful truth to flesh,
 Yet at cost to gain the mesh
 Infinitely underlined
 Of the nights and days of Brahm,
 Ever struggling to be calm;
 Never ceasing quite from will:
 Ne're all-conscious of the thrill
 Of the langour so intense
 That to it the fringe of sense
 Stiffs to ice of sense of being,
 Where the square truth turn of seeing
 Sings its changeless spirit psalm.

TOUCH THE HARP.

Touch the harp that in thee lies!
 Hear intently,
 Touch it gently—
 Thou shall win thee soft replies.

Scarlet gold in borders blue—
 Such is passion.
 Touch will fashion
 Wouldst thou flame celestial too.

Muck sun smit doth bubble off
 Globes so tender.
 Queens of splendor,
 Lastly dahlias grow aloft.

And in quiver of a groan
 Music hideth,
 Where it hideth
 Singing sands of Memnon tone.

In the fragment as the star
 Glamour slumbers.
 Touch it true to mental numbers—
 It is rapture from afar.

A FACT.

—More than we can even ask or think.—Paul.

All things now dark shall change.
 We live in "the light range;"
 The cloud is in our eyes
 And not within the skies.
 Perception grows: and then
 The beams are glowing where
 Darkness hath had its lair—
 Making a brilliant glen,
 Widening anon
 If we step in and travel on.

At last, like a deploy
 Of glory at our feet,
 Whichever way we turn
 We find a golden street:
 And in the solemn joy
 Transcending all we knew.
 We cry:
 To this have come our glens agleam;
 And more than even thought or dream
 We've struggled to.

 WE TAKE OUR RANK.

We take our rank where we take being hourly
 In general beauty of our stage and state.
 The sudden flower may bloom e'en when but sourly
 The landscape with the sullen sky doth mate.
 The little things are great; and yet not great
 If they bewitch the eye alone at points
 In widths of isolation; while a fate
 Of dismal portent steams from million joints
 Of cells the fate approvingly appoints.

Work at a plan of empire which the woods
 Of candor and romance and action line.
 Make clear to thought the lovely solitudes
 Which lie at heart of this threefold refine.
 Then draw thy breath from energy divine,
 And in the slow, calm way of perfect power
 Give wonder to the winds; and countersign
 The Word, all one in atom, star, and flower,
 And entering know Eternity's grand hour.

THERE.

When we remote shall be
 From time as here,
 What will the moment thrill
 As there?
 What likeness shall we wear?
 As we such questions peer
 At ease and are
 Half smiling as the seer.
 Some star
 Has curdled on the bar
 We cross ere we shall know
 How tense is *now*,
 And to the moment's flow
 Life shapes its prow,
 The seas to plough.

Oh, hauntings of the far!
 That ye like wind
 Do blow at all, and are
 The present mind.
 Silver and not storm-lined,
 Is somewhat answer to the quest
 The spirit moved—
 The ripe and silken nest
 Shaped by the loved
 E'en now is proved.

 QUESTION AND ANSWER.

—What is the sea whose shore is speech?

—What is the pearl found in its depths?

—Gulshan.

Spirit and Word, twin spheres inlocked,
 Are the eternal dawn of thought.
 Behind them soul can never peer
 But holds them in her perfect spheres.
 Self is the pearl found in its depth—
 A wakened soul where God hath slept.

THE STRENGTH OF SIN.

BY BROTHER JUSTIN.

“The sting of death is sin; and the strength of sin is the law.” I. Cor. xv. 56.

In this axiomatic statement Paul briefly defines the scientific relations existing between the law, sin, and death: and with one masterly stroke plunges us into the remotest labyrinths of the problem of life and places in our hands the keys that unlock its mysteries.

The pivotal point is *the law*: upon it rests human action and by it the results are measured. We may ask to what law did Paul refer? Evidently creative law,—that law by which God spake all creation into existence when He said, “Let us make man in our image, after our likeness; and let them have dominion.” We see this law active in all created things; indeed, it is the only law revealed to our world of creation. In it are all the potencies requisite to ultimate the divine plan, viz., to make man in God’s image. Then, if this be true, the law to which Paul referred, and which is the strength of sin, is natural law,—the law controlling and directing the manifestations of force and matter; for creative law in all its spheres and phases of government is that which rules nature. Consequently, in order to be successful in the gigantic task of escaping death by ceasing to commit sin, thus escaping the killing power of the sting, we must make a careful and critical study of natural law in all its spheres and phases of action, so as to gain as clear an understanding of the co-relations of force and matter and of the conditions which modify their phases of expression as is obtainable; for with all known aids at our command, we shall scarcely be able to succeed,

“The sting of death”—that which has power to produce death—“is sin,” the transgression of law: “and the strength of sin”—that which has power to cause us to commit sin, to transgress the law—“is the law.” That *the law* is the means of causing us to transgress *the law* seems to be paradoxical, but

with a clearly defined idea of the connection in which the term is used, the obscurity disappears, and we readily understand that "the strength of sin is the law." Each individual lives only by complying more or less perfectly with the laws of his own plane of existence: and thus engaged is, at the same time, transgressing laws operating on higher or lower planes, with which he must come in contact while inhabiting a material form. But we are not conscious of these transgressions, neither do we become conscious of "the strength of sin," nor of the source of its power, until we choose to ascend to higher planes or to descend to lower ones; then we learn in a practical way how strong is *the law*, and, in view of the higher or of the lower plane, how *strong is sin*, how difficult it is to comply with the laws of the plane to which we choose to pass, and to prevent the structures organized for the harmonious action of the laws of the new plane, from being swept away by the workings of the laws of the old plane.

In generation soul and body exist according to certain laws, and while under their dominion, are forced to act in accordance with them; but when it is desired to cease thus to act and to come into subjection to other and higher laws, the whole organic structure of both soul and body must be rearranged, re-organized, in order to give the higher an easy, harmonious field of expression. In doing this the former set of laws are transgressed, and by so doing we sin against them, we place ourselves in opposition to them; and, thus opposing their natural course of action, we learn how difficult it is to dam up, as it were, their channels, and at the same time to construct other channels through which the newer set of laws may act. While in the transitory stage from one plane to another, we are in a measure under the influence of two sets of laws, which, acting in opposition to each other, create a greater or less degree of antagonism and strife, thus making of soul and body a battleground for the clashing of what seem to be opposing forces. To stand firmly and unflinchingly, "like a stonewall" under the cross-fire of the old set of laws while creating conditions permitting the freest action of the newer set, requires an abundance of fortitude. Thus we learn how strong is "the strength of sin," and that its strength resides "in the law."

HEALTH BY MEANS OF MENTAL CONTROL.

If there were no other evidence that the time has arrived for a higher order of life, it would be sufficient to note the fact that every quality of mind that has been active in the animal and human organism, is now being brought to ultimations in the various systems of culture, physical and mental, and the varied schools studying and working on the effect of the mind on the body; and yet, at best, none of these can do more than obtain a correct knowledge of the effect of certain mental states.

Although it is a truth not yet generally accepted, a little consideration of the subject must convince us of the fact that, without the mind, the physical organism is dead; and we observe at least two spheres of mind active in control of animal nature,—one finding expression in reptile, bird, and beast, the other in human life. While many of us are not prepared to believe that animals think in the sense that men think, yet we must admit that they manifest a certain kind of thought. Every creature works for its own support, and there is undoubted intelligence shown by the bird in the building of its nest and caring for its young, by the bee in gathering honey and providing for the winter, and by the ant in the exhibition of its colonizing instincts: we are told that the ants even keep slaves, and cows which they milk. All this is a manifestation of mind,—a manifestation which may be followed through all grades of animate life down to the protozoa. Out of this realm of mind, whose activity is confined to the instincts of the physical body, has grown a reasoning intelligence, and that intelligence having obtained all that it possesses from the lower realm of mind, is inclined, in its more mature phase, to turn round, and, as it were, look back over the road by which it has come, to question each and every attitude, to trace out the connecting links between the higher and lower intelligence, and, in the examination of the lower phases of mind from which it has arisen, to discover the laws governing life, hoping thereby to become acquainted with the causes of failure, disappointment, sickness, sorrow, and death.

The moth has not yet discovered that the light of fire will

burn it, and, consequently, it rushes into the flame and is consumed. The higher order of animals have learned that fire will burn, that water will drown, that falling will injure or kill. Man has learned that many other things are sources of injury: but the majority of the race have still to learn that the violation of the law brings disease and death, that the keeping of the law will guarantee perpetual life, health, and peace. The faculty of preserving the body from the ravages of disease, is one of the most marked characteristics of the animal world and of human instinct, yet it is strange that so few of us intelligently recognize the basis upon which this faculty rests—which is, that all life is a struggle, a combat, a perpetual resistance, and that this resistance, properly directed, is capable of overcoming all diseased conditions to which flesh is heir.

We see the animal world in constant effort to resist death and its influences, and we know also that the person who has the greatest amount of vitality instinct in his or her nature, is the one who preserves health and vigor the longest. This vitative instinct not only causes the individual to look with horror upon disease and death, but creates within him a hope, a conviction amounting to faith, that he will not be sick. If you wish to call forth the real thought upon which rests such a one's control of diseased states, say to him, "You don't look well this morning; are you sick?" and you will meet the almost excited reply, "Oh no, I cannot be sick; I am perfectly well," and immediately he straightens up, an expression of firmness comes into his face, and there gathers around him the appearance of the brave man who is prepared to meet and struggle with the enemy. The attitude of mind which arises and takes form within him is that of the unyielding determination, "I will not have anything the matter with me;" and as long as that firmness is maintained, there is no danger of illness. Illness only attacks the weak mind which surrenders the body to its ravages.

The work of the Esoteric student is to take this thought and natural condition and carry it into the higher mentality, taking control of the physical forces and making his (or her) body that which he would have it. His attention is turned to the psychismic forces of other minds: he finds that, when he meets a diseased person, he begins to feel that he is diseased in like manner; if he meets condemnation and reproach, if only in the

unuttered thought, he feels crushed and oppressed by it, and he soon learns that his only hope of existence lies in the ability to rise above and overcome such things. Thus is called out within him the I-can-and-I-will principle, and he is forced to examine into and give special attention to the mental states requisite to the overcoming of debilitating and depressing conditions; and in this way he discovers the necessity of the name Yahveh, "I will be what I will to be." There recurs to him a condition active within him as a child, when, in play with other children, he was continually creating and overcoming obstacles; one striving to do what the other could not. Thus the childish mind lays the foundation of that all-important faculty, faith, and an independent individuality which says, "If you cannot do it, I can."

But in the experience of the Esoterist it is not necessary to create obstacles in order to overcome them—he finds them in his pathway, at every turn; and if he wish to advance, to make progress, he must assume the attitude of the fearless warrior who, determined to conquer or die, goes forward to meet the enemy. In this mental attitude he cannot let the body down into a sleepy, dreamy, passive state, but learns not only to command it, but to *hold* it under control as an instrument of use. He learns to live, so to speak, in the mind, and when undesirable conditions creep over the physical body, he rises in the dignity and power of his mentality and repels them; he does not for a moment permit their existence in his organism. By the power of the conquering will he says to the infirmity, "You must go," and the will put into the word causes it to go. Thus he learns—from the experience forced upon him by the necessities of his attainment—that all is mind, and that he, the organic, thinking intelligence, must rise superior to all lower forms of mind; and we are prepared to say that no man or woman will ever reach the high goal of attainment without thus having complete control of his or her own body.

One who talks of possessing these attainments and who has not perfect control of his physical organism, is like the soldier who boasts of his bravery, but trembles and runs away at the approach of the enemy. The words of the angel to John were, "He that overcometh shall inherit all things," and the Esoterist must bear in mind that it is the overcoming which is, of itself, the attainment. Therefore a professed Esoterist who is guilty of such weakness as to be sick, is an Esoterist in name only,

he has not made the first step in the line of attainment; for these attainments mean the meeting and conquering of many mightier adversaries than mere weakness of the physical body.

When we discern that the instinct of animals and the instinctive mind of certain persons are able to control any and all functions of the body, keeping them in health, it suggests the necessity of understanding the law by which this is accomplished, in order that we may apply it in our own lives for the control of our own bodies; and to the end that Esoteric students might have within their reach methods for properly doing this thing, there have appeared in *THE ESOTERIC* several articles containing instructions in regard to going through the body, being consciously in every part of it, and while there, taking command of each particular function, that it may do its duty faithfully. The regenerate life means a great increase of, a filling the body with, life's pure energies, and from the time that the man or woman begins the effort to retain all the life generated therein, there will be sufficient added life to make every organ of the physical structure healthy and vigorous, so that there is no excuse for the presence of any diseased state.

You should, therefore, go through the body with the light of your own mind consciousness and command therein health and vigor, setting each function to the work of doing its duty. If any member of your body refuses to work, the body is diseased; consequently, see to it that each organ keeps up its end of the requisite task. Therefore, if you have hope of the final attainments, of becoming conqueror, remember that the first requisite is to overcome all disordered physical conditions and to cast them out. Put the body in healthy, vigorous working order, and then you are prepared to go forward, doing and accomplishing.—[ED.]

This life were brutish did we not sometimes
 Have intimation clear of wider scope:
 Hints of occasion infinite to keep
 The soul alert with noble discontent.

—Whittier.

AM I A CHRISTIAN?

BY BROTHER PAUL.

Statisticians tell us that there are four hundred millions of Christians in the world at this time; and as the term Christian implies an acceptance of the doctrine of Christ and a belief in his teachings, it follows that, if statisticians are correct, and if our beloved Lord and Master spoke the truth (and surely no one would be bold enough to question the veracity of one who proved by his deeds that he was the Son of God), then this enormous body of people, these sanctified ones, must be partakers of the promises and blessings that he made to all who should believe on him; must be able to prove by a holy life and righteous deeds that their claim is not a false one.

Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death (St. John VIII. 51). He also said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark XVI. 17, 18).

From the above we readily see that Christians must be a superior people; they must have reached a period of soul unfoldment when their mind has become illuminated and quickened, so that they are able to comprehend the law of being, and are thereby able so to order their lives as to be in perfect touch with the Spirit in whose image they were created. They must be an immortal people,—a people who have gained control of the master death; a people who are able to "walk and talk with God; a people whose understanding has become so unfolded as to enable them to govern not only the physical organism, but the mind currents of the planet as well; a people in whom the image of the Father shines forth in all the celestial grandeur of ripened manhood. This is no ideal picture, created in the imagination, a chimera that cannot exist; it is

truth—truth as taught in the Holy Scriptures, which, as our Leader tells us, “Cannot be broken” (John x. 35).

If the signs which are to follow all who believe in Christ are not manifested by those who call themselves Christian, then there is something wrong. Either *Jesus did not speak the truth*, or those who profess to be his followers are not living in conformity with his teachings. If Christians are believers in the Nazarene, then why are they compelled to call in the physician? Why are they not able by the power of mind to control the physical body? Why is it that they are so ignorant of the laws of life? Why is it that they are unable to comprehend the simplest of the Master's teachings? Surely there must be a misunderstanding somewhere. Either the Christ was a deceiver, or his so-called followers do not as yet fully comprehend the teachings of their Lord.

Christ spoke in no uncertain language when he said, “Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke xiv. 33). He here strikes the keynote of all true soul powers, and he but echoes the command of Yahveh who said, “Ye shall have no other gods beside me.” If all old things are not renounced, if the perverted conditions of a sinful world are not recognized and eradicated, the individual who asserts that he is a Christian, will find himself numbered among those who claim to be disciples, but to whom the Christ says, “I know you not.”

If we are to be Christians in the truest sense of the term, we must renounce all the vanities of earth, we must cease to worship the gods we have created, and must turn to the God of the universe for our strength, for our knowledge, for our support. The God of the universe is the God of Abraham, Isaac, and Jacob; the God who has said, “If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me.” These are no idle words, they contain that which is vital and eternal.

A Christian must know God: he must put aside all that separates him from the Spirit. He must follow our Lord in the “regeneration,” in order that he may be “born again.” If he does this, within his breast will be born the Christ: the

power which imparts wisdom and understanding, and which enables a man to manifest the fact that he is a Christian—not in name only, but in deed. He will then understand what it means to be resurrected. His capacity to comprehend spiritual truth will have been unfolded. The words of our Lord will no longer fall upon deaf or unheeding ears; they will enter the heart, and the mind will understand the truth, which, to the materialistic Jew, our Lord taught in parables.

The term "Christian" is intended to designate those who will have reached the crowning ultimate of the present age,—individuals perfect in physical form, mental abilities, and spiritual powers. They will be men of wisdom, men of godlike understanding, men whose power to command will be limited only by the needs of our planet. They will have unfolded the image of the Father, and can with truth exclaim, as did our Lord, "The Father hath not left me alone; for I do always those things that please him" (John VIII. 29). They will also understand that they are the expression of the incarnate power and glory of God; men overshadowed and controlled by the mind of Him who willed the universe into manifestation. This state is a most glorious one to contemplate, and fills the mind and soul with love divine. The Father incarnate in the son, ushers in the time foretold by Jeremiah when he said, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yahveh: for they shall all know me, from the least of them unto the greatest of them, saith Yahveh" Jeremiah XXXI. 34.

Search well your hearts. Pray that the Father may illuminate your understanding, that you may know the truth. When you have found truth you need not proclaim that you are a Christian; the Christ within will manifest the power and glory of the Father, and the world will see and recognize that the Christ is no longer dead, but has arisen.

"Aristotle has said that 'The sweetest of all things is knowledge.' And he is right. But if you were to suppose that the publication of a new view were productive of unbounded sweetness, you would be mightily mistaken."

OUR EXCHANGES.

We take the subjoined extracts from *The Light of the East*, a Hindu Monthly Review, edited by S. C. Mukhopadhaya, M. A., 20 Grey St., Calcutta, India—a magazine well named, for its articles are able and very thoughtful, as is evinced by the metaphysical value of these extracts. This journal is probably the exponent of the highest thought of the East.—[Ed.]

THE SPIRITUAL PRINCIPLE.

The spiritual principle is not born of the senses, nor of the sense-consciousness. It is not reasoned up to nor attained through any process. Neither is it a matter for the intellect to handle, for it cannot be made subject and object; but it is the ground or unity of subject and object—that which makes subject and object possible. It is the source and centre of our existence. It is not a process, nor a series, nor the sum of a series; it is not one, nor many, nor all of these. It must be out of a process in order to discern the process. It cannot be in any series, for no term can discern the other terms of a series. It cannot be the summation of a series, for it must have been as perfect at the beginning as at the end. It cannot be an aggregation either of states of consciousness or of trains of reasoning, for these mental functions are materially conditioned and cannot originate or explain the spiritual principle which makes them possible.

No philosophy or philosophic system yields the spiritual principle, for it is infinite and cannot be attained to. None of the so-called faculties of the mind can give it birth, for it is not reducible to any polarity and cannot be discerned by the sense-consciousness. It comes through intuition. It simply "is." It is the "blind spot" of our mind (to borrow from one of the senses), which, if we give heed thereto, will more and more become our light and life. It is the Divine within us. It is everywhere, the center and circumference of everything. It is the essence of all things, the principle of nature, the principle of knowledge, the all in all.

An investigation of the verb "to be," the copula of every sentence, reveals the spiritual principle. In the simple sentence, "I am a man," there is a residuum rich in its implications, whose ultimate cannot be resolved. The subject "I" and the attribute "man" are one and the same person, or individual. They are on the same plane. Whatever is true of one is true of the other. They are united through an infinite copula—"am." The two finites are made one through this infinite. Plainly, the copula "am" is on a plane totally distinct from the subject and the attribute; and the oneness or unity or identity of the subject and attribute lies just in this infinity. The subject and object is a product of my discursive intellect, depending on material conditions for its physical manifestation; but the copula is infinite, outside of time and space, and alone makes time and space possible. Without it they are not. The one is; the other exists.

It will require but very little thought to recognize that in all knowledge this is the spiritual principle, and is spiritually discerned. I cannot look within for a moment but I am in this infinite—I cannot attain to it. Reason does not reveal it—I find, I recognize, I "am." It is not the product of experience, because it is that which makes experience possible. It is the reality which manifests itself through experience. This reality is not in things, but in their unalterable order of relations, which is perfect now. This does not mean that every one is aware of it, but that experience is only explicable through its action. It cannot be the outcome of experience, but is presupposed therein. If experience means a process of change, that process cannot be a consciousness of the process; neither can it produce it. If experience means a series of events, that series cannot be a consciousness of the series; nor can it produce it. Neither can this consciousness of the effect of any previous changes or events, for this supposition is only a repetition of the previous thought.

The more firmly the spiritual principle is held in our consciousness, the more will it manifest itself and become our permanent possession. Of nature it is the essence. If the essence of a thing is not in itself—for a thing cannot be self-

existent—but in its relations, then nature implies a spiritual principle. What anything really is, it is unalterably. The nature or essence of a thing is spiritual, therefore unchangeable. Nature is an unalterable or of relations, nonmenal and not phenomenal. This is not Kant's "Ding-an-sich," unknown things-in-themselves, producing feelings in us. It shows that the uniform order of nature and our knowledge thereof have a common source in the spiritual principle. Kant says, "The understanding makes nature," meaning that the "form" of phenomena is due to the understanding, while the "matter"—the affections produced by things-in-themselves—has a character independent of it.

We have, therefore, two unrelated worlds—a diverse instead of a universe. This led into idealism that was speculative, capricious, and untrustworthy, because of the non-recognition of law. But under reign of the ascertained order it becomes exact, scientific. The divine cannot be capricious if God is infinitely and eternally perfect. His part is already complete, and it only remains for man to come into harmony with truth, which is the divine method. It is all expressed now, and only awaits the obedience of our will to become manifested to our consciousness. Such as idealism, which interprets facts as relations and affirms the reality of nature as opposed to our transitory feelings, is the very reverse of the so-called idealism which reduces facts to feelings. Human experience, on the one hand, is an order of events; on the other hand, it is a consciousness thereof. This consciousness cannot be a part of this order, nor the sum of it; for it must be equally present to the whole. Neither is it a product thereof, for it always "is."

Is the spiritual principle conditioned? Our consciousness varies and grows and develops in time apparently, but only as a function of our animal organism. The spiritual principle is wholly expressed now; its manifestation to my consciousness is only conditioned by time. It lies below the threshold, or is buried within and awaits the resurrection. What is its power? It is the source of all power. It is the omnipotence of God manifesting itself to my consciousness, and I have as much as I can use. This truth is to-day intuitively apprehended by

many minds who are striving to give it articulation. If man be the offspring of God, made in his image, then when I can say, "I and my Father are one," this divine power is mine to a degree hitherto almost unimagined. This comes into my consciousness as thought. In concentrated thought there is great power. Man is a self-realizing spirit. By directing and holding his thought on his true nature, he can lift himself into the realm of the spiritual and real, and there "gain a residence." High, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. Matthew Arnold says, "There is a power not ourselves that makes for righteousness." This power really is ourselves, and we through evolution are tending toward righteousness. Of the power in the spiritual principle the sayings of Christ are full. One cannot think and live them without the divine Life being manifested within him.

The spiritual principle is the source of all things. It cannot be proved by induction; it is a pure assumption or hypothesis, and can be reasoned from only deductively. All science starts in the same way. Now, if the facts fit the hypothesis, then is our ground rightly taken. By what particular name this principle is recognized matters little. God, First Cause, Intelligence, Life, Substance, Love, Spirit, Mind—these are but synonyms of the same principle. By no "process" can the mind reason up to this principle. It transcends our experiences, both outer and inner. It is not born of experience. It is beyond both time and space, being the cause of both. It is a "tertium quid." It "is"—we "exist;" and because we exist there must be a cause for our existence. We know this because we know we exist, since every effect has a producing cause. Something has "to be" before anything can exist.

This is illustrated by mathematics, God is the Principle of man: the Principle of principles: Idea of ideas (Plato); Form of forms (Aristotle); the Life of man. Man is made in the image and likeness of God and God is spirit. Whatever the substance, the image is the same. God cannot create me and exclude himself; therefore, God is spirit. I (in my reality) am

also spirit. All real things are spiritual, and the substance of everything is spiritual. The mathematical principle is the life or sustaining cause of mathematics. Now, a principle in order to be, must be expressed. Mathematical principle is expressed by numbers and combinations thereof, and these are symbolized by figures. "One" is the principle of mathematics. It never had a beginning and can never have an end; it simply "is." The science of mathematics is perfectly expressed now; but it is not manifested to my mind. One, the unit, contains its own parts and is the sum of them, and because of this fact it includes in itself multiplicity and variety. All fractions leave parts of the unit. But no fraction can be a unit, and its only value is that it is part of a unit. The relation between the part and the whole alone gives value to the part. The substance of the science of mathematics is but the out-picturing of what is in the unit—invisible, i. e., apparent to consciousness. The figure 1 is the expression of the abstract unit, and as such it represents it. We obtain a knowledge of the abstract through them, and they are not interchangeable. They are permanently fixed in their relations; therefore, to know the representative is to have the abstract manifest to the one who knows; God is the One, the Author of all things, i. e., the Source of all effects. "In him we live and move and have our being." This One is the Whole that contains all parts, and all parts have their value through their relation to the One.

I recognize three distinct planes of consciousness. The outer plane—our sensuous nature, or physical consciousness—is made up of states. It is only a mirror in which the ego sees itself reflected. The second plane is the intellectual or reasoning consciousness, which constitutes the inner world of thought. These two planes, in relation to the ego, are called the object-object and subject-object. The third plane is the intuitive or spiritual consciousness. This trinity forms the ego which is the content or spirit of man. Consciousness is the relation of the ego to its thought-environment. I have a consciousness of an outer world and spiritual world. These three planes may be compared to a three-storied house of which the ego may occupy a floor. These planes are discrete one from another, and

the passage from lower to higher is not a process but a birth, an intuition or revelation. When the soul perceives its true Self it finds life eternal—its oneness with God. This is the spiritual principle, which can never die or pass away. It is perfect now, and all we have to do is to recognize and bring it into our consciousness. Held even as a thought, it becomes a possession.

This external consciousness I have long mistrusted, not distrusted. It practically regards the material body as the Self. That view makes us subject to our physical environment. When the ego is aroused and lifted to the realm of the spiritual life (into the presence of the divine image within), there comes a sense of supremacy over the sensuous consciousness, or outer world. The divine Spirit is our greatest educator. "He will guide you into all truth." This is the Christ principle, "the Way, the Truth, and the Life." Christ's sayings are all easily interpreted through the spiritual principle. It is both life-giving and life-supporting. "No man cometh unto the Father but by me;" that is, through the Christ principle (or quality) within. Thought discipline and concentration, earnest desire and aspiration, which is the "prayer without ceasing," are the requirements for unfolding from within our real and eternal Self. The ego becomes conscious of a Presence other than the tumultuous, external world, and finds the One "in whom we live and move and have our beings." Shall we take counsel of our states? "Preach the gospel to every creature." Paul says, "Be ye transformed by the renewing of your mind," which means "to have Life, and have it more abundantly."

The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian

Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Krishna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always, changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

Change ever-recurring change, is the law of Nature. But is there nothing constant amidst the flux of changes? Is there no central principle of nature which is devoid of change, over and upon which the manifestation of eternal change is going on? Is there no seer of these changes which remains unchanged amidst this flux of changes? The constant unchangeable entity is the Spirit, the *Atman*, the invisible Presence, which sees unseen, hears unheard, and thinks unthought. It is the deepest principle of Nature, the last residuum of all abstractions. It is within you and without you, far and near, manifest and unmanifest. It is in you, it is in the sun, it is in the distant star which twinkles beyond the ken of our vision, it is within the heart of the lotus, it also permeates the creeping plant. It is the field of consciousness in which rise, grow and disappear the phenomena of the universe, like so many dream-worlds.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

AN EXPERIENCE.

Something like fourteen years ago, before I had read any occult literature or had been specifically directed toward esoteric subjects, I had a strange experience which I have often thought I would like to have explained. Many times I have been of a mind to inquire of THE ESOTERIC for light, but have delayed till the present.

I had retired to rest at my usual hour and was in no unusual frame of mind. I had been lying quietly for about half or three quarters of an hour, when I was conscious of having passed into, or at least of being present in, a state of experience utterly foreign, and so astounding that I have never mentioned the matter to but one or two very intimate friends. In short, I sensed myself in an evolutionary unfoldment, in which I was, as it were, unfolding from one degree of seeming divinity to another. At every degree of unfoldment I was conscious of attaining a state superior to the former one, and thrilling with a wonderful consciousness of the same, and at the same time assuring myself that I was wide awake and observant of my strange condition.

I did not seem to be making any strenuous effort to bring to birth the successive coming forth of myself to greater and more thrilling states, but my *being* seemed to be of itself in labour (apart from any sense of individual will), to extrude its stored-up implications of divinity. Each state or degree unfolded like the bursting of a calyx, and my being was upon each occasion more thrillingly universal, complete, God-like, and astounding.

How long, as we measure experience by time, this continued I was never able to determine, but a full climax came, in which I rose to what seemed a full sense of godhood, supreme and awfully glorious. The assurance was overwhelmingly blissful and majestic that I was absolutely God in will and power; and yet my creature will seemed simply to assent and pass on with the ascending glory of being, and be itself in its usual limitation of conscious individuality. E. J. Howes.

Ans. Your experience was of greater value, received, as it was, before your mind had taken hold of the newly evolved thought of the

age. It is undoubtedly the destiny of all men thus to evolve, through immense cycles of time, from one degree of godhood to another: for, as we were taught from our infancy, we are the sons of God—infants now, it is true, but give us time and we will grow to be like our Father. The Esoteric thought is a method for opening into the first degree of consciousness,—from a mere animal existence to a child, a son of God. The experience carried with it a beautiful promise and prophecy of that which lies immediately before you. A suggestion for further explanation will be found in the article entitled “Knowing God,” August and September numbers of THE ESOTERIC.—[ED.

STOCKVILLE, Neb., July 5, 1899.

Dear Esoteric:—

I was so rejoiced to find an invitation in the last Magazine for Esoteric students to indicate the thoughts concerning which they desire amplification, and I seize the opportunity with all eagerness. In a recent communication from Brother Zeeub, regarding the neophyte's admittance into the Fraternity, he sought to impress upon my mind the signification of the Master's words: “For many are called, but few are chosen.” Matt. XXII. 14. The correct understanding of this text—of who may and who may not be the “chosen few”—is of serious moment to me, and I implore you to make this thought entirely comprehensible to me in all its bearings. The words seem to indicate that *all* does not depend upon *one* individual, since “to be chosen” implies the decision of another. As it appears to my mind, it is somewhat like this: I serve, for instance, under a loved King. This King calls for volunteers to go to the front to engage in more active service, under his immediate supervision. I hear the call, and feeling myself one of “the called,” I gladly cast aside all my worldly entanglements and go to him, bearing my offering of all that I am or have, promising cheerful obedience to his will in so far as I am able to discern it, and praying for guidance and instruction wherein I lack. I may be able to do no more than to carry the colors or play the fife, but having a deep inward assurance that the power and ability necessary to gaining a higher vantage ground, is inherent, I answer the call with all readiness. It now rests with my King to say whether or not I shall be one of his “chosen” ones, and I tremblingly await his decision.

This is a brusque outline of my willingness to serve God, for I would “rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness,” notwithstanding the tempting array of glory, emoluments, etc., on the world's side. If I am laboring under delusions as to what God really wants of his children, please disabuse my mind and make things clear through the columns of the Magazine. The Master said: “Come, and follow me, and ye shall have eternal

life." I feel the stirrings of immortality in my soul, and I believe the promise is for *me*. and so far as I can understand myself I am ready to yield everything to the Spirit's guidance, and pray hourly that I may not miss the voice when it speaks.

I find some confusing references in the Revised Vols. of The Esoteric upon which I seek light. For instance, in Revised Esoteric, Vol. I., II., page 186, Practical Instructions (number Five), the reader is referred to the April number page 345; and again on page 200, Practical Instructions (number Six), to the February number, page 301, and many other instances; now how are we to find these connections, since neither the number of the Magazine nor page, as found in the original, is given. The two references above I am desirous of getting, as I feel the need of an elaboration of the thought there treated.

In Practical Instructions, Mr. Butler says something like this: "And be sure *to do* what the Spirit suggests in these sittings." When I take these drills, as I do each morning and evening, usually one hour each time, as I yield to the Spirit's control, the tendency is for my body to fall into the vibrations of the currents, causing it to sway back and forth, and again in a rotary manner? Is this as it should be, or am I overlooking some little thing to which my attention needs direction? I am gaining every day, and yet, I feel there is something regarding the teachings in reference to "stillness" which I am not getting. Or perhaps it takes more time for me to unfold into that stillness.

Your fraternal sister,
Myra E. Olmstead.

Ans. In the question as to the meaning of the words, "Many are called, but few are chosen," you have used a good simile in the instance of the beloved king calling for volunteers to engage in active service. We have recently seen an account of the character of the examination made of those who answered the call for volunteers for the war with Spain. The examination as to fitness for service was most rigid in the case of each man, and many good, honest, patriotic men who answered the call, were found incapable of doing the service required. Now, there was no reflection upon the rejected men or upon the officials who rejected them; it was a question of ability to do the work demanded. Our government officials would have been considered very much at fault had they chosen men with one arm or leg, consumptives, or persons otherwise diseased.

The call has gone forth to the world for men and women who are able to live the life and reach the high goal. Many will think themselves able and make the effort, honestly and sincerely, but, when brought to the crucial test, they will be found mentally diseased or deficient in the body of their soul consciousness, like a man with one arm or one leg. They are able to do good service in some directions, but in all-round ability, which is absolutely necessary to every one

who reaches the highest goal of human attainment, they are unmistakably deficient. But in the divine order, if a man has not grown big enough in soul powers to reach the ultimate, there is plenty of time for him to develop. The simile of "the first ripe fruit," used by the angel in the Revelation to John, expresses the principle relative to the gathering and preparing of this body. Through the experience of many lives the souls of men grow and develop, and only those who have reached sufficient maturity and all-round development are able to attain the ultimate goal.

Jesus said, "He that is able to receive it, let him receive it;" and we have no doubt that the only reliable evidence of a soul's maturity for this work, is to be found—first, in its interest in the work, and, second, in the ability to comprehend its import. Whenever these conditions obtain, we believe that the individual will not only hear the call, but will be able to meet the requirements so perfectly as to be chosen. There may, however, be those who have an adequate grasp of the subject, and who are truly interested in it, and yet who will not be able to let go old loves, sympathies and desires, and who will be thereby bound to the old order of things and carried down with the tide of human life. But one thing is certain, all those who live the Esoteric life as near as they are able, will be greatly benefited, and, if they cannot reach the highest goal of attainment, they will at least prepare themselves for a better incarnation. Therefore it is not by caprice on the part of the Holy Ones that the choice is made, but because of the qualities and abilities of the one chosen.

As to your query in regard to references in Revised Esoteric, page 186 occurs in an article which was left out in the revision of the volume; page 301 of the first edition of Vol. I. becomes, in the renumbering of the pages, page 145, first part of Vol. I., Revised Esoteric.

Yes, the swaying motion of which you speak certainly shows that you are overlooking something, which is briefly this: the inclination of the body to fall into motion is an impulse of the senses and not of the mind. The attitude of the sitting is chosen for the purpose of rising above the control of the senses, and—for the period of the sitting, at least—of living wholly in the mind. True, one must unfold into the stillness that he seeks, but the mind must be centered in God, in that fountain of conscious power—a power so great as to produce a stillness. We should grasp the fact that God, the Holy Spirit, is an ocean of mind, of living consciousness, always ready to rush in and fill the individual consciousness whenever one can produce in the mind a vacuum, by repelling all thought activity except that for which his highest ideal and desires are reaching out. There is nothing of which the human mind can conceive that does not exist in its fullness around us; and, because of this fact, the positive sittings are

taken in order that the individual may repel all undesirable thought conditions and force the body and brain to become, for the time of sitting, the receptacle of his highest ideals. Then, when one has received thought, feeling and consciousness from that fountain of Intelligence, it is comparatively easy to continue in a condition which could only be obtained by force of will.—[ED.]

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

L. W. H. June 26, 1842. 10 a. m. Belmont Co., Ohio.

⊕ in \mathfrak{S} ; ♀ in \mathfrak{W} ; θ , \mathfrak{M} ; ♄ in \mathfrak{M} ; ♃ in \mathfrak{S} ; ♃ in \mathfrak{S} ; ♂ in \mathfrak{W} ;
♀ in \mathfrak{K} ; ♃ in Π .

You are a nervous sensitive, and what might be termed a positive negative. Have a great deal of the maternal in your nature, but, at the same time, it has been quite a trial to you to settle down into the routine of family life. Have much in your composition that inclines you to a sphere of life which would place you in touch with the public. You make friends very quickly and are much at home among strangers. Your mind is bright and active, but you have certain ideals within that have never been realized, and this has produced a peculiar restlessness, a wanting of something, that cannot be satisfied—a condition that has very likely caused dyspeptic difficulties or indigestion. Have a very clear psychic perception and foresight relative to everything that is about to occur to yourself or family. Are a natural physician, and know what to do for the sick better than the majority of professional physicians. Your main interest gathers around yourself and family—an interest which, if you reach the goal of attainment, must be enlarged to an interest in humanity in general. You should understand methods of mental healing, and thereby you will be enabled to keep the digestive system in order.

J. S. H. Nov. 25, 1888, 12.30 a. m. Monroe Co., Ohio.

⊕ in \mathfrak{I} ; ♀ in \mathfrak{K} ; θ , \mathfrak{M} ; ♄ in \mathfrak{M} ; ♃ in Π ; ♃ in \mathfrak{V} ; ♂ in \mathfrak{W} ;
♀ in \mathfrak{I} ; ♃ in \mathfrak{S} .

You have a very active, energetic nature, capable of seeing at a

glance the order of whatever you meet. The earth, moon, and rising sign are represented by expressing signs, which gives you the capacity to utilize to the best advantage all the ability you possess. By nature you are a scientist. But the positions of Venus and Mercury have militated against your success, by reason of your active sex nature—if you take control of that and carry the forces to the brain, your mind will soon be illuminated on the subject of world-building and the laws governing the universe. If you cultivate the spirit of devotion, so that you come into conscious unity with God, your mind will readily adjust itself to divine order, so that you will be able to do valuable work along lines of the new thought. That upon which your mind is fixed, you pursue with great persistence; consequently, if your mind is fixed upon these high attainments, you will undoubtedly succeed in reaching them. The times when the life forces are most active are when the moon is in Virgo, Sagittarius, or Pisces, the hours when these signs are rising, and when Venus is in Taurus.

V. W. B. Nov. 26, 1872, 4 a. m. Augusta, Ill.

⊕ in ♏: ☽ in ♋: ☿, ♁: ♀ in ♎: ♃ in ♌: ♄ in ♎: ♅ in ♎: ♆ in ♏: ♇ in ♏.

By nature you are an active, energetic person. Have quite an orderly mind, with very good perceptions. You should not live on the sea coast or in a cold, damp place, for under such circumstances you would have a struggle with rheumatism. You possess a mathematical mind, and in business you would do well as a banker, or a book keeper. You have also good mechanical abilities. Are led too much by the heart,—the loves, sympathies, desires, and emotions. You should cultivate within yourself the positive; or, in other words, you should establish in your own mind a rule and course of life, and rigidly follow it. Study your own nature, in order that you may learn what your real self is, and then be yourself under all circumstances. Know and do the right, regardless of every one else. Have an ideal of being in some way in public life, but your polarization and body sign are backward in the zodiac, and you lack the tact or wisdom for public life. The times of greatest danger are when the moon is in Libra or Sagittarius, and when these signs rise. The moon or Mercury in Leo will influence your life very much.

B. Aug. 6, 1879. Austin, Texas.

⊕ in ♏: ☽ in ♏: ♀ in ♏: ♃ in ♋: ♄ in ♏: ♅ in ♏: ♆ in ♏: ♇ in ♏.

A woman governed very much by impulses and your feelings, strong likes and dislikes. A will almost indomitable,—whatever you take a notion to do, you will hazard almost anything to accomplish. Have a restless, desiring nature. Times of sadness and deep depression, of the cause of which you have no idea. Often hungry without wanting to

eat. That same peculiar desire for something, although it annoys you very much, will, nevertheless, help you to give a great deal of your time to study and thought. You will never find that which you are desiring unless you find it in God, through a spirit of devotion and a close adherence to the principles of an Esoteric life. Not having the hour of your birth, it is difficult to know just what direction these influences may take. Avoid opposing others more than you can help. Live within yourself, in your own spirit of devotion, a life of holiness; for in that alone will you ever be satisfied. If all those strong desires and love emotions are turned toward God, you will not only be satisfied, but you will gain power and knowledge that will make you useful and successful in life.

M. O. C. July 21, 1875, 6 a. m. Irvington, N. Y.

♁ in ♄; ♃ in ♋; ♁. ♃: ♀ in ♁; ♃ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃.

A man of plans and methods for accomplishment—schemes without limit. In your business affairs, you carefully attend to all the little things. A natural organizer. Very orderly in all that you do. Have by nature great inspirational ability. Are liable to overtax your vitality by intense mental activity. A natural chemist and physician; in other spheres of action you will be apt to leave something incomplete, which will follow you up and annoy you. Notwithstanding the fact that you have in your composition unusual order, exactness, and ability to attend to minutiae, yet Mercury's position raises an evil Genie in your path, which appears before you under most disagreeable and unexpected conditions; although Saturn's position in your body sign, and Mars in your life sign, give you sufficient order to largely overcome this. In your efforts to reach the high attainments you will appear to be successful right from the start; and therein resides an adversary difficult for you to meet and overcome. It will take the form of added abilities in your sphere of action and thought, and the inclination will immediately come to compare yourself with others, and then the ego will rise up and deceive you. The times of especial danger are when the moon is in the sign Leo, Cancer, or Pisces, and when these signs rise. Be on your guard when Mercury is in Virgo—in your business as well as in the regeneration.

A. R. April 13, 1869, 9 p. m. Sidney, Ohio.

♁ in ♃; ♃ in ♁; ♁. ♃: ♀ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃; ♃ in ♃.

You are a man of active mentality. Very critical, quickly discover all the flaws in others' natures; and often think you find flaws that do not exist. It is hard for you to find in the world a place of harmony and contentment. Have much of the subtle or secretive in your make up. Easily offended and quite combative. In your interest in the new

likeness; for otherwise your materialistic mind is too practical to properly succeed in the regenerate life. Try so to live that you have the consciousness within that you have nothing to cover or hide from the eyes of all. The times of especial danger are when the moon is in Leo, Scorpio or Capricorn, and when these signs rise.

E. M. F. Jan. 5, 1875, 4 p. m. Joplin, Mo.

⊕ in ♋; ☽ in ♌; ☿, ♁: ♀ in ♍; ♃ in ♎; ♃ in ♏; ♃ in ♑; ♃ in ♒; ♃ in ♓; ♃ in ♓.

The basic principles of your nature are laid in a positive sign, with the moon in that positive, active, executive sign, Sagittarius. All this gives you energy and force, and mental activity. The rising sign, governing the qualities of the physical body, being the motherly sign Cancer, imparts strong motherly powers, embodying therein instinct, fine intuition, and inspirational abilities. Saturn in Leo endows body and mind with order. Jupiter and Mars in Aries give you great ideality, and set in motion the Capricorn qualities, that is, fill the mind with plans and schemes and methods for accomplishing great results; or, in other words, fill the mind with day dreams, which, unless checked and held down to the practical, to the useful, will waste your powers. There is in your nature nothing but the mystic that would ally you to the divine love, that interior devotional love which gladly gives up self for the object of its love. This condition is absolutely essential to reaching the highest goal of human attainment. You can obtain such a condition by much musing on God, a deep soul devotion, and an entire self-consecration to the Spirit.

G. H. Feb. 10, 1856. Toledo, Ohio.

⊕ in ♋; ☽ in ♌; ♀ in ♍; ♃ in ♎; ♃ in ♏; ♃ in ♑; ♃ in ♒; ♃ in ♓; ♃ in ♓.

A nervous temperament. An active mind, with a very determined will. Orderly in the home and in everything that you do. In the domestic sphere you are thoroughly at home. But with it all you have a deep, undefined, dissatisfied restlessness, which may cause you to be at times quite combative. While you have a natural inclination toward the mystic, yet your mind is too practical, in the sense of the things of this world, for you to accomplish more than to prepare yourself for a higher and better incarnation in the time to come. Nevertheless, if you have sufficient determination to put your whole life into the effort, you can attain to immortality in the present incarnation. You live much in a beautiful, ideal world, which is largely all shut up within yourself—the ideal is of love, harmony, excellence, which you have, no doubt, long since given up the hope of attaining in this world. But that ideal, being natural, is a godly attribute, and through unity of your mind and love with God and faithful adherence to the Esoteric life, it is attainable for you. Remember, however, tha

you cannot receive and enter into that divine order whilst in the old disorder.

A. S. S. May 17, 1859, 10 a. m. Norway.

⊕ in ♄; ☽ in ♃; ☿, ♁: ♀ in ♃; ♃ in ♁; ♃ in ♃; ♃ in ♃;
♀ in ♁; ♃ in ♁.

You have a very strong, vital organism. Very zealous in whatever you do or think. Rather too quick to arrive at conclusions; that is to say, you have not sufficient scepticism in your nature always to demand two witnesses before coming to a conclusion. You can always talk wiser than you know. In your study of the metaphysical you will gather great and wondrous ideals, far beyond what your intelligence can properly ally and associate. You may have visions and great inspirations which will put all your faculties into most vivid activity, and yet you are liable to fail in bringing them down to practical utility. More than any one whose nature we have met, you need the Esoteric Motto, "Use determines all qualities, whether good or evil;" your mind is too apt to grasp ultimates without seeing the many chasms and difficult crags to be crossed before reaching them. If you wish to enjoy the benefits of the regenerate life, your mind should be mainly occupied with the ways and means immediately before you, or in the next step requisite to be taken. You have probably but little difficulty in living the regenerate life.

J. E. H. May 6, 1869, 3 a. m. Sheffield, England.

⊕ in ♄; ☽ in ♁; ☿, ♁: ♀ in ♃; ♃ in ♁; ♃ in ♁; ♃ in ♃;
♀ in ♁; ♃ in ♃.

You were born in the function that relates to the sense system, which gives you a very prolific mind and vivid imagination. But your mind is polarized into that restless, dissatisfied sign, Pisces. Your Taurus nature perceives so much that you want, and the Pisces polarity makes it so difficult to appropriate; yet your mind grasps quickly whatever you read, and you remember it, unfortunately, verbatim. You should remember the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"—you do not lack knowledge, but you do lack wisdom; that is, the faculty of gathering and formulating a system of knowledge, washed out, so to speak, cleansed from all the rubbish of accepted theory and standard authority; that which is useful for your practical purpose now, that which will aid you in coming into conscious unity with the mind and purpose of God in the creation of the world. Say to that hungry, restless mind, "Be still and know God;" for in him is the fountain of all knowledge worth having. If you have difficulties in the regeneration, they will occur when the moon is in Aries, PISCES or Taurus, and when these signs rise.

EDITORIAL.

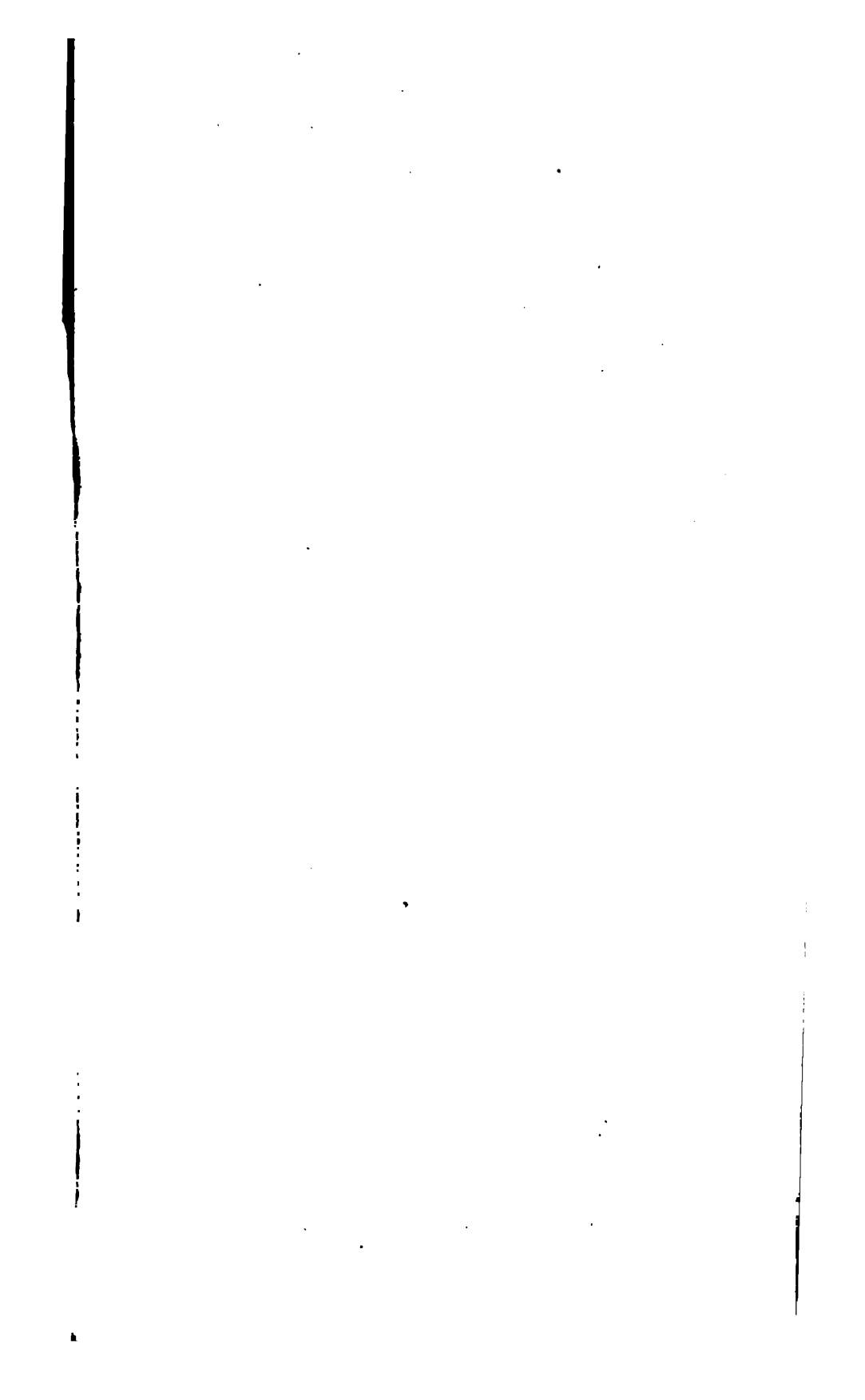
One of our correspondents, Miss Marie Deedy, 54 Frant Road, Thornton Heath, London, England—writes us that she would like to meet the Esoteric students in that city, for the purpose of mutual improvement in the line of Esoteric study. Our acquaintance with Miss Deedy is entirely through correspondence, by which we learn that she is teaching school in London. The character of her letters has been such as to lead us to believe that it will be pleasant and profitable to meet with her in the study of the higher thought.

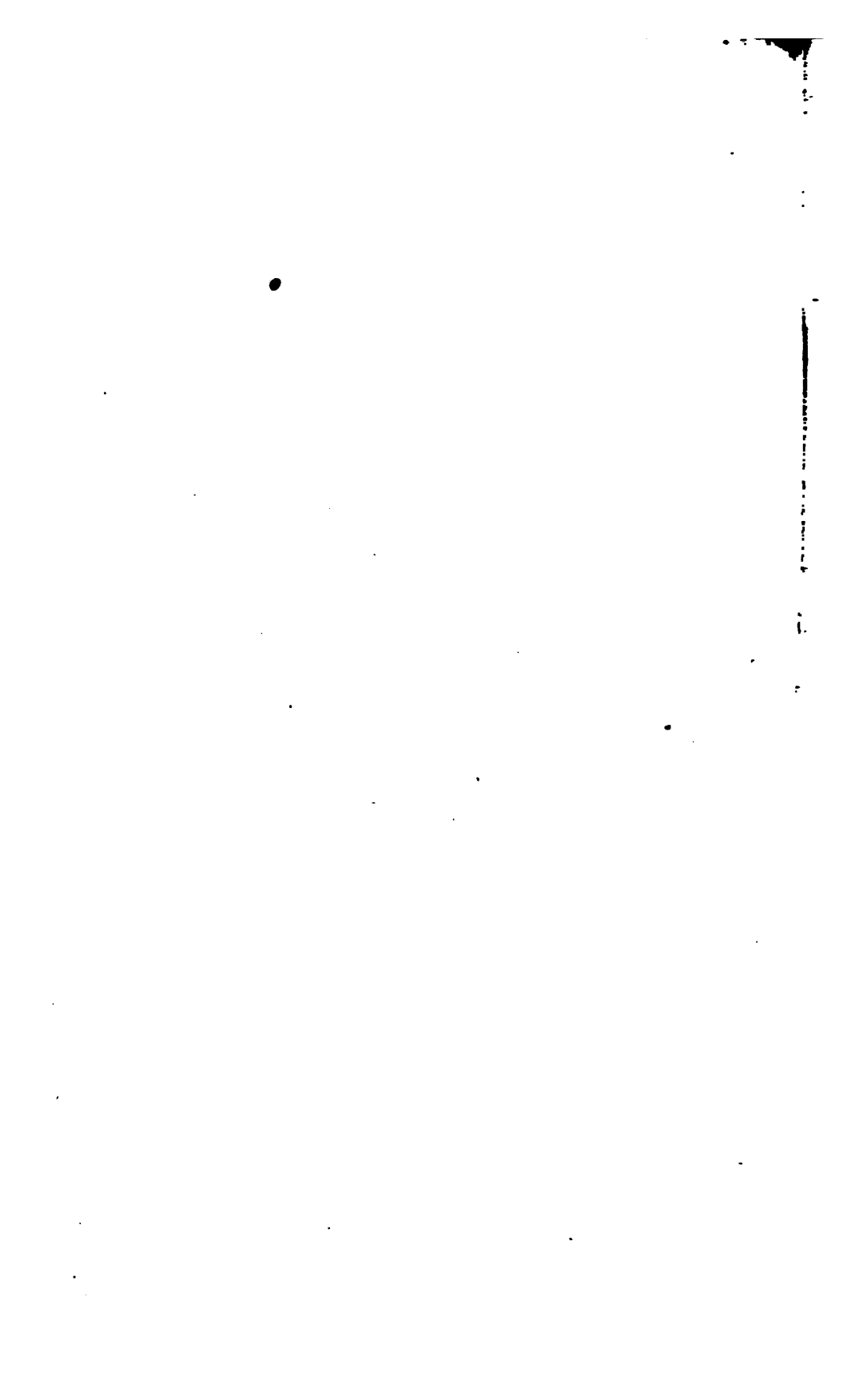
We often receive orders, from those who have read the advertisements in our Magazine, to the effect that the party wants such and such a thing that we "recommend so highly." It seems a little strange that our subscribers should take for granted that what appears in our advertising columns is a recommendation from THE ESOTERIC. Usually these advertisements are not recommendations from us; if a person wishes to advertise in our Journal, he or she sends us the advertisement ready-made, which we insert, and we are in no way responsible for what the insertion may contain. Many times we do not know the firms who are advertising with us, and scarcely ever anything about the individuals. Of course, we avoid what seems out of harmony with justice and right—further than that we cannot be expected to discriminate.

The Esoteric Ephemeris for 1900, advertised in this issue of THE ESOTERIC, contains much additional data relative to Solar Biology; points that the students of that science can ill afford to do without. The Ephemeris has been enlarged.









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